



G E O R G E R.

GEORGE the Second, by the Grace of God, King of Great Britain, France and Ireland, Defender of the Faith, &c. To all, to whom these Presents shall come, Greeting. Whereas Our trusty and Well-beloved *Joseph Davidson*, of Our City of London, Bookseller, hath humbly represented unto Us, That he hath been at a very great Expence to get *The Works of Horace and Virgil translated into English Prose, with Critical, Historical, Geographical, and Classical Notes in English, from the best Commentators, both ancient and modern, Together with the Latin Text put into Order of Construction*; Which Works he is now publishing in Latin and English Prose, with the aforesaid Notes, in Octavo, and purposes to publish all the other Latin Authors in the same Manner; And hath therefore humbly besought Us to grant him Our Royal Privilege and Licence for the sole printing, publishing, and vending the aforesaid Works of Horace and Virgil, and all the other Latin Authors in the same Manner, for the Term of Fourteen Years; We being willing to give all due Encouragement to Works of this Nature, which tend to the Advancement of Learning, are graciously pleased to condescend to his Request; and do therefore, by these Presents, so far as may be agreeable to the Statute in that Behalf made and provided, grant unto the said *Joseph Davidson*, his Executors, Administrators, and Assigns, Our Royal Licence for the sole printing, publishing, and vending the said Works, for the Term of Fourteen Years, to be computed from the Date hereof; strictly forbidding all our Subjects, within Our Kingdoms and Dominions to reprint the same, either in the like, or any other Volume or Volumes whatsoever; or to Import, Buy, Vend, Utter, or Distribute any Copies thereof, Reprinted beyond the Seas, during the aforesaid Term of Fourteen Years, without the Consent or Approbation of the said *Joseph Davidson*, his Heirs, Executors, and Assigns, under their Hands and Seals first had and obtained, as they will answer the contrary at their Peril; Whereof the Commissioners and other Officers of Our Customs, the Master, Wardens, and Company of Stationers are to take Notice, that due Obedience may be rendered to Our Pleasure therein declared.

Given at Our Court at *St. James's*, the Twenty fourth Day of February, 1741-2, in the fifteenth Year of Our Reign.

By His Majesty's Command,

HOLLES NEWCASTLE.

1746

T H E
W O R K S
O F
V I R G I L

TRANSLATED into
ENGLISH PROSE,

As near the ORIGINAL as the different Idioms of the
LATIN and ENGLISH LANGUAGES will allow.

WITH
The LATIN TEXT and ORDER OF CONSTRUCTION in the
opposite Page; and CRITICAL, HISTORICAL, GEO-
GRAPHICAL, and CLASSICAL NOTES, in ENGLISH,
from the best COMMENTATORS both Ancient and Mo-
dern, beside a very great Number of Notes intirely New.

For the USE of SCHOOLS as well as of PRIVATE GENTLEMEN.

In Two VOLUMES.

V O L. I.

L O N D O N:

Printed for JOSEPH DAVIDSON, at the *Angel* in
the *Poultry, Cheapside*. MDCCXLIII.



C9 34

TO THOSE.

GENTLEMEN

Who have the immediate CARE of

EDUCATION.

GENTLEMEN,

AS the following Work was chiefly designed for the Use of Youth, it naturally claims your Patronage. It is generally allowed, that no *Latin* Author has a juster Title to be read in the Schools than *Virgil*. Other Poets have their Merit, and may be safely studied by Youth while they are under the Care of you, their faithful Guides, who, no doubt, will, in whatever Author you teach, guard your Pupils against the Influence of any Thing that has a Tendency to corrupt their Principles or Morals. But it must be owned, to the immortal Honour of *Virgil*, that his Stile is so strictly pure and chaste, that the most raw and unexperienced

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DEDICATION.

rienced might be left to steer their Course through the whole of his Works, without meeting with those Rocks and Quick-sands, on which unpractis'd Virtue runs no small Hazard of being shipwreck'd. Sure no Poet better deserves a Place than *Virgil* in his own *Elysium*, among the *Pii Vates*, *Phæboque digna locuti* : For at the same time that he is the just Standard for the Purity of the *Latin* Tongue, and universally admired for the sublimest Poetry, he is capable of inspiring the warmest Sentiments of Virtue. There is a peculiar Tendernefs and Humanity diffus'd through all his Writings, which never fails to make the Heart better, and sends away every well-dispos'd Mind from the Reading of him, equally pleas'd and improved. He animates the Soul to the Love of Virtue, by setting before us the most noble Examples ; corrects the Passions, by shewing their fatal Effects, when indulg'd to Excess, or when directed to improper Objects ; makes us feel the Peace and Serenity they bring, when conducted by Reason, and regulated within the Bounds of Prudence and Moderation. From him we learn the Force of Piety, and what powerful Incentives to Fortitude, and every Heroic Virtue, arise from the Belief of a Deity, and a Providence supremely wise and good. In a Word, every Image, every Description, every Character he exhibits ; his Fables, his Allegories, his Episodes, all are calculated not only to please the Fancy, but to instruct the Judgment, and form the Heart. The Perusal of such an Author is like travelling through some delightful Country, not only diversified with a Multiplicity of Scenes and Landscapes, and whatever can charm the Sense and Imagination ; but where every Object conspires to nourish Health and exhilarate the Spirits : No Enemies, no Beasts of Prey lurk in secret Ambush to betray ;

no

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no Fear of Robbers to assault with open Violence : The very Air we breathe in is pure, serene, and healthful ; the People hospitable, honest, and humane. 'Tis hoped therefore, that the following Attempt to facilitate the Study of so useful an Author, will be well received, Gentlemen, by you who are Trustees for the Public, in the important, and truly sacred Work of Education.

It was far from being the Intention of this Work to encourage Idleness, or take away from Youth any Spur to their own Industry and Application ; but to save them the Trouble of poring on Dictionaries, turning over many a heavy Volume of Commentaries, and wading through thorny unpleasant Tracts to the Knowledge of mere Words. So that if it saves their Time and Pains in one Way, it is only that they may be applied in another, that will be both more pleasant and profitable to them. If it gives you some Relief from the more disagreeable and burdensome Part of your Work, it is only to leave you freer and more disengaged in the Execution of what is the principal Business of Education. To teach Boys to understand an Author's Language, is, you know, but the least Part of your Duty. To acquaint them with his Spirit and virtuous Design, to form their Taste aright, that they may be able to correct his Faults and relish his Beauties, feel the Force of his pious or humane Sentiments, and learn to copy out his heroic Characters, and imitate his generous Examples ; in a Word, to teach them to be sound Critics on Life and Manners, and to distinguish the True from the False, *quid verum atque decens, quid pulchrum, quid turpe, quid utile, quid non* ; this is your honourable Province, and the chief Design of Education. It was so in all the Schools of ancient *Athens*, where *Horace* was accomplish-

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ed in the Study of that true Philosophy, which is the Soul of all his Writings :

*Adjecere bonæ paulo plus artis Athenæ :
Scilicet ut possem curvo dignoscere rectum,
Atque inter silvas Academi quærere verum.*

And it will be so in every well-regulated Seminary of Learning.

I would not willingly give Offence, nor say any Thing but what is agreeable to the Rules of strict Decorum, and what the Occasion itself naturally suggests : But if I should appear animated with a more than ordinary Zeal in the Cause of Virtue, which is so nearly concerned in the right educating of Youth, it is what the present melancholly State of this Nation might well justify. I hope I may be allowed to say, without throwing the least Reflection on any Man, far less on that Body of Men, most of whom belong to an Order, for which I have a very sincere Veneration ; that there never was more urgent Necessity than at present for you to exert yourselves with the greatest Ardour and Fidelity in the Discharge of your important Trust. You, by your very Profession, are solemnly engaged to teach and exemplify Goodness to Mankind, at a Time of Life when they are most capable of being taught, when their docile Minds may easily be moulded to every Shape of Goodness, and are susceptible of the most durable Impressions. From you, therefore, it may naturally be expected, that the general Reformation of the Age should begin. Men of mere Speculation may wish well to Virtue, and recommend her Cause by their Writings ; the witty Author may ridicule, or point his keen Satyr against
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the reigning Vices of the Age ; the Legislature may enact, and the Magistrate may execute salutary Laws ; but what will all avail, unless the Foundations of National Virtue be laid in the right forming of the Heart at first ? If the Fountains be foul and impure, all the Art of Man will not make the Streams run pure and unpolluted. The Scripture tells us, that the Tree must first be made good, and then its Fruits will be good also ; but if the Tree be corrupt, the Fruit likewise will partake of the Corruption. The Seeds and Principles of Virtue are, by the Author of Nature, implanted in the Mind of every Man, and they only need due Culture to make them take deep Root, spring up and flourish in the Soul, and ripen into all those beautiful Fruits of Action, that are ornamental to human Nature and beneficial to Society. Indeed Experience shews us, that the best Education is not of itself sufficient to establish the Mind in an habitual uniform Course of Integrity ; yet the same Experience evinces, that nothing is of so much Importance, towards effecting this great End, as to give the Mind an early Turn and Byass to the right Side ; and that, without this, all other Means, humanly speaking, will have but a weak and transient Influence.

I doubt not but you are before hand with me in making Reflexions of this Sort, and that your own Concern for the public Welfare has, long ere now, inspir'd you with noble Resolutions to improve the Opportunity you have of doing so much Good to your native Country. Go on, therefore, Gentlemen, in the Execution of so generous and laudable a Design ; nurse up those Plants that are under your immediate Culture ; oh ! take care their tender Virtues be not nipt in the Bud. The Frosts of a few Winters will
kill

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kill those Weeds that poison and oppress the Soil ; the barren Trees, that are an Incumbrance to the Ground, will wither with Age and soon be cut down ; but on you, in a great Measure, depend our Hopes for many succeeding Years and Generations. If the Buds of the Spring be blasted, or suffered to perish, our joyful Prospects, not only for that Season, but for the whole Year, are lost ; and one Year propagates its malignant or happy Influence to another, in a perpetual Succession.

If the following humble Performance be of Use to shorten your Way in the Prosecution of so laudable a Design, particularly, in inspiring young Minds with those pure, refin'd, and heroic Sentiments of Virtue and Honour, with which *Virgil* every where abounds ; I shall reckon my Labour richly compensated, and rejoice in your partaking of those Rewards with which Virtue never fails to crown her honest Sons.



THE

T H E
L I F E
O F
V I R G I L.

VIRGIL was born at Mantua, in the first Consulship of Pompey the Great, and Licinius Crassus, in the Year of Rome DCLXXXIV. sixty-nine Years before the Birth of our Saviour, on the fifteenth of October, which the Latin Poets observ'd annually in Commemoration of his Birth. His Father Maro, was but a mean Person of no Extraction; but his Mother, whose Name was Maia, was nearly related to Quintilius Varus, who was of an illustrious Family.

He passed the first seven Years of his Life at Mantua; thence he went to Cremona, where he lived to his seventeenth Year; at which Age, as is usual among the Romans, he put on the Toga Virilis, Pompey and Crassus happening that Year to be, a second Time, Consuls.

From Cremona he went to Naples, where he studied the Greek and Latin Languages with the utmost Application and Assiduity: After that, he applied himself closely to the Study of Physic and the Mathematics, in which he made a very great Proficiency.

After

THE LIFE OF VIRGIL.

After he had spent some Years at Naples, he went from thence to Rome, where he was soon taken Notice of by some of the great Men at Court, who show'd the high Esteem they had of him by introducing him to Augustus. But whether Virgil did not like the Hurry and Bustle of a Court Life, or the Air of Rome did not agree with his sickly Constitution, is uncertain; however, he retired again to Naples, where he set about writing his Bucolics, chiefly with a Design to celebrate the Praises of Pollio, Varius, and Gallus, who recommended him to Mæcenas, by whose Interest he was particularly exempted from the common Calamity of the poor Mantuans; whose Lands, as a Reward to the Veterans for their Bravery at the Battle of Philippi, were divided among them, Virgil's only excepted; as appears by the first Eclogue, wherein he expresses the utmost Gratitude for so singular a Favour, in such a Manner as ingratiated him more and more to Augustus. It is said he spent three Years in writing his Eclogues; and had he spent as many more, the Time would have been well employed, that produced the finest Pastorals in the Roman, or perhaps any other Language.

Italy being now reduced to the utmost Extremity, the Grounds lying uncultivated, and the People in Want of the very Necessaries of Life, the fatal but natural Consequences of a Civil War, in so much that the State seemed to be in Danger, the People throwing all the Blame on Augustus; Mæcenas, sensible of the great Parts and unbounded Knowledge of Virgil, set him about writing the Georgics for the Improvement of Husbandry, the only Mean left to save Italy from utter Ruin; in which Virgil succeeded so well, that after their Publication, Italy began to put on a new Face, and every Thing went well: For the Georgics are not only the most perfect of all Virgil's Works, but the Rules for the Improvement of Husbandry are so just, and at the same time so general, that they not only suited the Climate for which he wrote them, but have been found of such extensive Use, that the greatest Part of them are put in Practice in most Places of the World at this very Day. Virgil was now thirty-four

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four Years of Age ; having spent seven of the prime of his Years in composing this inimitable Poem, which has been, and ever will be, admired as the most finished and complete Piece that ever Man wrote : For here indeed he shines in his Meridian Glory.

Having now finished his Georgics; after a few Years Respite, he set about the Æneid, when turn'd of forty ; tho' it is generally believed he laid the Foundation of that great and arduous Work more early, to which he seems to allude in his sixth Pastoral ;

*Cum canerem reges & prælia, Cynthia aurem
Vellit, & admonuit, pastorem, Tityre, pingues
Pascere oportet oves, deductum dicere carmen.*

But when I try'd her tender Voice, too young,
And fighting Kings and bloody Battles sung,
Apollo check'd my Pride ; and bid me feed
My fat'ning Flocks, nor dare beyond the Reed.

Virgil's Design of writing the Æneid, taking Air, the Expectations of the Romans were raised so high with the Thoughts of it, that Sextus Propertius did not scruple to prophecy

*Cedite Romani scriptores, cedite Graii,
Nescio quid majus nascitur Iliade !*

And had Virgil design'd the Æneid only as an Encomium on Augustus, he might surely have wrote short Panegyrics on his Prince, as Horace has done, at several Times, and on proper Occasions, at a far less Expence of Time and Labour than the Æneid must of Necessity have cost him : For he has not only given Augustus's Character under that of Æneas, but has wrought into his Work the whole Compass of the Roman History, with that of the several Nations of Italy, from the earliest Times down to his own ; and that with such Exactness as to deserve the Title of The Roman Historian, much better than Homer did that of Writer of the Trojan War : Most Romans, in any controverted Point, submitting rather to his Authority than to the most learned Historian's.

The LIFE of VIRGIL.

The *Æneid* is an Epic Poem, which being the noblest Composition in Poetry, requires an exact Judgment, a fruitful Invention, a lively Imagination, and an universal Knowledge, all centering in one and the same Person, as they did in Virgil, whose prodigious Genius has been the Admiration of all Mankind, and will be so, while Learning and Good-sense have a Place in the World. Virgil spent about seven Years in writing the first six Books of this admirable Poem, some part of which Augustus and Octavia longed to hear him rehearse, and hardly prevailed with him, after many Intreaties. Virgil to this Purpose pitches on the Sixth, which, not without Reason, he thought would affect them most; as in it he had, with his usual Dexterity, inserted the Funeral Panegyric of young Marcellus (who died a little before that) whom Augustus designed for his Successor, and was the Darling of his Mother Octavia, and of all the Romans; and as the Poet imagined, so it happened: For after he had rais'd their Passions by reciting these inimitable Lines,

O nate, ingentem luctum ne quære tuorum :
Ostendent terris hunc tantum fata, neque ultra
Esse sinent. Nimum vobis Romana propago
Visa potens, superi, propria hæc si dona fuissent.
Quantos ille virum magnam Mavortis ad urbem
Campus aget gemitus ! vel quæ, Tyberine, videbis
Funera, cum tumulum præterlabere recentem !
Nec puer Iliaca quisquam de gente Latinos
In tantum spe tollet avos : nec Romula quondam
Ullo se tantum tellus jactabit alumno.
Heu pietas ! heu prisca fides ! invictaque bello
Dextera ! non illi quisquam se impune tulisset
Obvius armato : seu cum pedes iret in hostem,
Seu spumantis equi foderet calcaribus armos.

He at last surprizes them with

Heu miserande puer ! si qua fata aspera rumpas,
Tu Marcellus eris.

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At which affecting Words the Emperor and Octavia burst both into Tears, and Octavia fell into a Swoon. Upon her Recovery she ordered the Poet ten Sesterces for every Line, each Sesterce making about seventy eight Pounds in our Money. A round Sum for the whole ! But they were Virgil's Verses.

In about four Years more he finished the Æneid, and then set out for Greece, where he designed to revise it as a Bye-work at his Leisure ; proposing to devote the chief of the remaining Part of his Days to Philosophy, which had been always his darling Study, as he himself informs us in these charming Lines :

*Me vero primum dulces ante omnia Musæ,
Quarum sacra fero ingenti percussus amore,
Accipiant, cælique vias & sidera monstrent ;
Defectus solis, varios lunæque labores ;
Unde tremor terris ; qua vi maria alta tumescunt
Obcibus ruptis, rursusque in seipsa residunt.
Quid tantum Oceano properent se tingere solis
Hiberni, vel quæ tardis mora noctibus obstet.*

Ye sacred Muses, with whose Beauty fir'd,
My Soul is ravish'd and my Brain inspir'd,
Whose Priest I am, whose holy Fillets wear,
Wou'd you your Poet's first Petition hear :
Give me the Ways of wand'ring Stars to know,
The Depths of Heaven above and Hell below ;
Teach me the various Labours of the Moon,
And whence proceed th' Eclipses of the Sun ;
Why flowing Tides prevail upon the Main,
And in what dark Recess they shrink again ;
What shakes the solid Earth, what Cause delays
The Summer-Nights, and shortens Winter-Days.

But he had not been long in Greece, before he was seiz'd with a lingering Distemper. Augustus returning about this Time from his Eastern Expedition, Virgil was willing to accompany him home ; but he no sooner reached Brundisium than he died there, in the Year of Rome DCCXXXV. and in the

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fifty-first Year of his Age, and was buried at Naples, where his Tomb is shewn to this Day.

He was tall and of a swarthy Complexion, very careless of his Dress, extremely temperate, but of a sickly Constitution, being often troubled with a Pain in his Head and Stomach : He was bashful to a Fault, and had a Hesitation in his Speech, as often happens to great Men, it being rarely found that a very fluent Elocution and Depth of Judgment meet in the same Person.

He was one of the best and wisest Men of his Time ; and in such popular Esteem, that one hundred thousand Romans rose up when he came into the Theatre, shewing him the same Respect they did Cæsar himself : And as he was beloved in his Life, he was universally lamented at his Death. He went out of the World with that Calmness of Mind that became so great and good a Man, leaving Augustus his Executor, who committed the Care of publishing the Æneid to Tucca and Varius, strictly charging them, neither to cancel, nor add one Word, nor so much as fill up the Breaks or Half Verses.

A little before his Death, it is said, he wrote this Inscription for his Monument, which does him the more Honour, as it savours not in the least of Ostentation.

*Mantua me genuit ; Calabri rapuere ; tenet nunc
Parthenope : Cecini pascua, rura, duces.*

*I sung, Flocks, Tillage, Heroes ; Mantua gave
Me Life, Brundusium Death, Naples a Grave,*

P R E F A C E

T O T H E

P A S T O R A L S, G E O R G I C S and Æ N E I D.

VIRGIL is universally allow'd to have excell'd all the *Roman* Poets in every kind of Poetry he attempted ; and his Poems, which are justly esteem'd the most finish'd Pieces of all Antiquity, show how thoroughly he understood the human Passions, the Laws of Nations, the different Properties of Animals, the Secrets of Arts and Sciences, and of Nature itself. How many Proofs has he given in his *Pastorals*, and other Poems, of his great Skill in the *Epicurean* Philosophy, which he has almost intirely comprehended in his sixth *Eclogue* ? What a prodigious Knowledge must he have had of Husbandry and Agriculture to give such exact Precepts for them in his *Georgicks*, as not only suit *Italy*, but most Places of the World ? How well was he vers'd in all the Mysteries and Ceremonies of the *Pagan* Religion ? What a compleat Master must he have been of the *Roman* History, to interweave the most material Parts of it into his *Æneid* ? In short, his Knowledge seems to have had no other Bounds than those of universal Nature. But to be more particular,

Virgil may be said to be the first who introduced PASTORALS among the *Romans*, which he copied after that great

Master of *Greece, Theocritus*. This Kind of Poetry is of very great Antiquity, being practis'd by Men in the first Ages of the World, while they tended their Flocks : Nor were the ancient Shepherds vulgar illiterate Persons ; but on the contrary, they were rich, powerful, and learned ; even Princes themselves did not think it below them to tend Flocks, and mind Country Affairs ; as appears from many Instances in sacred History, as *Jacob, David, &c.* and also from several Passages of our Author, as in *Eclogue II.*

*Quem fugis, ab! demens? habitarunt Dii quoque Sylvas,
Dardaniusque Paris.*

Ah, cruel Creature, whom dost thou despise?
The Gods to live in Woods have left the Skies.
And God-like *Paris*, in th' *Idean* Grove,
To *Priam's* Wealth preferr'd *Oenone's* Love. DRYDEN.

And in *Eclogue X.* beside several other Places :

*Stant & oves circum, nostri nec pœnitent illas ;
Nec te pœniteat pecoris, divine poeta ;
Et formosus oves ad flumina pavit Adonis.*

The Sheep surround their Shepherd as he lies :
Blush not, sweet Poet, nor the Name despise :
Along the Streams his Flocks *Adonis* fed ;
And yet the Queen of Beauty blest his Bed. DRYDEN.

So that they censure *Virgil* without Ground who blame him for introducing Philosophy, and even something of the sublime into his Pastorals ; a *Pastoral* being the *Imitation of a Shepherd considered in that Character* : And it may well be presumed that such Shepherds as have been mentioned, were both great Scholars and Philosophers.

In a true Pastoral, there must be an Air of Piety kept up through

through the Whole ; the Characters should represent the Innocence and Plainness of the ancient Shepherds : There must be also some little Plot to make a Pastoral Scene : The Sentences must not only be short and lively, but the whole Piece so : And lastly, there must be a Diversity of Subjects, that the Pastoral, like a beautiful Prospect, may charm by its Variety. *Virgil* observes all these Rules exactly, and far surpasses *Theocritus*, especially where Judgment and Contrivance have the principal Part. How close he keeps to all these Points, is particularly remarkable in the first *Eclogue*, which, as a modern Author justly observes, is a Standard for all Pastorals. A beautiful Landscape presents itself to our View, a Shepherd, with his Flock around him resting securely under a spreading Beach, which furnish'd the first Food to our Ancestors. Another Shepherd in a quite different Situation of Mind and Circumstances, the Sun setting, the Hospitality of the more fortunate Shepherd, &c.

All his Pastorals are indeed admirable ; but the fourth is the most remarkable, as it is a manifest Prophecy of our Blessed Saviour, uttered undesignedly by *Virgil* : For it is evident, that from the *Sibylline* Verses, then in great Repute at *Rome*, our Author applies to the Son of *Pollio* those Predictions which are evidently meant of our Saviour. The sixth is also well worth our particular Notice, in which he introduces *Silenus* singing, but rather too full of Inspiration, which is meant by the Ebriety, who relates the Mythology of near two thousand Years in fifty Lines ; the Brevity of which is no less admirable than the Poet's great Skill in keeping up the Characters with the utmost Decency. The eighth and tenth are also very remarkable for the curious Descriptions the Poet gives of the Passion of Love : For what can be more natural than that in the eighth Pastoral.

Sepibus

*Sepibus in nostris parvam te roscida mala
 (Dux ego vester eram) vidi cum matre legentem :
 Alter ab undecimo tum nec jam ceperat annus,
 Jam fragiles poteram à terra contingere ramos :
 Ut vidi, ut perii, ut me malus abstulit error.*

Thee, with thy Mother, in our Meads I saw
 Gath'ring fresh Apples ; I myself your Guide ;
 Then thou wert little ; I just then advanc'd
 To my Twelfth Year, could barely from the Ground
 Touch with my reaching Hand the tender Boughs :
 How did I look ! how gaze my Soul away ! TRAPP.

And never sure was sincere Love express'd in such moving
 Terms as those of *Gallus* to *Lycoris* in the Tenth.

*Hic gelidi fontes, hic mollia prata, Lycori,
 Hic nemus, hic ipso tecum consumerer ævo.
 Nunc insanus amor duri me Martis in armis
 Tela inter media, atque adversos detinet hostes.
 Tu procul à patria (nec sit mihi credere) tantum.
 Alpinas, ab dura ! nives, & frigora Rheni
 Me sine sola vides. Ab te ne frigora lædant !
 Ab tibi ne teneras glacies secet aspera plantas !*

Come, see what Pleasures in our Plains abound ;
 The Woods, the Fountains, and the flow'ry Ground.
 As you are beauteous, were you half so true,
 Here could I live and love, and die with only you.
 Now I to fighting Fields am sent afar,
 And strive in Winter Camps with Toils of War ;
 While you, (alas, that I should find it so !)
 To shun my Sight, your native Soil forego,
 And climb the frozen *Alps*, and tread th'eternal Snow. }
 Ye Frosts and Snows her tender Body spare,
 Those are not Limbs for Isicles to tear. DRYDEN.

The P R E F A C E.

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Nor was a despairing Lover ever painted in such lively Colours as in these beautiful Lines in the same Pastoral.

*Ibo, & Chalcidico quæ sunt mihi condita versu
Carmina, pastoris Siculi modulabor avena.
Certum est in sylvis, inter spelea ferarum
Malle pati ; tenerisque meos incidere amores
Arboribus : crescent illæ ; crescetis amores.*

For me, the Wilds and Desarts are my Choice ;
The Muses, once my Care ; my once harmonious Voice.
There will I sing, forsaken and alone ;
The Rocks and hollow Caves shall eccho to my Moan.
The Rind of ev'ry Plant her Name shall know ;
And as the Rind extends, the Love shall grow.

And again,

Omnia vincit amor ; & nos cedamus amori.

Love conquers all ; and we must yield to Love. DRYDEN.

These are but a few of the Beauties of these inimitable Pastorals ; for it would be endless to enumerate all of them.

VIRGIL in his *GEORGICS* imitates *Hesiod* ; but it is generally agreed that he far exceeds him in every Respect. Some indeed have objected, that the *Georgicks* are wrote in too sublime a Stile to be of Use to Husbandmen, who are, generally speaking, Men of little or no Literature : But they did not consider, that *Virgil* wrote for a People whose chief Magistrates had been Husbandmen themselves : *Lucius Cincinnatus* was found at the Plough when he was called to be Dictator ; and *Fabricius*, *Curius*, and *Camillus*, were no less
c skill'd

skill'd in the Science of Husbandry than they were in the Art of War.

In such Esteem were Husbandmen among the *Romans*, that they highly resented the least Affront offered to any of them, of which we have an Instance in *Scipio Nasica*, Candidate for the Place of *Curule Edile*, who meeting a plain Countryman, took him by the Hand, and ask'd him his Vote; but finding his Hand very hard, *Prithee, Friend*, says he, *do you walk upon your Hands?* which so chagrin'd the Countryman, that he complain'd of the Affront, by which *Scipio* lost the Edileship. *Virgil* could not therefore employ his fine Parts on a Subject more acceptable to the *Romans*, nor more useful to his Country, almost become waste by the Civil Wars; he therefore suits himself to his Readers, instructing them while he entertains them, by making Choice of such Precepts of this extensive Science as give Opportunity for those beautiful Descriptions and Images which are the very Spirit and Life of Poetry. And he shews no less Art in treating of these Precepts; for while we read them, we can scarcely help imagining ourselves among the Fields and Woods, viewing agreeable Landscapes.

He begins his *First Book* with giving us the Subject of each *Georgic*, which he comprehends in four Lines; and after a solemn Invocation of all the Gods who were any way related to his Subject, he makes this noble Compliment to *Augustus*, whom he addresses as a God,

*Tuque adeo, quem mox quæ sint habitura Deorum
Concilia, incertum est; urbisne invisere Cæsar,
Terrarumque velis curam; Et te maximus orbis
Auctorem frugum, tempestatumque potentem
Accipiat, cingens maternâ tempora myrto:*

*Da facilem cursum, atque audacibus annue cæptis:
Ignarosque viæ mecum miseratus agrestes,
Ingredere, Et votis jam nunc assuesce vocari.*

And

And chiefly Thou, whose future Seat on high,
 In what bright Council of the starry Sky
 Uncertain is ; whether, great *Cæsar*, Thou
 Wilt chuse to watch o'er Cities here below,
 Or on the Fields thy gracious Looks bestow :
 Parent of Fruits, and pow'ful of the Storm,
 Mankind to thee shall sacred Rites perform ;
 Throughout the mighty Orb the Empire own,
 And with thy Mother's Boughs thy Temples crown.

— — — — —
 Thee I invoke : Do thou assist my Course,
 And to the bold Attempt give equal Force ;
 Pity with me th' unskilful Peasant's Cares,
 Begin your Reign, and hear ev'n now our Pray'rs.

Then he enters upon his Work, and shews the several Kinds of Tillage proper for each Soil, gives a Schedule of the Husbandman's Tools, describes the Changes of the Weather, and the Signs that forebode them : Then points out to the Husbandman the Work proper for each Season of the Year ; when mentioning Autumn he takes occasion to give us that inimitable Description of the Thunder-Storm.

— — — — — *Ruit arduus æther,*
Et pluviâ ingenti sata læta, boumque labores
Diluit : implentur fossæ, & cava flumina crescunt
Cum sonitu, fervetque fretis spirantibus æquor.
Ipse Pater, media nimborum in nocte, coruscâ
Fulmina molitur dextrâ : quo maxima motu
Terra tremit : fugere feræ, & mortalia corda
Per gentes humilis stravit pavor : ille flagranti
Aut Atbo, aut Rhodopen, aut alta Ceraunia telo
Dejicit : ingeminant Austri, & densissimus imber :
Nunc nemora ingenti vento, nunc litora plangunt.

Down rush the Skies, and with impetuous Rain,
 Wash out the Ox's Toil, and sweep away the Grain :

The Dikes are fill'd : No Bounds the Torrents keep :
 And with the boiling Surges boils the Deep :
 Amidst a Night of Clouds his glittering Fire,
 And rattling Thunder hurls th'Eternal Sire :
 Far shakes the Earth : Beasts fly and mortal Hearts
 Pale Fear dejects ; he with refulgent Darts,
 Or *Rhodope*, or *Athos*' lofty Crown,
 Or steep *Ceraunia*'s Cliffs strikes headlong down :
 The Rains condense : more furious *Auster* roars :
 Now with vast Winds the Woods, now lashes he the Shoars.

He then instances many of the Prodigies that happened near the Time of *Julius Cæsar*'s Death, and shuts up all with a Supplication to the Gods for the Safety of *Augustus*, and the Preservation of *Rome* in these charming Lines.

*Di patrii Indigetes, & Romule, Vestaque mater,
 Quæ Tuscum Tiberim & Romana palatia servas,
 Hunc saltem everso juvenem succurrere seclo
 Ne prohibete : satis jam pridem sanguine nostro
 Laomedontæ luimus perjuria Trojæ.
 Jam pridem nobis cæli te regia, Cæsar,
 Invidet, atque hominum queritur curare triumphos.
 Quippe ubi fas versum atque nefas, tot bella per orbem ;
 Tam multæ scelerum facies : non ullus aratro
 Dignus bonos : squalent abduëtis arva colonis,
 Et curvæ rigidum falces conflantur in ensen.
 Hinc movet Euphrates, illinc Germania bellum :
 Vicinæ ruptis inter se legibus urbes
 Arma ferunt : sævit toto Mars impius orbe.
 Ut cum carceribus sese effudere quadrigæ,
 Addunt se in spatia ; & frustra retinacula tendens
 Fertur equis auriga, neque audit currus habenas.*

Ye home-born Deities, of mortal Birth !
 Thou Father *Romulus*, and Mother *Earth*,
 Goddess unmov'd ! whose Guardian Arms extend
 O'er *Tuscan Tiber*'s Course, and *Roman Tow'rs* defend ;
 I With

With youthful *Cæsar* your joint Pow'rs engage,
 Nor hinder him to save the sinking Age.
 O ! let the Blood, already spilt, atone
 For the past Crimes of curs'd *Laomedon* !
 Heav'n wants thee there ; and long the Gods, we know,
 Have grudg'd thee, *Cæsar*, to the World below :
 Where Fraud and Rapine, Right and Wrong confound ;
 Where impious Arms from ev'ry Part resound,
 And monstrous Crimes in ev'ry Shape are crown'd. }
 The peaceful Peasant to the War is prest ;
 The Fields lie fallow in inglorious Rest :
 The Plain no Pasture to the Flock affords,
 The crooked Scythes are streighten'd into Swords :
 And there *Euphrates* her soft Offspring arms,
 And here the *Rhine* rebellows with Alarms ;
 The neigh'bring Cities range on sev'ral Sides,
 Perfidious *Mars* long-plighted Leagues divides,
 And o'er the wasted World in Triumph rides. }
 So four fierce Coursers starting to the Race,
 Scow'r thro' the Plain, and lengthen ev'ry Pace :
 Nor Reins, nor Curbs, nor threat'ning Cries they fear,
 But force along the trembling Charioteer. DRYDEN.

In the *Second Book* he shows the different Methods of raising Trees to which he ascribes, Oblivion, Ignorance, Wonder, Desire, and the like Human Passions, which makes his Precepts very entertaining : Then he points out the Soils in which the several Plants thrive best : And thence takes occasion to run out into the Praises of *Italy*, in these admirable Words,

*Sed neque Medorum sylvæ, ditissima terra,
 Nec pulcher Ganges, atque auro turbidus Hermus,
 Laudibus Italiæ certent : non Bactra, neque Indi,
 Totaque thuriferis Panchaia pinguis arenis.
 Hæc loca non tauri spirantes naribus ignem
 Invertere, satis immanis dentibus hydri :
 Nec galeis, densisque virum seges horruit hastis :
 Sed gravidæ fruges, & Bacchi Massicus humor
 Implevere : tenent oleæque, armentaque læta.
 Hinc bellator equus campo sese arduus infert :*

Hinc

Hinc albi, Clitumne, greges ; & maxima taurus
Victima sæpe tuo perfusi flumine sacro,
Romanos ad templa Deum duxere triumphos.
Hic ver assiduum, atque alienis mensibus æstas :
Bis gravidæ pecudes, bis pomis utilis arbor.
At rabidæ tigres absunt, & serua leonum
Semina : nec miseròs fallunt aconita legentes :
Nec rapit immensos orbes per humum, neque tanto
Squameus in spiram tractu se colligit anguis.
Adde tot egregias urbes, operumque laborem :
Tot congesta manu præruptis oppida saxis :
Fluminaque antiquos subter labentia muros.
An mare, quod supra, memorem, quodque alluit infra ?
Anne lacus tantos ? te, Lari maxime ; teque
Fluctibus & fremitu assurgens, Benace, marino ?
An memorem portus, Lucrinoque addita claustra ?
Atque indignatum magnis stridoribus æquor,
Julia qua ponto longe sonat unda refuso,
Tyrrhenusque fretis immittitur æstus Avernis ?
Hæc eadem argenti rivos, ærisque metalla
Ostendit venis, atque auro plurima fluxit.
Hæc genus acre virum, Marsos, pubemque Sabellam,
Assuetumque malo Ligurem, Volcosque verutos
Extulit : hæc Decios, Marios, magnosque Camillos,
Scipiadas duos bello ; & te, maxime Cæsar,
Qui nunc extremis Asiæ jam victor in oris,
Imbellem avertis Romanis arcibus Indum.
Salve, magna parens frugum, Saturnia tellus :
Magna virum : tibi res antiquæ laudis & artis
Ingredior, sanctos ausus recludere fontes :
Ascræumque cano Romana per oppida carmen.

But neither Median Woods, nor fertile Soil,
 Nor pleasant Ganges, Hermus' Streams, which toil
 Through Beds of Gold, nor India's fragrant Lands,
 Bactra, nor th' Arab's Incense-bearing Sands ;
 All cannot, though all boast of something rare,
 With the just Praise of Italy compare.
 Fire-breathing Bulls her Furrows never plough'd,
 Nor sown with Dragon's Teeth, from whence a Brood
 Of Infant Warriors stain'd with Brothers Blood.
 Her Meads fair Cattle, Wheat o'erloads her Soil,
 And ev'ry where she streams with Wine and Oil :
 Her warlike Coursers beat the sounding Earth,
 And tread in Triumph her who gave them Birth :
 Thou, gay Clitumnus, where thy Currents glide,
 There bleating Flocks thy flow'ry Borders hide ;
 There Snow-white Bulls, the greatest Sacrifice
 Design'd for Jove, who rules the Deities,

First wash'd and sprinkled with thy sacred Flood,
 Pay for the *Roman* Triumphs with their Blood ;
 Eternal Spring and Summer part her Year,
 Her Ewes lamb twice, her Trees twice Blossom bear :
 No spotted Tygers in her Forests stray,
 Nor roaring Lions on her Cattle prey,
 Nor pois'nous Herbs the Gath'rer's Hand betray :
 No noisome Serpents, with collected Tail,
 Wreath on the Ground, or spiral Volumes trail.
 To Works of Nature joins the Works of Man,
 To shew, by Art improv'd, what Nature can ;
 Those stately Towns from Marble Quarries torn,
 Whose ancient Ramparts Crystal Streams adorn.
 Or shall my Muse the *Adrian's* Praises show,
 Or *Tyrrhene* Seas which round her Harbours flow ?
 Shall I great *Larius* or *Benacus* sing,
 Those Sea-like Lakes from whence great Rivers spring ;
 Or sing the Harbours of the *Locrine* Bay,
 Whose Moles oppose the raging of the Sea ?
 Which from the Waves the *Julian* Port confin'd,
 When *Tyrrhene* Billows Lake *Avernus* join'd.
 These Blessings are expos'd to ev'ry Eye ;
 But she has Treasures in her Entrails lie,
 Which Veins of Silver and of Copper hold ;
 Her Hills are fruitful Casks of shining Gold.

She many warlike Nations has brought forth :
 She gave the *Marsians* and *Sabellians* Birth ;
Ligurians, us'd to toil in Peace and War,
 And the brave *Volscians* arm'd with Dart and Spear.
 From her the *Decii* and *Camilli* came,
 With all the Worthies of the *Marian* Name,
 The *Scipio's* too renown'd for martial Fame.

And last, Great *Cæsar*, great above the rest,
 Who bears victorious Eagles through the East,
 Who all his bold Attempts with Conquest crowns,
 And lazy *Indians* drives from *Roman* Towns !
 Hail Source of Wine and Corn, *Saturnian* Soil !
 For whose dear Sake I undertook this Toil ;
 Eternal Lays of hid mysterious Things,
 From ancient Art and Labour's secret Springs,
 My Muse, on *Hesiod's* Lyre, through *Roman* Cities sings.

LAUDERDALE.

This Book is also remarkable for that beautiful Description near the End of it, which the Poet gives us of the Pleasures of a Country Life in these inimitable Lines,

O for-

*O fortunatos nimium, sua si bona norint,
 Agricolas ! quibus ipsa, procul discordibus armis,
 Fundit humo facilem victum justissima tellus.
 Si non ingentem foribus domus alta superbis
 Mane salutantum totis vomit ædibus undam ;
 Nec varios inbiant pulchra testudine postes,
 Illusasque auro vestes, Ephyræiaque æra ;
 Alba neque Assyrio fucatur lana veneno,
 Nec casia liquidi corrumpitur usus olivi :
 At secura quies, & nescia fallere vita,
 Dives opum variarum ; at latis otia fundis,
 Speluncæ, vivique lacus ; at frigida Tempe,
 Mugitusque boum, mollesque sub arbore somni
 Non absunt. Illic saltus, ac lustra ferarum,
 Et patiens operum, parvoque assueta juvenus,
 Sacra Deum, sanctique patres : extrema per illos
 Justitia excedens terris vestigia fecit.*

O! happy Swains ! did they their Bliss but know !
 To whom the Earth releas'd from all the Woe
 Of civil Broils, gives with a lib'ral Hand
 An easy Plenty at their just Demand.

What if no lofty Pile, with haughty Tow'rs
 A waving Throng through ev'ry Passage pow'rs
 Of humble Waiters in the Morning Hours. }
 What if no Tortoise-scales incrusting Wood,
 Nor Corinth's Brass amaze the gaping Crowd ?
 If no brocaded Hangings dress the Room ? }
 Nor Tyrian Purple stain the Milk-white Loom ?
 Nor Cassia taint pure Oil with strong Perfume ? }
 Yet fraudless Innocence, and peaceful Rest,
 Unbounded Plains, with endless Riches blest,
 Yet Caves and living Springs, and airy Glades,
 And the soft Lowe of Kine and sleepy Shades
 Are never wanting : There wild Herds abound, }
 And Youth inur'd to Toil and Thrift are found,
 And aged Sires rever'd, and Altars crown'd : }
 There Justice left, when she forsook Mankind,
 The last Impressions of her Steps behind. B.

In the *Third Book*, after invoking some rural Deities, he raises a TEMPLE to the Honour of *Augustus*, more lasting than the Pyramids of *Egypt*.

*Primus ego in patriam mecum, modo vita superfit,
Aonio rediens deducam vertice Musas :
Primus Idumæas referam tibi, Mantua, palmas :
Et viridi incampo Templum de marmore ponam
Propter aquam, tardis ingens ubi flexibus errat
Mincius, & tenerâ prætexit arundine ripas.
In medio mihi Cæsar erit, Templumque tenebit.
Illi victor ego, & Tyrio conspectus in ostro,
Centum quadrijugos ogitabo ad flumina currus.
Cuncta mihi, Alpbeum linquens, lucosque Molorchi,
Curfibus, & crudo decernet Græcia cæstu.
Ipse caput tonsæ foliis ornatus olivæ
Dona feram. Jam nunc solennes ducere pompas
Ad delubra juvat, cæsosque videre juvencos :
Vel scena ut versis discedat frontibus ; utque
Purpurea intexti tollant aulæa Britanni.
In foribus pugnam ex auro solidoque elephanto
Gangaridum faciam, victorisque arma Quirini :
Atque hic undantem bello, magnumque fluentem
Nilum, ac navali surgentes ære columnas.
Addam urbes Asiæ domitas, pulsumque Niphatem,
Fidentemque fugâ Parthum, vestisque sagittis ;
Et duo rapta manu diverso ex hoste trophæa,
Bisque triumphatas utroque ab littore gentes.
Stabunt & Parii lapides, spirantia signa,
Assaraci proles, demissæque ab Jove gentis
Nomina, Troque parens, & Trojæ Cynthius auctor.
Invidia infelix furias amnemque severum
Cocytî metuet, tortosque Ixionis angues,
Immanemque rotam, & non exsuperabile saxum.*

I first of Romans shall in Triumph come
From conquer'd Greece, and bring her Trophies home :
With foreign Spoils adorn my native Place ;
And with Idume's Palms my Mantua grace.
Of Parian Stone a TEMPLE will I raise,
Where the slow Mincius through the Valley strays ;
Where cooling Streams invite the Flocks to drink ;
And Reeds defend the winding Water's Brink.
Full in the Midst shall mighty CÆSAR stand,
Hold the chief Honours, and the Dome command.
Then I, conspicuous in my Tyrian Gown,
(Submitting to his Godhead my Renown)

A hundred Courfers from the Goal will drive ;
 The Rival Chariots in the Race shall strive.
 All *Greece* shall flock from far, my Games to see ;
 The Whorlbat, and the rapid Race shall be
 Reserv'd for *Cæsar*, and ordain'd by me.
 Myself, with Olive crown'd, the Gifts will bear :
 Ev'n now, methinks the public Shouts I hear ;
 'The passing Pageants, and the Poms appear.
 I, to the *Temple* will conduct the Crew ;
 The Sacrifice and Sacrificers view :
 From thence return, attended with my Train,
 Where the proud Theatres disclose the Scene ;
 Which interwoven *Britains* seem to raise,
 And shew the Triumph which their Shame displays.
 High o'er the Gate, in Ivory and Gold,
 The Crowd shall *Cæsar's* *Indian* War behold ;
 The *Nile* shall flow beneath, and on the Side
 His shatter'd Ships on brazen Pillars ride.
 Next him *Niphates* with inverted Urn,
 And dropping Sedge, shall his *Armenia* mourn ;
 And *Asian* Cities in our Triumph born.
 With backward Bows the *Parthians* shall be there,
 And, spurring from the Fight confess their Fear.
 A double Wreath shall crown our *Cæsar's* Brows ;
 'Two differing Trophies from two different Foes.
Europe with *Afric* in his Fame shall join ;
 But neither Shoar his Conquest shall confine.
 The *Parian* Marble, there, shall seem to move
 In breathing Statues, not unworthy *Jove* ;
 Resembling Heroes, whose *Ethereal* Root
 Is *Jove* himself, and *Cæsar* is the Fruit.
Tros and his Race the Sculptor shall employ ;
 And he, the God, who built the Walls of *Troy*.
Envy herself, at last, grown pale and dumb,
 (By *Cæsar* combated and overcome)
 Shall give her Hands ; and Fear the curling Snakes
 Of lashing Furies, and the burning Lakes :
 The Pains of famish'd *Tantalus* shall feel ;
 And *Sisyphus* that labours up the Hill
 The rolling Stone in vain ; and curs'd *Ixion's* Wheel.

DRYDEN.

He then addresses himself to *Mæcenæ*s, and enters upon
 his Subject, in which he lays down Rules for the Choice and
 Breeding of all Sorts of Cattle, Oxen, Horses, &c. whence
 he

he takes Occasion to give this inimitable Description of that noble Animal the Horse.

*Continuò pecoris generosi pullus in arvis
 Altius ingreditur, & mollia crura reponit :
 Primus & ire viam, & fluvios tentare minaces
 Audet, & ignoto sese committere ponti :
 Nec vanos horret strepitus. Illi ardua cervix,
 Argutumque caput, brevis alvus, obesaque terga :
 Luxuriatque toris animosum pectus : honesti
 Spadices, glaucique ; color deterrimus albis,
 Et gilvo. tum, siqua sonum procul arma dedere,
 Stare loco nescit ; micat auribus, & tremit artus ;
 Collectumque premens volvit sub naribus ignem :
 Densa juba, & dextro jactata recumbit in armo.
 At duplex agitur per lumbos spina, cavatque
 Tellurem, & solido graviter sonat ungula cornu.*

The Colt that for a Sire is design'd,
 By sure Presages shows his generous Kind,
 Of able Body, sound of Limb and Wind.
 Upwards he walks, on Pasterns firm and straight ;
 His Motions easy ; prancing in his Gait.
 The first to lead the Way, to tempt the Flood ;
 To pass the Bridge unknown, nor fear the rembling Wood.
 Dauntless at empty Noises ; lofty neck'd ;
 Slender his Head, his Belly round, broad back'd.
 Brawny his Chest and deep, his Colour gray ;
 For Beauty dappled, or the brightest Bay :
 Faint White and Dun will scarce the Rearing pay.

The fiery Courser, when he hears afar,
 The sprightly Trumpets and the Shouts of War,
 Pricks up his Ears ; and trembling with Delight,
 Shifts Place, and paws, and hopes the promis'd Fight.
 On his right Shoulder his thick Mane reclin'd,
 Ruffles at Speed, and dances in the Wind.
 His horny Hoofs are jetty black and round ;
 His Chine is double : Starting with a Bound
 He turns the Turf, and shakes the solid Ground.

Fire from his Eyes, Clouds from his Nostrils flow :
He bears his Rider headlong on the Foe. DRYDEN.

Nor has the Poet shown less Skill in that curious Description of the Chariot Race,

*Nonne vides ? cum præcipiti certamine campum
Corripuere, ruuntque effusi carcere currus ;
Cum spes arreptæ juvenum, exsultantiaque haurit
Cordia pavor pulsans : illi instant verbera torto,
Et proni dant lora : volat vi fervidus axis.
Jamque humiles, jamque elati sublime videntur
Aëra per vacuum ferri, atque assurgere in auras.
Nec mora, nec requies : at fulvæ nimbus arenæ
Tollitur : humescunt spumis, flatuque sequentum :
Tantus amor laudum, tantæ est victoria curæ.*

Hast thou beheld, when from the Goal they start,
The youthful Charioteers with heaving Heart
Rush to the Race ; and panting, scarcely bear
Th' Extremes of sev'rish Hope, and chilling Fear ;
Stoop to the Reins, and lash with all their Force ;
The flying Chariot kindles in the Course :
And now a-low ; and now aloft they fly,
As born thro' Air, and seem to touch the Sky.
No Stop, no Stay, but Clouds of Sand arise,
Spurn'd, and cast backward on the Follower's Eyes ;
The hindmost blows the Foam upon the first :
Such is the Love of Praise, an honourable Thirst.

DRYDEN.

The Force of Love is represented in Words most expressive, and yet so modest as not to offend the chastest Ear. The Battle of the Bulls too is painted in most lively Colours, in these beautiful Lines,

*Illi alternantes multâ vi prælia miscent
Vulneribus crebris : lavit ater corpora sanguis,*

I

Verfaque

*Verſaque in obnixos urgentur cornua vaſto
 Cum gemitu : reboant ſylvæque & magnus Olympus.
 Nec mos bellantes una ſtabulare : ſed alter
 Viſtus abit, longeque ignotus exſulat oris :
 Multa gemens ignominiam, plagasque ſuperbi
 Viſtoris ; tum quos amiſit inultus amores :
 Et ſtabula aſpectans regnis exceſſit avitis.
 Ergo omni curâ vires exercet, et inter
 Dura jacet pernox inſtrato ſaxa cubili,
 Frondibus hiriſutis, & carice paſtus acutâ :
 Et tentat ſeſe, atque irasſci in cornua diſcit
 Arboris obnixus trunco, ventosque laceſſit
 Ictibus, & ſparsâ ad pugnam proludit arenâ.
 Poſt, ubi collectum robur, viresque receptæ,
 Signa movet, præcepsque oblitum fertur in hoſtem :
 Fluctus ut, in medio cæpit cum albeſcere ponto,
 Longius ex altoque ſinum trahit : utque volutus
 Ad terras, immane ſonat per ſaxa, nec ipſo
 Monte minor procumbit : at ima exæſtuat unda
 Vorticibus, nigramque altè ſubjêctat arenam.*

A beauteous Heifer in the Wood is bred ;
 The ſtooping Warriors, aiming Head to Head,
 Engage their clashing Horns ; with dreadful Sound
 The Foreſt rattles, and the Rocks rebound.
 They fence, they push, and pushing loudly Roar ;
 Their Dewlaps and their Sides are bath'd in Gore.
 Nor when the War is over, is it Peace ;
 Nor will the vanquiſh'd Bull his Claim release :
 But feeding in his Breſt his ancient Fires,
 And curſing Fate, from his proud Foe retires.
 Driv'n from his native Land, to foreign Grounds,
 He with a gen'rous Rage reſents his Wounds ;
 His ignominious Flight, the Viſtor's Boaſt,
 And more than both, the Loves, which unreveng'd he loſt.
 Often he turns his Eyes, and, with a Groan,
 Surveys the pleaſing Kingdoms, once his own.

And

And therefore, to repair his Strength he tries :
 Hard'ning his Limbs with painful Exercise ;
 And rough upon the flinty Rock he lies. }
 On prickly Leaves, and on sharp Herbs he seeds,
 Then to the Prelude of a War proceeds.
 His Horns, yet fore, he tries against a Tree :
 And meditates his absent Enemy.
 He snuffs the Wind, his Heels the Sand excite : }
 But, when he stands collected in his Might,
 He roars, and promises a more successful Fight.
 Then to redeem his Honour at a Blow,
 He moves his Camp, to meet his careless Foe.
 Not with more Madness, rolling from afar,
 The spumy Waves proclaim the wat'ry War,
 And mounting upwards with a mighty Roar,
 March onwards, and insult the rocky Shoar.
 They mate the middle Region with their Height ;
 And fall no less, than with a Mountain's Weight :
 The Waters boil, and, belching from below,
 Black Sands, as from a forceful Engine throw. DRYDEN.

But who can read the admirable Description of the *Scythian* Winter Piece without shivering ?

*At non, qua Scythiæ gentes, Mæoticaque unda,
 Turbidus & torquens flaventes Ister arenas :
 Quaque redit medium Rhodope porrecta sub axem :
 Illic clausa tenent stabulis armenta ; neque ullæ
 Aut herbæ campo apparent, aut arbore frondes :
 Sed jacet aggeribus niveis informis, & alta
 Terra gelu late, septemque assurgit in ulnas.
 Semper hyems, semper spirantes frigora Causi.
 Tum Sol pallentes haud unquam discutit umbras :
 Nec cum invectus equis altum petit æthera ; nec cum
 Præcipitem Oceani rubro lavit æquore currum.
 Concresecunt subitæ currenti in flumine crustæ :
 Undaque jam tergo ferratos sustinet orbes,
 Puppibus illa prius patulis, nunc hospita plaustris.
 Æraque dissiliunt vulgo, vestesque rigescunt
 Indutæ, cæduntque securibus humida vina,
 Et totæ solidam in glaciem vertere lacunæ,
 Stiriaque impexis induruit horrida barbis.
 Interea toto non secius aëre ningit :*

Intereunt

*Intereunt pecudes : stant circumfusa pruinis
 Corpora magna boum : confertoque agmine cervi
 Torpent mole novâ, & summis vix cornibus exstant.
 Hos non immiſſis canibus, non caſſibus ullis,
 Puniceæve agitant pavidos formidine pennæ :
 Sed fruſtra oppoſitum trudentes pectore montem,
 Cominus obtruncant ferro ; graviterque rudentes
 Cædunt ; & magno læti clamore reportant.
 Ipſi in deſoſſis ſpecubus, ſecura ſub altâ
 Otia agunt terrâ, congeſtaque robora, totaſque
 Advolvere focis ulmos, ignique dedere :
 Hic noctem ludo ducunt, & pocula læti
 Fermento, atque acidis imitantur vitea ſorbis.
 Talis Hyperboreo ſeptem ſubjecta trioni
 Gens effrena virûm Riphæo tunditur Euro :
 Et pecudum fulvis velantur corpora ſetis.*

Not ſo the *Scythian* Shepherd tends his Fold ;
 Nor he who bears in *Thrace* the bitter cold :
 Nor he who treads the bleak *Meotian* Strand ;
 Or where proud *Iſter* rolls his yellow Sand.
 Early they ſtall their Flocks and Herds ; for there
 No Graſs the Fields, no Leaves the Foreſts wear :
 The frozen Earth lies bury'd there, below
 A hilly Heap, ſeven Cubits deep in Snow ;
 And all the Weſt Allies of ſtormy *Boreas* blow :
 The Sun from far peeps with a ſickly Face ;
 Too weak the Clouds, and mighty Fogs to chace ;
 When up the Skies he ſhoots his roſy Head ;
 Or in the ruddy Ocean ſeeks his Bed.
 Swift Rivers are with ſudden Ice conſtrain'd ;
 And ſtudded Wheels are on its Back ſuſtain'd.
 An Hoſtry now for Waggon, which before
 Tall Ships of Burthen on its Boſom bore.
 The brazen Cauldrons, with the Froſt are flaw'd ;
 The Garment, ſtiff with Ice, at Hearths is thaw'd ;
 With Axes firſt they cleave the Wine, and thence
 By Weight, the ſolid Portions they diſpenſe.
 From Locks uncomb'd, and from the frozen Beard,
 Long Iſicles depend, and crackling Sounds are heard.
 Mean time, perpetual Sleet, and driving Snow,
 Obſcure the Skies, and hang on Herds below ;
 The ſtarving Cattle periſh in their Stalls,
 Huge Oxen ſtand inclos'd in wint'ry Walls
 Of Snow congeal'd ; whole Herds are bury'd there
 Of mighty Stags, and ſcarce their Horns appear.
 The dext'rous Huntsman wounds not theſe afar,
 With Shafts, or Darts, or makes a diſtant War

With

The P R E F A C E.

With Dogs, or pitches Toils to stop their Flight :
 But close engages in unequal Fight.
 And while they strive in vain to make their Way
 Through Hills of Snow, and pitifully bray ;
 Assaults with Dint of Sword, or pointed Spears :
 And homeward on his Back, the joyful Burden bears.
 The Men to subterranean Caves retire ;
 Secure from Cold, and crowd the chearful Fire :
 With Trunks of Elms and Oaks the Hearth they load,
 Nor tempt th'Inclemency of Heaven abroad,
 Their jovial Nights in Frolicks and in Play
 They pass, to drive the tedious Hours away.
 And their cold Stomachs with crown'd Goblets chear,
 Of windy Cyder, and of barmy Beer.
 Such are the cold *Riphean* Race ; and such
 The savage *Scythian*, and unwarlike *Dutch*.
 Where Skins of Beasts, the rude Barbarians wear,
 The Spoils of Foxes, and the Furry Bear.

D R Y D E N.

The Murrain that rag'd among the Cattle on the *Alps*,
 with which he concludes this Book, is likewise represented
 in most sublime Expressions, and can never be enough ad-
 mir'd.

But of all the Books of the *Georgics*, *Virgil* seems to have
 exerted his Skill more especially on the *Fourth* : Nor, had
 he ranfack'd all Nature, could he possibly have made Choice
 of a Subject more curious, or more adapted to his Purpose
 than that of the Bees, if, as an ingenious Author observes,
 he had it in his View to recommend to the *Romans* Obedi-
 ence to the Prince, and Submission to the Laws both to
 Prince and People, by the Example of these wonderful Crea-
 tures ; neither could any Subject promise fairer to have a
 due Influence on the *Romans*, as they had a religious Vene-
 ration for Bees, and look'd upon them as peculiarly conse-
 crated to *Jupiter*. Indeed the Polity and Government of
 the Bees is vastly surprizing, nor are there any other Crea-
 tures in the World, Men excepted, that have any such
 Thing.

Sole

*Solæ communes natos, consortia tecta
Urbis habent, magnisque agitant sub legibus ævum :
Et patriam solæ, & certos novere penates.*

Of all the Race of Animals alone,
The Bees have common Cities of their own,
And common Sons, they're rul'd by mighty Laws,
Their Country and their Gods the common Cause.

And what Obedience the *Romans* were to pay to *Augustus*,
Virgil shews them by that of the Bees to their King, who
do not think even their Lives too dear for him.

*Præterea regem non sic Ægyptus, & ingens
Lydia, nec populi Parthorum, aut Medus Hydaspes,
Observant. Rege incolumi, mens omnibus una est ;
Ille operum custos, illam admirantur, & omnes
Circumstant fremitu denso, stipantque frequentes,
Et sæpe attollunt humeris, & corpora bello
Objeſtant, pulchramque petunt per vulnera mortem.*

Besides, nor *Egypt*, nor the boundless Space
Of *Lydia's* Empire, nor the *Parthian* Race,
Nor whom *Hydaspes* cools with *Median* Springs,
Pay such sincere Obedience to their Kings,
While he is safe, in Concord and Content
The Commons live, by no Divisions rent.
He rules their Works, all him admire alone,
And strut around him with a humming Tone.
They raise him on their Shoulders with a Shout :
And when their Sovereign's Quarrel calls them out,
His Foes to mortal Combat they defy,
And think it honour at his Feet to die.

Nor did ever the Armies of *Æneas* and *Turnus* make a
more solemn Preparation for Battle than they : For, if a
Difference happens between two Kings, they hum a hoarse
Alarm, resembling the broken Sound of a Trumpet, upon
which they assemble together, prepare their Wings, whet
e their

their Stings and sharpen their Claws, then repair to their King's Pavilion, and attend him to the Field of Battle. On Sight of their Enemies, they challenge them by making a loud Noise, and engage with the greatest Courage and Bravery, resolv'd to conquer or die ; of which *Virgil* has given this most beautiful Description,

*Sin autem ad pugnam exierent (nam sæpe duobus
Regibus incessit magno discordia motu)
Continuoque animos vulgi, & trepidantia bello
Corda licet longe præsciscere : namque morantes
Martius ille æris rauci canor increpat ; & vox
Auditur, fractos sonitus imitata tubarum.
Tum trepidæ inter se coeunt, pennisque coruscant,
Spiculaque exacuunt rostris, aptantque lacertos ;
Et circa regem atque ipsa ad prætoria densæ
Miscentur, magnisque vocant clamoribus hostem.
Ergo ubi ver naetæ sudum, camposque patentes,
Erumpunt portis ; concurritur : æthere in alto
Fit sonitus : magnum mistæ glomerantur in orbem,
Præcipitesque cadunt : non densior aëre grando,
Nec de concussa tantum pluit ilice glandis.
Ipsi per medias acies, insignibus alis,
Ingentes animos angusto in pectore versant :
Usque adeo obnixi non cedere, dum gravis, aut hos,
Aut hos, versa fugâ victor dare terga subegit.*

But if to Battle jarring Swarms draw out,
For oft two mighty Kings their Rights dispute,
Which soon inflames both Nations to the War,
You'll hear them chide the lazy from afar ;
And warlike Noises through their Camps rebound,
Like the hoarse Clangor of the Trumpet's Sound :
They run to Arms, and ruffle with their Wings,
They ply their nimble Joints, and whet their Stings ;
Their King and royal Tent arm'd Crowds inclose,
And with loud Cries provoke the ling'ring Foes :
A Day for Battle when both Armies find,
Serene from Clouds, and undisturb'd by Wind ;

Then

The P R E F A C E.

xxiii

Then from their Camps they rush high in the Air,
And the shrill sounding Charge is heard afar ;
They glow with Anger, and with Fury shine,
They charge, both Bodies in one Cluster join :
Thick fall the Dead as Acorns, thick as Hail,
Both Sides each other with such Rage assail ;
The glitt'ring Kings both Armies Courage fire,
Their little Bodies mighty Minds inspire :
So bent to conquer, and so loath to yield,
Till one has beat the other from the Field. LAUDERDALE.

Virgil then lays down two Rules to hinder the Bees from wandering and leaving their Homes. The first is to clip their Kings Wings ; and the next to plant Orchards near them, and Gardens well stock'd with all manner of Herbs and Flowers ; whence he takes Occasion to give us a beautiful Platform of a little Garden, and instances the vast Advantage an old *Corycian's* Bees had over those of his Neighbours, and the great Benefit that accrued to himself, by the singular Care he took of his Garden, whereby his Bees yielded him great Plenty of fine Honey, more early than any in the Country.

*Atque equidem, extremo ni jam sub fine laborum
Vela traham, & terris festinem advertere proram ;
Forsitan & pingues hortos quæ cura colendi
Ornaret, canerem, biferique rosaria Pæsti :
Quoque modo potis gauderent intyba rivis,
Et virides apio ripæ, tortusque per herbam
Cresceret in ventrem cucumis : nec sera comantem
Narcissum, aut flexi tacuissem vimen acanthi,
Pallentesque ederas, & amantes litora myrtos.
Namque sub Oebaliæ memini me turribus altis,
Qua niger humentat flaventia culta Galeus,
Corycium vidisse senem : cui pauca reliæti
Jugera ruris erant ; nec fertilis illa juvencis,
Nec pecori opportuna seges, nec commoda Baccho.
Hic rarum tamen in dumis olus, albaque circum*

*Lilia, verbenasque premens, vescumque papaver,
 Regum æquabat opes animis : serâque revertens
 Noëte domum, dapibus mensas onerabat inemtis.
 Primus vere rosam, atque autumno carpere poma ;
 Et cum tristis hyems etiam nunc frigore saxa
 Rumperet, & glacie cursus frænaret aquarum ;
 Ille comam mollis jam tum tondebat acanthi,
 Æstatem increpitans seram, Zephyrosque morantes.
 Ergo apibus fætis idem atque examine multo
 Primus abundare ; & spumantia cogere pressis
 Mella favis : illi tiliaë, atque uberrima pinus :
 Quotque in flore novo pomis se fertilis arbor
 Induerat, totidem autumno matura tenebat.
 Ille etiam seras in versum distulit ulmos,
 Eduramque pyrum, & spinos jam pruna ferentes
 Jamque ministrantem platanum potantibus umbras.*

But that my rural Labour's near an End,
 Since to the Port with falling Sails I tend ;
 I would *Pomona* and her Treasures sing,
 And how bright *Flora* beautifies the Spring :
 How twice a Year the fam'd *Lucanian* Rose,
 Near *Pæstum* blooms ; how creeping Parsley grows,
 And Succory, which wat'ry Banks inclose.
 To raise *Acanthus* and the Daffodil,
 How bending Cucumbers their Bellies fill ;
 How Ivy-Twigs the Trunks of Trees surround,
 And *Venus'* Myrtles on the Shore abound.

For once I knew an old *Corycian* Swain,
 Where deep *Galesus* wets *Tarentum's* Plain,
 Heir to few Acres of a barren Field,
 Which neither Wine, nor Corn, nor Grass did yield ;
 He Colworts planted, Vervain, Poppy sow'd ;
 Where Thorns once grew, his Beds of Lillies stood :
 When he return'd at Night, with Plenty stor'd,
 His unbought Dishes heap'd his homely Board,
 Nor envy'd he the Wealth which Royal Courts afford.
 First in the Spring he blushing Roses sees,
 In Autumn first unloads his fruitful Trees ;
 When Winter cleaves the Rocks, and Nature pains,
 And Rivers languish under Icy Chains,

(He gathers Cotton from th' *Egyptian* Thorn,
 Chiding the ling'ring Spring, and *Phæbus*' slow Return.
 His Grounds with Pines and fragrant Limes are fill'd,
 His Bees the first of all the flow'ry Field, }
 Produce their young, the first their Honey yield.
 And all the Blossoms which his Orchards bear,
 Rip'n into Fruit, when Harvest crowns the Year :
 He plants his Pear-trees and his Elms in Rows ;
 The Damask Plum on Thorns ingrafted grows ;
 His spreading Planes their pleasant Shade extend,
 Where he enjoys his Bottle and his Friend. LAUDERDALE.

He then proceeds to shew the great Oeconomy of the Bees, their unwearied Industry, and the Way to come at their Honey without destroying them quite ; but if they should happen to be all destroy'd, he shows the Method how to restore their Kind, in the charming Epifode of *Aristæus* recovering his Bees, with which he concludes these admirable Poems.

These and innumerable other Beauties, obvious to every judicious Reader, have gain'd the GEORGICS the Esteem and Admiration of all Ages, as the most finish'd Pieces of all Antiquity : For who can help being charm'd with the agreeable Manner in which the Poet lays down his Precepts, the Justness of his Sentiments, the Delicacy of his Thoughts, the Sublimity of his Expressions, and the inexpressible Beauty of his Descriptions. So that we may well say in the Poet's own Words,

*Tale tuum carmen nobis, divine Poeta,
 Quale sopor fessis in gramine ; quale per æstum
 Dulcis aquæ saliente sitim restinguere rivo.
 Nam neque me tantum venientis sibilus Austri,
 Nec percussa juvant fluctu tam litora, nec quæ
 Saxosas inter decurrunt flumina valles.*

O heav'nly Poet ! such thy Verse appears,
 So sweet, so charming to my ravish'd Ears,

As to the weary Swain, with Cares oppress'd,
 Beneath the Sylvan Shade, refreshing Rest :
 As to the feav'rish Traveller, when first
 He finds a Crystal Stream to quench his Thirst.
 ' The cool soft Zephyrs don't delight me more,
 Nor murm'ring Billows on the sounding Shore ;
 Nor winding Streams that through the Valley glide ;
 And the scarce-cover'd Pebbles gently chide. DRYDEN.

THE ÆNEID, in which *Virgil* imitates *Homer*, is a Poem of a nobler Kind, as it is an *Epic* or *Heroic Poem*, which, as *Mr. Rapin* has justly observed, is the greatest Work the Soul of Man is capable of performing : For of it may be justly said what *Scaliger* says of *Buchanan*,

*Namque ad supremum perducta poetica culmen
 In te stat ; nec quo progrediatur habet.*

Nature's great Efforts can no further tend,
 Here fix'd her Pillars, all her Labours end.

As, under the Allegory of one Heroic Action, its Design is to form our Morals, and inflame our Mind with the Love of Virtue : And this indeed is the chief and principal Design of all Poetry, as plainly appears by this and every other Species of it. For the *Lyric* celebrates the Virtues of great Men for our Imitation ; *Tragedy* regulates our Pity and Fear ; *Comedy* and *Satire* correct our Vices ; *Elegy* sets Bounds to our Sorrow ; and the *Eclogue* or *Pastoral* sings the innocent Pleasures of a Country Life : So that all of them have a Tendency to make us Wiser and Better. This was the Design *Homer* and *Virgil* had in View in their Poems, those Master-pieces of human Wit, which have been so justly and highly admir'd in all Ages. This appears by the very Plan of their Works. In the *Iliad*, *Achilles* quarrels

quarrels with *Agamemnon*, shuts himself up in his Tent, and refuses to fight. Upon which the *Greeks*, who had hitherto been victorious, are beat every Day, and reduc'd to the last Extremity ; nor could they recover their former Glory, but by the Reconciliation of these two Princes ; by which *Homer* teaches us, *That the Safety and Welfare of a Nation depends on the Harmony of its Rulers*. In the *Odysssey*, *Ulysses* being necessarily absent from his Family, and at a great Distance from his Country, neighbouring Princes take the Advantage of his Absence, make Encroachments on his Estate, lay Snares for his Son, and commit Outrages of all Sorts : But no sooner does *Ulysses* return than he restores his Kingdom and Family to their former Peace and Quiet. By which *Homer* would teach us, *That the Presence and Vigilance of a Master and Prince are absolutely necessary to keep good Order in a Family or Kingdom*. *Homer's* Design in these two Poems, is plainly to establish National and Family Happiness ; nor could a more noble Thought enter the Mind of Man.

Virgil again, out of Love to his Country, and Gratitude to his Prince, who had loaded him with Favours, forms the Plan of the *Æneis*, with a View to establish the Authority of *Augustus*, and the Happiness of the *Romans* ; and to this End chuses for the Hero of his Poem, a Man whom the Gods order to found a Kingdom in *Italy* ; to obstruct which *Juno* uses all her Authority and all her Art, and exerts herself the more to prevent its Accomplishment, that *Æneas* was at the Head of it, to whom she bore an inveterate Enmity, as he was a *Trojan*, and the Son of *Venus*, her great Enemy and Rival. She applies to *Æolus* the God of the Winds to sink his Fleet ; uses all the Policy she was Mistress of to detain him at *Carthage* ; and destroys Part of his Fleet in *Sicily* : But in spite of all her Opposition, he arrives in *Italy* and founds the *Roman* State. By all which *Virgil* shews us this great Truth, *That when it is the Will of Heaven to set a Prince over a People, their plain Duty is humbly to submit*

submit to his Authority. These are the excellent Morals of those three inestimable Poems. But to confine ourselves to *Virgil*: if from his general Instruction, which is the Structure of his Poem, we descend to particular Lessons, which are of great Use in the Conduct of Life, how innumerable are they! Nor has he delivered these Instructions in dogmatical Precepts and Maxims, but exhibits them to us in the Person of his Hero, to whom he assigns a constant Piety, the Height of filial Affection, in running so many Risks of his Life to save his Parents, and a ready Obedience to the Command of Heaven, in forsaking a Queen for whom he had the greatest Affection wherewith Love and Gratitude could inspire the Heart of Man. Nor does he only take this modest Way of conveying these important Lessons to us by a third Person, but to make us in Love with them, he insinuates himself into our Hearts, by spreading Charms over every Thing he touches, and enriches his Poem with curious Descriptions, fine Episodes, beautiful Allegories, lofty Expressions, and Numbers so very harmonious, as must charm the Ear of every Reader. But, as it would be endless to recite Examples of all the Beauties of this inimitable Poem, I shall instance only a few of them: And first, what a beautiful Description does our Author give us of a *Storm at Sea* in the *First Book* in these expressive Words,

*Hæc ubi dicta, cavum conversâ cuspide montem
Impulit in latus; ac venti, velut agmine facto,
Quâ data porta, ruunt, & terras turbine perflant.
Incubere mari, totumque à sedibus imis
Una Eurusque Notusque ruunt, creberque procellis
Africus, & vastos volvunt ad litora fluëtus.
Insequitur clamorque virûm, stridorque rudentum.
Eripiunt subito nubes, cælumque, diemque
Teucrorum ex oculis: ponto nox incubat atra.
Intonuere poli, & crebris micat ignibus æther:
Præsentemque viris intentant omnia mortem.
Extemplo Æneæ solvuntur frigore membra.
Ingemît, & duplices tendens ad sidera palmas,*

Talia

*Talia voce refert : O terque quaterque beati,
 Queis ante ora patrum, Trojæ sub mœnibus altis,
 Contigit oppetere ! ô Danaûm fortissime gentis
 Tydide, mene Iliacis occumbere campis
 Non potuisse, tuaque animam hanc effundere dextrâ ?
 Sævus ubi Æacidæ telo jacet Hector, ubi ingens
 Sarpedon : ubi tot Simoïs correpta sub undis
 Scuta virûm, galeasque & fortia corpora volvit.
 Talia jactanti, stridens Aquilone procella
 Velum adversa ferit, fluctusque ad sidera tollit.
 Franguntur remi : tum prora avertit, & undis
 Dat latus : insequitur cumula præruptus aquæ mons.
 Hi summo in fluctu pendent ; his unda debiscens
 Terram inter fluctus aperit : furit æstus arenis.
 Tres Notus abreptas in saxa latentia torquet ;
 Saxa vocant Itali, mediis quæ in fluctibus, Aras ;
 Dorsum immane mari summo. Tres Eurus ab alto
 In breviam & Syrtes urget, (miserabile visu)
 Illiditque vadis, atque aggere cingit arenæ.
 Unam quæ Lycios fidumque vehebat Orontem,
 Ipsius ante oculos ingens à vertice pontus
 In puppim ferit : excutitur pronusque magister
 Volvitur in caput : ast illam ter fluctus ibidem
 Torquet agens circum, & rapidus vorat æquore vortex.
 Apparent rari nantes in gurgite vasto :
 Arma virûm, tabulæque & Troia gaza per undas.
 Jam validam Ilionei navem, jam fortis Achatæ ;
 Et qua vectus Abas, & qua grandævus Alethes,
 Vicit hiems : laxis laterum compagibus omnes
 Accipiunt inimicum imbrem, rimisque fatiscunt.*

He said, and hurl'd against the Mountain Side
 His quiv'ring Spear, and all the God apply'd.
 The raging Winds rush through the hollow Wound,
 And dance aloft in Air, and skim along the Ground :
 Then settling on the Sea, the Surges sweep ;
 Raise liquid Mountains, and disclose the Deep.
 South, East, and West, with mix'd Confusion roar,
 And roll the foaming Billows to the Shore.
 The Cables crack, the Sailors fearful Cries
 Ascend ; and sable Night involves the Skies ;
 And Heaven itself is ravish'd from their Eyes.
 Loud Peals of Thunder from the Poles ensue,
 Then flashing Fires the transient Light renew ;

The Face of Things a frightful Image bears,
 And present Death in various Forms appears.
 Struck with unusual Fright, the *Trojan* Chief,
 With lifted Hands and Eyes, implores Relief.
 And thrice, and four times happy those, he cry'd,
 That under *Ilian* Walls before their Parents dy'd.
Tydides, bravest of the *Græcian* Train,
 Why could not I by that strong Arm be slain,
 And lie by noble *Hector* on the Plain;
 Or great *Sarpedon*, in those bloody Fields,
 Where *Simois* rolls the Bodies and the Shields
 Of Heroes, whose dismember'd Hands yet bear
 The Dart aloft, and clench the pointed Spear?
 Thus while the pious Prince his Fate bewails,
 Fierce *Boreas* drove against his flying Sails,
 And rent the Sheets: The raging Billows rise,
 And mount the tossing Vessel to the Skies:
 Nor can the shiv'ring Oars sustain the Blow:
 The Galley gives her Side, and turns her Prow:
 While those stern descending down the Steep,
 Through gaping Waves behold the boiling Deep.
 Three Ships were hurry'd by the southern Blast,
 And on the secret Shelves with Fury cast.
 Those hidden Rocks, th' *Ausonian* Sailors knew,
 They call'd them Altars, when they rose in View,
 And shew'd their spacious Backs above the Flood.
 Three more, fierce *Eurus* in his angry Mood
 Dash'd on the Shallows of the moving Sand,
 And in mid Ocean left them moor'd a-land.
Orontes' Bark that bore the *Lycian* Crew,
 (A horrid Sight!) even in the Hero's View,
 From Stem to Stem, by Waves was overborn:
 The trembling Pilot, from his Rudder torn,
 Was headlong hurl'd; thrice round, the Ship was tost,
 Then bulg'd at once, and in the Deep was lost.
 And here and there above the Waves were seen
 Arms, Pictures, precious Goods, and floating Men.
 The stoutest Vessel to the Storm gave Way,
 And suck'd through loosen'd Planks the rushing Sea,
Ilioneus was her Chief: *Alethes* old,
Achates faithful, *Abas* young and bold
 Endur'd not less: Their Ships, with gaping Seams,
 Admit the Deluge of the briny Streams.

DRYDEN.

What

What a moving Scene is that in the *Second Book*, where *Aeneas*, after going through Fire and Sword to look after the Safety of his Father and Family, finds the old Gentleman resolute on continuing in *Troy*, and sharing the same Fate with it, maugre all the Arguments he could use to the contrary, nay, tho' he, *Creusa*, and *Ascanius*, with Tears in their Eyes, begg'd of him to consult his own Safety by leaving *Troy*. What filial Affection and Duty does *Aeneas* express in that moving Speech.

*Mene efferre pedem, genitor, te posse relicto
Sperasti? tantumque nefas patrio excidit ore?
Si nihil ex tanta Superis placet urbe relinqui,
Et sedet hoc animo, perituræque addere Trojæ
Teque tuosque juvat: patet isti janua letho.
Jamque aderit multo Priami de sanguine Pyrrhus,
Natum ante ora patris, patrem qui obtruncat ad aras.
Hoc erat, alma parens, quod me, per tela, per ignes,
Eripis? ut mediis hostem in penetralibus, utque
Ascaniumque, patremque meum, juxtaque Creüsam,
Alterum in alterius mactatos sanguine cernam?
Arma, viri, ferte arma: vocat lux ultima victos.
Reddite me Danaïs: finite instaurata revisam
Prælia: nunquam omnes hodie moriemur inulti.*

To fly the Foe, and leave your Age alone,
Could such a Sire propose to such a Son?
If 'tis by yours and Heav'n's high Will decreed
That you and all with hapless *Troy* must bleed;
If not her least Remains you deign to save;
Behold! the Door lies open to the Grave.
Pyrrhus will soon be here, all cover'd o'er,
And red from *Priam's* venerable Gore;
Who stabb'd the Son before the Father's View,
Then at the Shrine the royal Father slew.
Why! heav'nly Mother, did thy guardian Care
Snatch me from Fires, and shield me in the War?
Within these Walls to see the *Grecians* roam,
And purple Slaughter stride around the Dome;
To see my murder'd Consort, Son, and Sire,
Steep'd in each other's Blood, on Heaps expire!

Arms ! Arms ! my Friends, with Speed my Arms supply,
 'Tis our last Hour, and summons us to die ;
 My Arms !— in vain you hold me,— let me go !
 Give, give me back this Moment to the Foe.
 'Tis well,—we will not tamely perish All,
 But die reveng'd, and triumph in our Fall.

PITT.

But when *Æneas* (finding his Father still obstinate) put
 on his Armour, and offers to rush out at the Door, chusing
 rather to die by the Hand of the Enemy, than see his Fa-
 ther, Wife and Son butcher'd before his Eyes, who can
 read what follows without falling into Tears.

*Ecce autem complexa pedes in limine conjux
 Hærebat, parvumque patri tendebat Iulium.
 Si periturus abis, & nos rape in omnia tecum :
 Sin aliquam expertus sumtis spem ponis in armis,
 Hanc primum tutare domum : cui parvus Iulus,
 Cui pater, & conjux quondam tua dicta relinquer?*

When, at the Door, my weeping Spouse I meet,
 The fair *Creusa*, who embrac'd my Feet,
 And clinging round them, with Distraction wild,
 Reach'd to my Arms my dear unhappy Child :
 And oh ! she cries, if bent on Death thou run,
 Take, take with thee, thy wretched Wife and Son ;
 Or, if one glimm'ring Hope from Arms appear,
 Defend these Walls, and try thy Valour here :
 Ah, who shall guard thy Sire, when thou art slain,
 Thy Child, or me thy Comfort once in vain !
 Thus while she raves, the vaulted Dome replies
 To her loud Shrieks, and agonizing Cries.

PITT.

And when the good old Man was at last persuaded there
 was no Way to save himself and Family but by leaving his
 beloved *Troy*, what Compassion and Tendernefs does *Æneas*
 shew to his aged helpless Father? How soft are these
 Words ?

*Ergo age, chare pater, cervici imponere nostræ :
 Ipse subibo humeris : nec me labor iste gravabit.
 Quo res cunque cadent, unum & commune periculum,*

Una

*Una salus ambobus erit : mihi parvus Iulus
 Sit comes, & longe servet vestigia conjux.
 Vos famuli, quæ dicam, animis advertite vestris.
 Est urbe egressis tumulus, templumque vetustum
 Desertæ Cereris : juxtaque antiqua cupressus,
 Religione patrum multos servata per annos.
 Hanc ex diverso sedem veniemus in unam.
 Tu, genitor, cape sacra manu, patriosque Penates.
 Me, bello è tanto digressum & cæde recenti,
 Attrectare nefas ; donec me flumine vivo
 Abluero.*

Haste, my dear Father, ('tis no Time to wait)
 And load my Shoulders with a willing Freight.
 Whate'er befalls, your Life shall be my Care ;
 One Death, and one Deliv'rance we will share.
 My Hand shall lead our little Son ; and you,
 My faithful Consort shall our Steps pursue.
 Next, you my Servants, heed my strict Commands :
 Without the Walls a ruin'd Temple stands,
 To Ceres, hallow'd once ; a Cypress nigh
 Shoots up her venerable Head on high ;
 By long Religion kept : There tend your Feet ;
 And in divided Parties let us meet.
 Our Country Gods, the Relicks, and the Bands,
 Hold you, my Father, in your guiltless Hands :
 In me 'tis impious holy Things to bear,
 Red as I am with Slaughter, new from War :
 'Till in some living Stream I cleanse the Guilt
 Of dire Debate, and Blood in Battle spilt.

DRYDEN.

Virgil, in all his Poems, shows he thoroughly understood the human Passions ; but he has painted none of them in such strong and lively Colours, as that of Love in the Passion of *Dido* for *Æneas* in his *Fourth Book* : But to point out all the Beauties of this Book would be to transcribe almost the whole of it : Wherefore, I shall mention only two ; the one is that beautiful Description the Poet gives of *Dido* and *Æneas* going a hunting, in which how charming is the Comparison of *Æneas* to *Apollo* ?

Oceanum

*Oceanum interea surgens Aurora reliquit.
 It portis jubare exorto delecta juvenus :
 Retia rara, plagæ, lato venabula ferro,
 Massylique ruunt equites, & odora canum vis.
 Reginam thalamo cunctantem ad limina primi
 Pœnorum exspectant : ostroque insignis & auro
 Stat sonipes, ac fræna ferox spumantia mandit.
 Tandem progreditur, magnâ stipante catervâ,
 Sidoniam picto chlamydem circumdata limbo :
 Cui pharetra ex auro, crines nodantur in aurum,
 Aurea purpuream subnectit fibula vestem.
 Necnon & Phrygii comites, & lætus Iulus,
 Incedunt : ipse ante alios pulcherrimus omnes
 Infert se socium Æneas, atque agmina jungit.
 Qualis, ubi hybernâ Lyciam, Xanthique fluenta
 Deserit, ac Delum maternam invisit Apollo,
 Instauratque choros : mistique altaria circum
 Cretesque Dryopesque fremunt, pictique Agathyrsi :
 Ipse jugis Cynthi graditur, mollique fluentem
 Fronde premit crinem fingens, atque implicat auro :
 Tela sonant humeris. Haud illo segnior ibat
 Æneas : tantum egregio decus enitet ore.*

Scarce had *Aurora* left her Orient Bed,
 And rear'd above the Waves her radiant Head,
 When, pouring through the Gates, the Train appear,
Massylian Hunters with the steely Spear,
 Sagacious Hounds, and Toils, and all the sylvan War. }
 The Queen engag'd in Dress,—with Reverence wait
 The *Tyrian* Peers before the Regal Gate.
 Her Steed, with Gold and Purple cover'd round,
 Neighs, champs the Bit, and foaming paws the Ground.
 At length she comes, magnificently drest,
 (Her Guards attending) in a *Tyrian* Vest.
 Back in a golden Caul her Locks are ty'd ;
 A golden Quiver rattles at her Side ;
 A golden Clasp her purple Garment binds,
 And Robes, that flew redundant in the Winds.
 Next, with the youthful *Trojans*, to the Sport,
 The fair *Ascanius* issues from the Court.
 But far the fairest, and supremely tall,
 Tow'rs great *Æneas*, and outshines them all.
 As when from *Lycia* bound in wintry Frost,
 Where *Xanthus*' Streams enrich the smiling Coast ;

The beauteous *Phæbus* in high Pomp retires,
 And hears in *Delos* the triumphant *Quires* ;
 The *Cretan* Crowds and *Dryopes* advance,
 And painted *Scythians* round his Altar dance ;
 Fair Wreaths of vivid Bays his Head infold,
 His Locks bound backward, and adorn'd with Gold ;
 The God majestic moves o'er *Cynthus*' Brows,
 His golden Quiver rattling as it goes :
 So mov'd *Æneas* ; such his charming Grace ;
 So glow'd the purple Bloom, that flush'd his godlike Face.
 PITT.

The other is that inimitable Description of Fame, which
 a great Critic says ought to be consider'd as one of the great-
 est Ornaments of the *Æneid*,

Extemplo Libyæ magnas it Fama per urbes :
Fama, malum quo non aliud velocius ullum :
Mobilitate viget, viresque acquirit eundo :
Parva metu primo ; mox sese attollit in auras,
Ingrediturque solo, & caput inter nubila condit.
Illam Terra parens, irâ irritata Deorum,
Extremam (ut perhibent) Cæo Enceladoque sororem
Progeniit, pedibus celerem & pernicious alis :
Monstrum horrendum, ingens : cui quot sunt corpore plumæ,
Tot vigiles oculi subter (mirabile dictu !)
Tot linguæ, totidem ora sonant, tot subrigit aures.
Nocte volat cæli medio, terræque per umbram
Stridens, nec dulci declinat lumina somno :
Luce sedet custos, aut summi-culmine tecti,
Turribus aut altis, & magnas territat urbes :
Tam ficti praviqve tenax, quam nuncia veri.

Now Fame, tremendous Fiend ! without Delay,
 Through *Lybian* Cities took her rapid Way.
 Fame, the swift Plague, that every Moment grows,
 And gains new Strength and Vigor as she goes.
 First small with Fear, she swells to wond'rous Size,
 And stalks on Earth, and tow'rs above the Skies ;
 Whom, in her Wrath to Heav'n, the teeming Earth
 Produc'd the last of her gigantic Birth ;
 A Monster huge, and dreadful to the Eye,
 With rapid Feet to run, or Wings to fly.

Beneath her Plumes the various Fury bears
 A thousand piercing Eyes and listning Ears ;
 And with a thousand Mouths and babbling Tongues appears. }
 Thund'ring by Night, through Heav'n and Earth she flies,
 No golden Slumbers seal her watchful Eyes ;
 On Tow'rs or Battlements she sits by Day,
 And shakes whole Towns with Terror and Dismay,
 Alarms the World around, and, perch'd on high,
 Reports a Truth, or publishes a Lie. PITT.

How remarkably curious is the Description in the *Sixth Book*, of *Æneas's* Descent into Hell, where the Sybil, after explaining to him the various Scenes of the infernal Regions, conducts him to *Anchises*, who instructs him in those sublime Subjects, the Immortality of the Soul, and the Happiness and Misery of a future State, and shows him the glorious Race of Heroes that were to descend from him and his Posterity, and closes this noble Account with the Character of their Genius, then concludes all with the Character of the elder *Marcellus*, in order to introduce that noble heroic Elegy on the Death of the younger *Marcellus*, who was the Darling of *Augustus*, *Octavia*, and of all the *Romans*.

*Atque hic Æneas (una namque ire videbat
 Egregium formâ juvenem & fulgentibus armis ;
 Sed frons læta parum, & dejecto lumina vultu)
 Quis, pater, ille virum qui sic comitatur euntem ?
 Filius ? ane aliquis magna de stirpe nepotum ?
 Quis strepitus circa comitum ! quantum instar in ipso est !
 Sed nox atra caput tristi circumvolat umbrâ.
 Tum pater Anchises lacrymis ingressus obortis :
 O nate, ingentem luctum ne quære tuorum :
 Ostendent terris hunc tantum fata, neque ultra
 Esse sinent. Nimum vobis Romana propago
 Visa potens, superi, propria hæc si dona fuissent.
 Quantos ille virum magnam Mavortis ad urbem
 Campus aget gemitus ! vel quæ, Tyberine, videbis
 Funera, cum tumulum præterlabere recentem !
 Nec puer Iliaca quisquam de gente Latinos
 In tantum spe tollet avos : nec Romula quondam
 Ullo se tantum tellus jactabit alumno.*

*Heu pietas ! heu prisca fides ! invictaque bello
 Dextera ! non illi quisquam se impune tulisset
 Obvius armato : seu cum pedes iret in hostem,
 Seu spumantis equi foderet calcaribus armos.
 Heu, miserande puer ! si qua fata aspera rumpas,
 Tu Marcellus eris. Manibus date lilia plenis :
 Purpureos spargam flores, animamque nepotis
 His saltem accumulem donis, & fungar inani
 Munere.*

Say, who that Youth (he cries) o'ercaſt with Grief;
 The Youth who follows that victorious Chief?
 His Son? or one of his victorious Line?
 What Numbers crowd, and ſhout around the Form divine!
 His Port how noble! how auguſt his Fame!
 How like the former! and how near the ſame!
 But gloomy Shades his penſive Brows o'erſpread,
 And a dark Cloud involves his beauteous Head.
 Seek not, my Son, replies the Sire, to know
 (And, as he ſpoke, the gushing Sorrows flow,)
 What Woes the Gods to thy Descendants doom,
 What endleſs Grief to every Son of *Rome*!
 This Youth on Earth the Fates but juſt diſplay,
 And ſoon, too ſoon, they ſnatch the Gift away!
 Had *Rome* for ever held the glorious Prize,
 Her Blifs had rais'd the Envy of the Skies!
 Oh! from the martial Field what Cries ſhall come!
 What Groans ſhall echo thro' the Streets of *Rome*!
 How ſhall old *Tyber*, from his oozy Bed,
 In that ſad Moment rear his reverend Head,
 The length'ning Pomp, and Fun'ral to ſurvey,
 When by the mighty Tomb he takes his mournful Way!
 A Youth of nobler Hopes ſhall never riſe,
 Nor glad, like him the *Latian* Fathers Eyes:
 And *Rome*, proud *Rome* ſhall boaſt, ſhe never bore,
 From Age to Age, ſo brave a Son before!
 Honour and Fame, alas! and antient Truth
 Revive and die with that illuſtrious Youth!
 In vain embattled Troops his Arms oppoſe:
 In every Field he tames his Country's Foes,
 Whether on Foot he marches in his Might,
 Or ſpurs his fiery Courſer to the Fight.
 Poor pitied Youth! the Glory of the State!
 Oh! could'ſt thou ſhun the dreadful Stroke of Fate,

Rome shou'd in thee behold, with ravish'd Eyes,
 Her Pride, her Darling, her *Marcellus* rise!
 Bring fragrant Flow'rs, the whitest Lillies bring,
 With all the purple Beauties of the Spring;
 These Gifts at least, these Honours shall be paid
 To the dear Youth, to please his pensive Shade. PITT.

In the *Ninth Book*, what a noble Description does the Poet give of True Friendship in that famous Episode of *Nisus* and *Euryalus*, which consisting of 474 Lines, is of too great Length to insert here, I shall therefore only take Notice of some of the principal Parts of it. However, it will be necessary to premise what gave Occasion to this noble Episode, which was this: *Æneas* having gone in Person to beg Auxiliaries of *Evander* against *Turnus*, who was at War with him on account of *Lavinia*; *Turnus* takes the Advantage of his Absence, and besieges the City in which his Troops were garrison'd. The *Trojans*, in the utmost Distress for want of *Æneas*, and *Nisus* and *Euryalus*, two dear Friends, then standing Centinels in their Turn, and observing the *Rutulians* sunk in Wine and Sleep, persuaded they could make their Way to *Æneas*, *Nisus* makes the Proposal to *Euryalus*.

*Nisus ait: Dine hunc ardorem mentibus addunt,
 Euryale? an sua cuique Deus fit dira cupido?
 Aut pugnam, aut aliquid jamdudum invadere magnum,
 Mens agitat mihi; nec placidâ contenta quiete est.
 Cernis, quæ Rutulos habeat fiducia rerum:
 Lumina rara micant: somno vinoque soluti
 Procubuerunt: silent late loca. Percipe porro
 Quid dubitem, & quæ nunc animo sententia surgat.
 Ænean acciri omnes, populusque, patresque,
 Exposcunt: mittique viros, qui certa reportent.
 Si tibi, quæ posco, promittunt (nam mihi facti
 Fama sat est) tumulto videor reperire sub illo
 Posse viam ad muros & mœnia Pallantea.*

Has Heav'n (cry'd *Nisus* first) this Warmth bestow'd ?
 Heav'n ? or a Thought that prompts me like a God ?
 This glorious Warmth, my Friend, that breaks my Rest ?
 Some high Exploit lies throbbing at my Breast.
 My glowing Mind, what generous Ardors raise,
 And set my mounting Spirits on a Blaze !
 See the loose Discipline of yonder Train,
 The Lights, grown thin, scarce glimmer from the Plain :
 The Guards in Slumber and Debauch are drown'd ;
 And mark !— a general Silence reigns around :
 Then take my Thought ; the People, Fathers, all,
 Join in one Wish, our Leader to recall.
 Now, would they give to thee the Prize I claim,
 (For I cou'd rest contented with the Fame—)
 An easy Road, methinks, I can survey
 Beneath yon' Summit to direct my Way.

PITT.

To whom young *Euryalus* makes this charming Answer,
 in which he shows he's resolv'd to run all Risques with his
 Friend, and takes it amiss he should once think of leaving
 him behind.

*Obstupuit magno laudum percussus amore
 Euryalus : simul his ardentem affatur amicum :
 Mene igitur socium summis adjungere rebus,
 Nise, fugis ? solum te in tanta pericula mittam ?
 Non ita me genitor bellis assuetus Opheltes
 Argolicum terrorem inter Trojæque labores
 Sublatum erudiit : nec tecum talia gessi,
 Magnanimum Ænean & fata extrema secutus.
 Est hic, est animus lucis contemptor ; & istum
 Qui vitâ bene credat emi, quo tendis, honorem.*

The brave *Euryalus*, with martial Pride,
 Fir'd with the Charms of Glory, thus reply'd :
 And will my *Nisus* then his Friend disclaim ?
 Deny'd his Share of Glory and of Fame ?
 And can thy dear *Euryalus* expose
 Thy Life, alone, unguarded to the Foes ?
 Not so my Father taught his generous Boy,
 Born, train'd and season'd in the Wars of *Troy*.

And where the great *Æneas* led the Way,
 I brav'd all Dangers of the Land and Sea.
 Thou too canst witness that my Worth is try'd ;
 We march'd, we fought, we conquer'd Side by Side.
 Like thine, this Bosom glows with martial Flame,
 Burns with a Scorn of Life, and Love of Fame,
 And thinks, if endless Glory can be fought
 On such low Terms, the Prize is cheaply bought. PITT.

To which *Nisus* makes this moving and affectionate Reply,

*Nisus ad hæc : Equidem de te nil tale verebar,
 Nec fas : non : ita me referat tibi magnus ovantem
 Jupiter, aut quicunque oculis hæc aspicit æquis.
 Sed si quis (quæ multa vides discrimine tali)
 Si quis in adversum rapiat casusve Deusve,
 Te superesse velim : tua vitâ dignior ætas.
 Sit, qui me raptum pugnâ. pretiove redemptum,
 Mandet humo solita ; aut, si qua id fortuna vetabit,
 Absenti ferat inferias, decoretque sepulcro.
 Neu matri miseræ tanti sim causa doloris :
 Quæ te sola, puer, multis è matribus ausa
 Prosequitur ; magni nec mœnia curat Acestæ.*

Let no such jealous Fears alarm thy Breast,
 Thy Worth and Valour stand to all confess,
 But let the Danger fall, (he cries) on me ;
 For this Exploit, I durst not think on thee !
 No—as I hope the blest *Ethereal Train*
 May bring me glorious to thy Arms again !
 But should the Gods deny me to succeed,
 Should I — (which Heav'n avert !) but should I bleed ;
 Live thou ;— in Death some Pleasure that will give ;
 Live for thy *Nisus'* Sake ; I charge thee, live.
 Thy blooming Youth a longer Term demands ;—
 Live, to redeem my Corse from hostile Hands ;
 And decent to the silent Grave commend
 The poor Remains of him who was thy Friend :
 Or raise at least, by kind Remembrance led,
 A vacant Tomb in Honour of the *Déad*.
 Why should I cause thy Mother's Soul to know
 Such Heart-felt Pangs ? unutterable Woe !

Thy

Thy dear, fond Mother, who, for Love of thee,
 Dar'd every Danger of the Land and Sea !
 She left *Acestes'* Walls, and she alone,
 To follow thee, her only, darling Son !

PITT.

But all *Nisus's* Reasons and Remonstrances are in vain ; wherefore they wait on their Generals, who were then holding a Council of War, and having receiv'd their Instructions they set out. Having past the Enemy's Trenches safely, they find them fast asleep after a Debauch of Wine, among whom they made great Slaughter ; but Day approaching, they resolve to retire. *Euryalus*, like most young Warriors, taken with the glittering Spoils of the kill'd and wounded, seizes, among other Things, *Messapus's* crested Helmet, and puts it on his own Head ; which inconsiderate Action prov'd fatal to both him and his Friend *Nisus* ; for by it *Volscens*, at the Head of a Party of Horse, espies them in their Retreat, upon which they fly to a neighbouring Wood for Safety, where *Euryalus* loses his Way, nor does *Nisus* miss him till he was got a great Way off ; but how great is his Surprize, when, boldly returning in quest of him, he sees him in the Hands of the Enemy ? Resolv'd to rescue his Friend, he throws two Lances unobserv'd, and kills two of their Men, which so enraged *Volscens*, that he resolves to revenge their Deaths on *Euryalus*, and drawing his Sword makes up to him ; then cries out *Nisus* in these beautiful Words, which admirably express the Confusion he was in, and at the same time the great Power of true Friendship.

*Me, me ; adsum qui feci ; in me convertite ferrum,
 O Rutuli : mea fraus omnis : nihil iste, nec ausus,
 Nec potuit : cœlum hoc, & conscia sidera testor ;
 Tantum infelicem nimium dilexit amicum.*

Me, me, to me alone, your Rage confine ;
 Here sheath your Javelins ; all the Guilt was mine.

By

By yon' bright Stars, by each immortal God,
 His Hands, his Thoughts are innocent of Blood !
 Nor cou'd nor durst the Boy the Deed intend ;
 His only Crime (and oh ! can that offend ?)
 Was too much Love to his unhappy Friend !

} PITT.

This did not hinder *Volscens* from giving the fatal Wound to *Euryalus*, whose Death, and *Nisus*'s brave Revenge of it on *Volscens* are painted to Admiration in the following Words,

*Talia dicta dabat : sed viribus ensis adactus
 Transiit costas, & pectora candida rumpit.
 Volvitur Euryalus letho, pulchrosque per artus
 It cruor, inque humeros cervix collapsa recumbit.
 Purpureus veluti cum flos succisus aratro
 Languescit moriens ; lassove papavera collo
 Demisere caput, pluvia cum forte gravantur.
 At Nisus ruit in medios, solumque per omnes
 Volcentem petit ; in solo Volcente moratur :
 Quem circum glomerati hostes, hinc cominus atque hinc
 Proturbant : instat non secius, ac rotat ensem
 Fulmineum : donec Rutuli clamantis in ore
 Condidit adverso, & moriens animam abstulit hosti.
 Tum super exanimum sese projecit amicum
 Confossus, placidâque ibi demum morte quievit.*

In vain he spoke, for ah ! the Sword, address'd
 With ruthless Rage had pierc'd his lovely Breast.
 With Blood his snowy Limbs are purpled o'er,
 And, pale in Death, he welters in his Gore.
 As a gay Flow'r, with blooming Beauties crown'd,
 Cut by the Share, lies languid on the Ground ;
 Or some tall Poppy, that o'ercharg'd with Rain,
 Bends the faint Head, and sinks upon the Plain ;
 So fair, so languishingly sweet he lies,
 His Head declin'd and drooping, as he dies !
 Now midst the Foe distracted *Nisus* flew ;
Volscens, and him alone he kept in View.
 The gathering Train the furious Youth surround ;
 Dart follows Dart, and Wound succeeds to Wound ;
 All, all, unfelt, he seeks their guilty Lord ;
 In fiery Circles flies his thundering Sword ;

Nor

Nor ceas'd, but found at length the distant Way ;
 And, buried in his Mouth, the Faulchion lay.
 Thus, cover'd o'er with Wounds on every Side,
 Brave *Nisus* slew the Murtherer as he dy'd ;
 Then, on the dear *Euryalus's* Breast,
 Sunk down and slumber'd in eternal Rest.

PITT.

Thus even Death itself could not separate these two sincere
 Friends, to whom *Virgil* gives this noble Elogy.

*Fortunati ambo ! si quid mea carmina possunt,
 Nulla dies unquam memori vos eximet ævo ;
 Dum domus Æneæ Capitoli immobile saxum
 Accolet, imperiumque Pater Romanus habebit.*

Hail happy Pair ! if Fame our Verse can give,
 From Age to Age, your Memory shall live ;
 Long as th' Imperial Capitol shall stand,
 Or *Rome's* majestic Lord the conquer'd World command.

PITT.

It would be endless to point out all the Beauties of the
Æneid, but there is one Thing so very remarkable, not on-
 ly in this, but in all *Virgil's* Poems, that it would be un-
 pardonable to omit it, I mean the great Art and Dexterity
Virgil shows in making the Sound of his Verse expressive of
 its Sense ; of which I shall give a few Instances from each
 of his Poems.

How admirably does the Sound of this Line express the
 warbling of the Pipe.

Formosam resonare doces Amaryllida sylvas.

Ecl. i. 5.

And the Sound of this, a sorrowful Parting,

Et, longum formosæ vale, vale, inquit, Iola.

Ecl. iii. 79.

How

How slow does the Waggon move in this Line,

Tardaque Eleusinæ matris volventia plaustra. G. i. 163.

One can scarcely help thinking he hears the Sheep bleating while he reads this Verse,

Balantumque gregem fluvio mersare salubri. G. i. 272.

These Lines seem to heave in which *Virgil* describes the Giants laying Mountain upon Mountain,

*Ter sunt conati imponere Pelio Ossam
Scilicet, atque Ossæ frondosum involvere Olympum.* G. i. 281.

There never was a Crab-tree rougher than this Verse describing the ingrafting a Filberd on a Crab-stock.

Inseritur vero ex fœtu nucis arbutus horrida. G. ii. 69.

How expressive is this Line of the swiftness of Time,

Sed fugit interea, fugit irreparabile tempus. G. iii. 284.

And this, of the Fury of the Storm?

Una Eurusque Notusque ruunt, creberque procellis. Æ. i. 89.

How soft and expressive of filial Love and Affection are these Words of *Æneas* to his Father,

Ergo, age, care Pater, cervici imponere nostræ. Æ. ii. 707.

And how harsh does this Line read, expressing the frightful Figure *Polyphemus* made,

Monstrum horrendum, informe, ingens, cui lumen ademtum.
Æ. iii. 658.

In reading the following Verse one would think he hears the Bound the bulky Body of the Ox makes when it falls on the Ground,

Sternitur, exanimisque tremens procumbit humi bos. Æ. v. 481.

How admirably does this Line express not only the swiftness of the Horse, but the Sound of his Feet,

Quadrupedante putrem sonitu quatit ungula campum. Æ. viii. 596.

Nor is the Sound of the Trumpet itself more shrill than the Sound of this Verse.

At Tuba terribilem sonitum procul ære canoro. Æ. ix. 503.

With such Charms does *Virgil's* Poetry every where abound, more than that of any Poet whatever. Who therefore, as the learned Dr. *Trapp* observes, can help being enamoured with the unaffected Beauty of his *Pastorals*, the finish'd and chaste Elegance of his *Georgics*, their entertaining Descriptions, their useful Precepts in Husbandry, and their noble Excursions upon every proper Occasion, into Subjects of a more sublime Nature?

But who can read the divine *Aeneid*, without being transported, and as it were lost in a Mixture of Pleasure and Admiration? Who can help being astonished at that Force of Imagination, tempered with so cool a Judgment? In what human Composition is there so exact a Harmony, and so much Beauty in all its Parts? It would be endless to enumerate the many different Images of Heroes, and the Variety of Manners that appear up and down in it; the Conflict of Passions and almost every Object of the Imagination beautifully describ'd, all Nature unfolded, the great Events, the surprizing Revolutions, the Incentives to Virtue, the most

h
finish'd

finish'd Eloquence in the several Speeches, the sublimest Majesty in the Thoughts and Expressions, in short, the most consummate Art by which all these Things are brought into one uniform and perfect Piece.

Wherefore we may justly say of the Poet what his great Modesty would not allow him to say of himself,

*Exegit monumentum ære perennius,
Regalique situ Pyramidum altius;
Quod non Imber Edax, non Aquilo impotens
Possit diruere, aut innumerabilis
Annorum series, & fuga temporum.*

He has rais'd a Monument will surpass
The Age of those that stand in solid Brass;
That eminently tow'ring to the Skies
In Height the Royal Pyramids outvies:
The Force of boist'rous Winds and mould'ring Rain,
Years after Years an everlasting Train,
Shall ne'er destroy the Glory of his Name,
Still shall he shine in Verse and live in Fame.

AS TO THIS TRANSLATION OF VIRGIL, tho' there have been many in Verse, some of which are of great Merit; yet as the Translators have confin'd themselves to Measure and Numbers, none of them have express'd the Author's Meaning so fully and exactly as may be done by a Translator in Prose. For the Poet is often necessitated, for the Sake of his Measures, to add, retrench, or otherwise deviate from the precise Meaning of his Author, especially if he be shackled and hemm'd in by Rhymes. Besides, as this Work was chiefly intended for the Use of Schools, and of those who have made but small Proficiency in the Knowledge of the *Latin* Tongue, it was judg'd necessary to be much more literal and exact than a Poetical Translation can well bear.

When I call this Translation literal, I don't mean, that I have render'd *Virgil's* Latin Word for Word into *English*;

for this the different Idioms of the two Languages will not admit of ; but, that Care has been taken all along, to preserve the full Sense of the Author, and to adhere as closely to the Letter as was consistent with Spirit, Elegance, and Propriety of Style ; above all, to present to the Reader the same Ideas in *English*, which the Author does in *Latin*, and carefully to affix the precise determinate Meaning to every one of his Words, distinguishing them from others commonly reckon'd synonymous, or that nearly resemble them in Sense, however different in Sound. And herein, if I am not mistaken, will be found to lie the precise Difference between this and the Interpretation of *Ruæus* and others, which, in Numbers of Places, have not so much given the strict and proper Sense of their Author, as something like it ; that is, they substitute one Idea for another, which is the more apt to mislead the Reader, as it bears a near Resemblance to that of the Author, without being exactly the same. And tho' this might happen in translating some Authors without doing them much Injury, yet in so judicious and correct an Author as *Virgil*, whose Sentiments on every Subject are so just, every little Deviation from the Ideas of the Original becomes considerable ; for if we alter them at all it must be for the worse.

I have only this further to add with regard to the Translation, that tho' Prose seem'd better adapted than Verse to my Design of being almost quite literal ; yet the nervous comprehensive Style of the Original oblig'd me frequently to adopt the Language of Poetry, setting aside the Numbers. For which Purpose, I not only consulted the best of our poetical Versions, but borrow'd Aid from the Works of our celebrated Poets, who have made *Virgil* their Standard, and happily imitated his Manner.

Nor will this Work be useful only to Boys at School, or mere Novices in the *Latin*, but may without Vanity promise to be of some Service even to greater Proficients. Many,

even of those who think themselves pretty much Masters of *Virgil*, will find, upon Reflection, that they have but a confus'd, or at best, but a very superficial and general Knowledge of his Meaning. To such it may possibly be no unprofitable Labour to bestow some Time and Attention, even on studying the Words of an Author, whose Choice is so nice and delicate. Especially, if they will take the Trouble to consult the Notes subjoin'd to the Translation, which are extracted from the best Commentators ancient and modern, interspersed with several that occur'd to the Translator himself, and which seem'd necessary, either to supply the Defects of others, or to support the Sense of the Translation, where it differs from the commonly received Explication. As these Notes are not calculated to make a vain Parade and Ostentation of Learning, but merely to explain and illustrate the Author, they are generally short and concise, except where the clearing up of more remarkable Difficulties, or the solving some curious Questions, requir'd a longer Discussion. What I found of chief Use in compiling them, was to make *Virgil* his own Interpreter, and illustrate one Passage by comparing it with others that are parallel. This often prov'd the only Resource in Difficulties which were either intirely overlook'd by Commentators, or where they disagreed among themselves.

As to the *Latin* Text, no Pains has been spared to present it to the Reader in its genuine Purity and Correctness: For I all along compar'd the most celebrated Editions, namely, those of *H. Stephen*, *Heinsius*, *Emmenessius*, *Masvicius*, *Servius*, and *La Cerda*. And for the Satisfaction of the curious, I have also taken notice of the most material of the various Readings from *Pierius*, *Servius*, *Stephen*, and others.

And that nothing might be wanting to render this Work complete, the Pointing, which in most Editions is exceeding erroneous, I have alter'd throughout, and endeavour'd to set it to rights: Considerable Instances of this the Reader will find in *Georg.* iv. 241. *Æn.* vii. 390. and *Æn.* ix. 140.

T H E

THE
WORKS
OF
VIRGIL

TRANSLATED into
ENGLISH PROSE.

P. VIRGILII MARONIS
BUCOLICA.

ECLOGA I.

MELIBOEUS, TITYRUS.

ORDO.

Mel. Tityre, tu, recubans
sub tegmine patulae fagi,
meditaris silvestrem Mu-
sam tenui avenâ: Nos
linquimus fines patriæ, et
dulcia arva; nos fugi-
mus patriam: tu, Tity-
re, lentus in umbrâ, do-
ces silvas resonare for-
mosam Amaryllida. Tit.
O Melibœe, Deus fe-
cit hæc otia nobis; nam-
que ille erit semper Deus
mibi: sæpe tener agnus,
ab nostris ovilibus, im-
buet aram illius. Ille
permisit meas boves er-
rare, ut cernis, et me
ipsum ludere quæ carmi-
na vellem, agresti cala-
mo. Mel. Equidem non
invideo tibi; miror ma-
gis: turbatur usque adèd
totis agris undique. En
ego ipse æger ago meas
capellas protenus: Tity-
re, etiam vix duco banc:

MEL. **T**ITYRE, tu, patulae recubans
sub tegmine fagi,
Silvestrem tenui Musam medi-
taris avenâ:

Nos patriæ fines, et dulcia relinquimus arva;
Nos patriam fugimus: tu, Tityre, lentus in umbrâ,
Formosam resonare doces Amaryllida silvas. 5

TIT. O Melibœe, Deus nobis hæc otia fecit;
Namque erit ille mihi semper Deus: illius aram
Sæpe tener nostris ab ovilibus imbuet agnus.
Ille meas errare boves, ut cernis, et ipsum
Ludere, quæ vellem, calamo permisit agresti. 10

MEL. Non equidem invideo; miror magis;
undique totis
Usque adèd turbatur agris. En ipse capellas
Protenus æger ago: hanc etiam vix, Tityre, duco:

Hic

NOTES.

The Occasion of the first Pastoral was this. When Augustus had settled himself in the Roman Empire, that he might reward his veteran Troops for their past Service, he distributed among them all the Lands that lay about Mantua and Cremona, turning out the right Owners for having sided with his Enemies. Virgil, or his Father, was a Sufferer among the rest; but afterwards recovered his Estate

by the Intercession of *Mecænas*, *Pollio*, and *Varus*. Virgil, as an Instance of his Gratitude, composed the following Pastoral; where he sets out his Father's good Fortune in the Person of *Tityrus*, and the Calamities of his Mantuan Neighbours in the Character of *Melibœus*. To this Piece of History *Martial* refers in the following Lines.

Sint

T H E
B U C C O L I C S
O F
V I R G I L.

E C L O G U E I.

M E L I B O E U S, T I T Y R U S.

MEL. **Y**OU, Tityrus, lying all along under the Covert of
that full-spread Beech, practise your woodland Lays
on a slender oaten Pipe: We are forced to leave the
Bounds of our Country, and our pleasant Fields; we fly our Coun-
try, while you, Tityrus, in the Shade at Ease teach the Woods to
re-ecchoe fair Amaryllis.

TIT. A God, O Melibœus, hath vouchsafed us this Tranquillity;
for to me he shall always be a God: A tender Lambkin from our
Folds shall often stain his Altar *with its Blood*. 'Tis he hath li-
censed my Heifers to feed at large, as you see, and myself to play
what *Tunes* I pleased on my rural Reed.

MEL. Truly I envy you not; but rather am amaz'd at your good
Fortune; now that all around there are such Confusions in the Coun-
try. Lo myself, sick as I am, drive far hence my tender Goats: This
too, O Tityrus, I drag along with much ado: For here just now
among

N O T E S.

*Sint Mæcænes, non deerunt, Flacce, Ma-
rones,
Virgiliumque tibi vel tua rura dabunt.
Fugera perdidit miseræ vicina Cremonæ,
Flebat et abductas Tityrus æger oves.
Risit Thuscus eques, paupertatemque malignam
Reppulit, et celeri iussit abire fuga.
Accipe divitias, et vatum maximus esto,
Tu licet, et nostrum dixit Alexin ames.
2. Silvestrem musam. i. e. Rusticum car-
men, Lucretius, Lib. II.*

*Fistula silvestrem ne cesset findere Musam.
2. Meditaris. i. e. Exerces, as in Plau-
tus, Stich. II. 1. 34. Ad cursum meditabor
me. And Cic. 1 de Orat. 61. Demosthenes per-
fecit meditando, ut nemo planius eo locutus puta-
retur.
2. Avenâ. For fistula avenacea.
5. Amaryllida. By Amaryllis some under-
stand Rome, and Virgil's Friends at Rome:
But there is no Occasion for such Refinement:
B 2 The*

namque modò connixa gemellos, spem gregis, hìc inter densas corylos, ab! reliquit eos in nudâ filice. Memini quercus, tætas de cælo, sæpe prædicere hoc malum nobis, si mens non fuisset læva: sæpe sinistra cornix prædixit hoc ab cavâ ilice. Sed tamen, Tityre, da nobis, qui iste Deus sit. Tit. Melibœe, ego stultus putavi urbem, quam dicunt Romam, similem huic nostræ Mantuæ, quò nos pastores sæpe solemus depellere teneros fetus ovium. Sic nôram catulos similes canibus, sic nôram hœdos similes matribus; sic solebam componere magna parvis. Verùm hæc Roma extulit caput inter alias urbes, tantum quantum cupressi solent inter lenta viburna. Mel. Et quæ fuit tibi tanta causa videndi Romam? Tit. Libertas: quæ licet sera, tamen respexit me inertem; postquam candidior barba cadebat mihi tondenti: tamen respexit, et venit longo tempore post, postquam Amaryllis habet nos, et Galatea reliquit nos. Namque, dum Galatea tenebat me (enim fatebor) erat mihi nec spes libertatis, nec cura peculi. Quamvis multa victima exiret meis septis, et pinguis caseus premeretur nostræ ingratae urbi Mantuæ; dextra non unquam redibat mihi domum gravis ære. Mel. Amarylli, mirabar quid tu mœsta vocares Deos; cui patereris poma pendere in suâ arbore. Tityrus aberat hinc: Tityre, pinus ipsæ vocabant te, fontes ipsi, hæc arbuta ipsa vocabant te.

Hic inter densas corylos modò namque gemellos, Spem gregis, ah! filice in nudâ connixa reliquit. 15
Sæpe malum hoc nobis, si mens non læva fuisset, De cælo tactas memini prædicere quercus:
Sæpe sinistra cavâ prædixit ab ilice cornix.
Sed tamen, iste Deus qui sit, da, Tityre, nobis.

TIT. Urbem, quam dicunt Romam, Melibœe, putavi 20

Stultus ego huic nostræ similem, quò sæpe solemus Pastores ovium teneros depellere fetus.
Sic canibus catulos similes, sic matribus hœdos Nôram; sic parvis componere magna solebam.
Verùm hæc tantum alias inter caput extulit urbes, Quantum lenta solent inter viburna cupressi.

MEL. Et quæ tanta fuit Romam tibi causa videndi?

TIT. Libertas, quæ sera, tamen respexit inertem; Candidior postquam tondenti barba cadebat:
Respexit tamen, et longo post tempore venit: 30
Postquam nos Amaryllis habet, Galatea reliquit.
Namque (fatebor enim) dum me Galatea tenebat, Nec spes libertatis erat, nec cura peculi.

Quamvis multa meis exiret victima septis, Pinguis et ingratae premeretur caseus urbi; 35
Non unquam gravis ære domum mihi dextra redibat.

MEL. Mirabar, quid mœsta Deos, Amarylli, vocares;

Cui pendere suâ patereris in arbore poma.
Tityrus hinc aberat: ipsæ te, Tityre, pinus, Ipsi te fontes, ipsa hæc arbuta vocabant. 40

TIT.

NOTES.

The Pastoral will appear more beautiful by considering Amaryllis simply as the Shepherd's Mistress, whose Praises he sings at his Ease. See Theocritus, Idyll. III.

19. Iste. Is the true Reading: Hic, iste,

and ille, being thus distinguished: Hic Deus, is this God of mine, or whom I mentioned; iste Deus, is that God of yours; and ille Deus, that God of his, of theirs, or of any third Person.

among the thick Hazles having yeaned Twins, the Hope of my Flock, she left them, alas! on the naked flinty Rock. This Calamity, I remember, my Oaks struck *with Lightning* from Heaven often presaged to me, had not my Mind been under Infatuation: Often the ill-boding Crow from an *old* hollow Oak presaged it. But tell me, Tityrus, who is this God of yours.

TIT. The City, Melibœus, which they call Rome, I foolishly imagined to be like this our *Mantua*, whither we Shepherds oft-times are wont to drive the tender Offspring of our Ews. So I had known Whelps like Dogs, so Kids like their Dams; thus was I wont to compare great Things with small. But that City hath raised its Head as far above others as the Cypresses use *to do* above the limber Shrubs.

MEL. And what important Cause had you to visit Rome?

TIT. Liberty, which *tho'* late, yet cast an Eye upon me *in my inactive Time of Life*; after that my Beard began to fall of a grizzled Colour when I shaved: Yet on me she cast her Eye, and after a long Period of Slavery came *at last*: Ever since that Amaryllis sways me, and Galatea hath cast me off. For, I will not disown it, while Galatea ruled me, I had neither Hopes of Liberty, nor Concern about my Stock. *Tho'* many a Victim went from my Folds, and *many a* fat Cheese was pressed by me for the ungrateful City, I never returned home with my Hands full of Money.

MEL. I admired, Amaryllis, why disconsolate you was *still* invoking the Gods; for whom you suffered the Apples to hang on their *native* Tree. *Now I see the Cause*. Your Tityrus from hence was absent: The very Pines, O Tityrus, the Fountains, these very Groves invited thee *to return*.

TIT.

N O T E S.

23. *Sic*. He thought it only different in Magnitude, not in Kind: But when he came to see *Rome*, he then not only found it distinguished in Degree, but even in Species: It was a quite other sort of City, just as the Cypress differs in Species from a Shrub.

28. *Libertas*. Not that *Virgil* or his Father were really Slaves: But he speaks of the Oppressions he sustained at home in his

own Country as a kind of Slavery.

34. *Peculi*. Peculium is properly the private Stock of a Slave; in which Sense it is fitly applied to *Tityrus*, who personates the Character of a Slave.

36. *Non unquam, &c.* Literally, *My Right-hand never returned home loaded with Money*.

36. *Pueri*.

TIT. *Quid facerem? neque licebat me exire servitio, nec cognoscere tam præsentes Divos alibi. Melibœe, hic vidi illum juvenem, cui nostra altaria fumant bis senos dies quotannis. Hic ille primus dedit responsum mihi petenti ab illo; ait, Pueri, pascite boves ut antè, et submittite tauros jugo. Mel. Fortunate senex, ergo tua rura manebunt, et magna satîs tibi: quamvis nudus lapis, palusque obducatur omnia tua pascua limoso junco; insueta pabula non tentabunt tuas graves fetas oves: nec mala contagia vicini pecoris lædent eas. Fortunatus senex, hic inter nostra flumina, et sacros fontes, captabis opacum frigus. Hinc sepes, quæ, ab vicino limite, semper depasta quoad florem salicti ab Hyblæis apibus, sæpe suadebit tibi inire somnum levi susurro. Hinc frondator canet ad auras sub altâ rupe. Tamen interea nec raucæ palumbes, tua cura, nec turtur cessabit gemere ab aëriâ ulmo. Tit. Antè, ergo leves cervi pascentur in æthere, et freta destituent pisces nudos in litore; antè, aut Parthus exul bibet fluvium Ararim, aut Germania bibet fluvium Tigrim, finibus amborum populorum pererratis, quàm vultus illius juvenis labatur nostro pectore. Mel.*

At nos pulsi hinc, alii ibimus ad sitientes Afros: pars veniemus Scythiam et rapidum Oaxem fluvium Cretæ, et Britannos penitus divisos toto orbe. En unquam ego videns mirabor patrios fines longo tempore post,

TIT. *Quid facerem? neque servitio me exire licebat,*

Nec tam præsentes alibi cognoscere Divos.

Hic illum vidi juvenem, Melibœe quotannis

Bis senos cui nostra dies altaria fumant.

Hic mihi responsum primus dedit ille petenti: 45

“Pascite, ut antè, boves, pueri, submittite tauros.”

MEL. *Fortunate senex, ergo tua rura manebunt;*

Et tibi magna satîs: quamvis lapis omnia nudus,

Limosoque palus obducatur pascua junco;

Non insueta graves tentabunt pabula fetas; 50

Nec mala vicini pecoris contagia lædent.

Fortunate senex, hic inter flumina nota,

Et fontes sacros, frigus captabis opacum.

Hinc tibi, quæ semper vicino ab limite sepes

Hyblæis apibus florem depasta salicti, 55

Sæpe levi somnum suadebit inire susurro.

Hinc altâ sub rupe canet frondator ad auras:

Nec tamen interea raucæ, tua cura, palumbes,

Nec gemere aëriâ cessabit turtur ab ulmo.

TIT. *Antè leves ergo pascentur in æthere cervi,*

Et freta destituent nudos in litore pisces; 61

Ante, pererratis amborum finibus, exul

Aut Ararim Parthus bibet, aut Germania Tigrim,

Quàm nostro illius labatur pectore vultus.

MEL. *At nos hinc, alii sitientes ibimus Afros: 65*

Pars Scythiam, et rapidum Cretæ veniemus

Oaxem,

Et penitus toto divisos orbe Britannos.

En unquam patrios longo post tempore fines,

Pauperis

NOTES.

46. Pueri. Puer has three Significations. 1. A Slave. 2. A Boy in Opposition to a Girl. 3. Puerilis ætas.

50. Graves fetas. i. e. Prægnantes: Nam feta sine addito, et de gravida, et de puerpera dicitur. In the first Sense it occurs, *ÆN.* VIII. 630.

Fecerat et viridi fetam Mavortis in antro Procubuisse lupam.

52. Inter flumina. The Mincio and the Po.

53. Frigus opacum. Literally, the shady Coolness.

54. Ab vicino limite. The same as in &c.

55. Florem

TIT. What could I do? It was neither in my Power, *while here I staid*, to rid me of my Thralldom, nor elsewhere could I experience Gods so propitious. Here, Melibœus, I saw that *divine* Youth, to whom for twice six Days our Altars yearly smoke *with Incense*. Here first he gave this *gracious* Answer to me his Suppliant: "Swains, feed your Heifers as formerly, yoke your Steers."

MEL. Happy old Man, your Lands shall then remain *still in your Possession*, and large enough for you: Tho' naked Stones and Marsh with slimy Rushes overspread all the Pasture-grounds; yet no unaccustomed Fodder shall taint thy pregnant Ews; nor noxious Diseases of the neighbouring Flocks shall hurt them. Happy old Man, here between the well known Streams, and sacred Fountains, you shall enjoy the cool Shades. On the one Hand a Hedge planted on the neighbouring March, whose fallow Blooms are ever fed on by Hyblæan Bees, shall often court you by its gentle Hummings to indulge Repose. On the other Hand the Wood-lopper beneath a lofty Rock shall sing aloud to Heaven: Nor mean while shall either the hoarse Wood pigeons, thy Delight, or the Turtle from his airy Elm cease to cooe.

TIT. Sooner therefore shall fleet Stags feed in the Air, and the Seas leave Fishes naked on the Shore; sooner, each others Bounds being *mutually* traversed, shall the Parthian Exile drink the Soane, or Germany the Tigris, than his *lovely* Image be effaced from my Breast.

MEL. But we must go hence, some to the parched Africans; some of us shall visit Scythia, and Oaxes the rapid River of Crete, and the Britains quite disjoined from all the World *besides*. Say, shall I ever, after a Length of Time, with Wonder see my
native

N O T E S.

55. *Florem depasta salicti*. A Grecism, the same as *babens florem salicti depastum*.

55. *Hyblæis apibus*. i. e. Bees such as those of Hybla, a Mountain in Sicily, productive of the finest Honey.

57. *Fron dator*. Servius gives it three Significations. 1. The Woodman in general. 2. The Vine-dresser, who clears away the Vine-leaves when they are too thick, and lays the Grapes more open to the Sun. 3. Any Bird that sings among the Boughs; whence some render it the Nightingale,

57. *Ad auras*. In die, says Servius: But I rather think it means *aloud*, so as to pierce the Skies, as the Phrase is used elsewhere.

63. *Parthus*. Is not here to be taken for a particular Native of Parthia, but for the Parthian Nation in general; as *Germania* in the other Part of the Verse signifies *the Germans all in a Body*. So that the Meaning is, *That these two Nations shall sooner exchange Countries with one another than, &c.* Had the Critics attended to this, it might have saved them a great deal of needless Trouble.

70. *Aliquo*

et culmen pauperis tugurî
congestum cespitem, post
aliquot aristas mea reg-
na? An impius miles
habebit hæc tam culta no-
valia? An Barbarus
habebit has segetes? En
quo discordia perduxit
miseros cives! en, quæ
consequimur agros! Me-
libœe, nunc insere py-
ros: pone vites ordine.
Ite, ite meæ capellæ,
quondam felix pecus. E-
go, projectus in viridi
antro, non videbo vos
posthac pendere procul
de dumosâ rupe. Canam
nulla carmina; vos ca-
pellæ non carpitis flo-
rentem cytisum et amaras
falices, me pascente vos.
Tit. Hic tamen poteris
requiescere hanc noctem
mecum super viridi fron-
de. Sunt nobis mitia po-
ma, molles castaneæ, et
copia pressi lactis. Et jam
summa culmina villarum procul fumant, majoresque umbræ cadunt de altis montibus.

Pauperis et tugurî congestum cespitem, 70
Post aliquot, mea regna, videns mirabor aristas?
Impius hæc tam culta novalia miles habebit?
Barbarus has segetes? en quò discordia cives
Perduxit miseros! en quæ consequimur agros!
Insere, nunc, Melibœe, pyros: pone ordine vites.
Ite meæ, felix quondam pecus, ite capellæ: 75
Non ego vos posthac, viridi projectus in antro,
Dumosâ pendere procul de rupe videbo.
Carmina nulla canam; non, me pascente, capellæ,
Florentem cytisum, et falices carpetis amaras.

TIT. Hic tamen hanc mecum poteris requies-
cere noctem

Fronde super viridi. Sunt nobis mitia poma,
Castaneæ molles, et pressi copia lactis.
Et jam summa procul villarum culmina fumant,
Majoresque cadunt altis de montibus umbræ.

N O T E S.

70. *Aliquot aristas.* Some Years, accord-
ing to some, as *Claudian* says, *decimas emensus*
aristas. But this agrees not with *longo post*

tempore; the one implying a long, and the
other a short Duration; or at best it would be
an idle Repetition of the same Idea. There-
fore

ECLOGA II.

ALEXIS.

ORDO.

Pastor Corydon ardebat
formosum Alexin, delici-
as domini; nec habebat
quid speraret. Tantùm
veniebat assiduè inter den-
sas fagos habentes um-
brosa cacumina: ibi so-
lus jactabat hæc incondi-
ta carmina montibus et silvis inani studio.

Formosum pastor Corydon ardebat Alexin,
Delicias domini; nec, quid speraret, habebat.
Tantùm inter densas, umbrosa cacumina, fagos
Assiduè veniebat: ibi hæc incondita solus
Montibus, et silvis studio jactabat inani.

O cru-

N O T E S.

By Corydon here some would have us to un-
derstand *Virgil* himself, and by *Alexis* a young
Slave of *Mecænas*, for whom *Virgil* had con-

ceived a violent Affection, and solicited his
Patron to make him a Present of the Boy:
To which *Martial* is thought to allude in the
Verses

native Territories, and the Roof of my poor Cot covered over with Turf, *standing* behind some Ears of Corn, my Kingdom, *my All?* Shall *then* a Ruffian Soldier possess these so well cultivated Lands of mine? A Barbarian these my Fields of standing Corn? See to what Extremity *civil* Discord hath reduced us, wretched Citizens! See for whom we have sowed our Fields! Now, Melibœus, graft your Pear-trees, in order range your Vines. Begone, my Goats, begone, once a happy Flock: No more shall I, extended in my verdant Grot, henceforth behold you hanging far above me from a Rock with Bushes overgrown. No Carols shall I sing; no more, my Goats, tended by me, shall you browse the flowery Cytisus and bitter Sallows.

TIT. Yet here this Night you may take up your Rest with me on a *Bed* of green Leaves. We have mellow Apples, Chesnuts soft and ripe, and Plenty of Curds and Cream. And now the high Tops of the Villages at Distance smoke, and larger Shadows fall from the lofty Mountains.

N O T E S.

fore by *aristas* it seems better to understand *thin Fields of Corn*, where are but a few Ears to be seen; which also suits best with *mea regna*, which in the natural Order of Construction must refer to *aliquot aristas*, not to *culmen pauperis tuguri*.

82. *Castaneæ molles*. Molles either signifies ripe, or such Chesnuts as were called soft, in Opposition to the *hirsutæ*, Ecl. VII. 53. the one being smooth in the Husk, the other rough and jagged.

E C L O G U E II.

A L E X I S.

THE Shepherd Corydon burned for fair Alexis, the Darling of his Master; nor had he any Hope of *Success*. Only among the thick Beeches, with high embowering Tops, he continually resorted: There all alone with unavailing Fondness he threw away to the Mountains and the Woods these indigested Complaints.

Ah

N O T E S.

Verses above quoted, Ecl. I. Be that as it will, *Corydon* is here represented making Love to this beautiful Youth. His Way of Courtship is wholly pastoral: He complains of the Boy's Coyness;

recommends himself for his Beauty and Skill in piping; invites the Youth into the Country, where he promises him the Diversions of the Place, with a suitable Present of Nuts and

O crudelis Alexi, curas
mea carmina nibil; mi-
serere nostri nil; denique
coges me mori. Nunc e-
tiam pecudes captant um-
bras et frigora; nunc e-
tiam spineta occultant vi-
rides lacertos; et famula
Thestylis contundit allia
serpyllumque, olentes her-
bas, messoribus fessis ra-
pido æstu. At, dum lu-
stro tua vestigia, ô A-
lexi, arbuscula resonant
raucis cicadis mecum sub
ardenti sole. Nonne fuit
satiùs pati tristes iras A-
maryllidis, atque ejus su-
perba fastidia? nonne fu-
it satiùs pati Menalcan?
quamvis ille esset niger,
quamvis tu esses candi-
dus. O formose puer, ne
crede nimium tuo colori.
Alba ligustra cadunt, ni-
gra vaccinia leguntur.
Sum despectus tibi, A-
lexi, nec quæris qui sim;
quàm dives nivei peco-
ris, quàm abundans la-
ctis. Meæ mille agnæ
errant in Siculis monti-
bus. Novum lac defuit mi-
hi non æstate, non fri-
gore hyemis. Canto hæc
carmina, quæ Dircæus
Amphion erat solitus can-
tare in Actæo Aracyn-
tho, si quando vocabat
armenta. Nec sum adeò
informis: nuper stans in
litore vidi me, cum ma-
re staret placidum ventis
Ego non metuam Daph-
nin, te iudice, si imago

nunquam fallat. O tantum libeat tibi habitare, mecum, rura sordida, atque humiles casas,
et figere cervos, compellereque gregem hædorum cum viridi hibisco! Imitabere Pana canendo unà
mecum in silvis.

O crudelis Alexi, nihil mea carmina curas;
Nil nostri miserere; mori me denique coges.
Nunc etiam pecudes umbras et frigora captant;
Nunc virides etiam occultant spineta lacertos;
Thestylis et rapido fessis messoribus æstu 10
Allia serpyllumque herbas contundit olentes:
At mecum raucis, tua dum vestigia lustrò,
Sole sub ardenti resonant arbuscula cicadis.
Nonne fuit satiùs, tristes Amaryllidis iras,
Atque superba pati fastidia? nonne Menalcan? 15
Quamvis ille niger, quamvis tu candidus esses.
O formose puer, nimium ne crede colori.
Alba ligustra cadunt, vaccinia nigra leguntur.
Despectus tibi sum, nec qui sim quæris, Alexi;
Quàm dives pecoris nivei, quàm lactis abundans. 20
Mille meæ Siculis errant in montibus agnæ.
Lac mihi non æstate, novum non frigore defuit.
Canto, quæ solitus, si quando armenta vocabat,
Amphion Dircæus in Actæo Aracyntho.
Nec sum adeò informis: nuper me in litore vidi, 25
Cum placidum ventis staret mare. Non ego
Daphnin,
Judice te, metuam, si nunquam fallat imago.
O tantum libeat mecum tibi sordida rura,
Atque humiles habitare casas, et figere cervos,
Hædorumque gregem viridi compellere hibisco!
Mecum unà in silvis imitabere Pana canendo. 31
Pan

N O T E S.

and Apples: But when he finds nothing will prevail, he resolves to quit his troublesome Amour, and betake himself again to his former Business.

There is certainly something more intended in this Pastoral than a Description of Friendship or Platonic Love; the Sentiments, though chaste, are too warm and passionate for a mere Platonic Lover. But there is no Reason to charge Virgil on that Account with the unnatural Love of Boys; a Poet may shew his Ta-

lent in describing a Passion which he by no Means approves. "The Passion for Boys," Mr. Bayle observes, was as common in Pagan Times as that for Girls; a Writer of Eclogues therefore might make his Shepherds talk according to that abominable Passion, as we at present make the Heroes and Heroines of Romances talk, without approving the Passions therein mentioned." 18. Vaccinia. Some will have this to be Bilberries; Servius makes it the Violet; but from

Ah cruel Alexis, to my Songs thou hast no Regard ; on me thou hast no Pity ; thou wilt surely be my Death at last. Even the Cattle now *in this Noontide Heat* pant after Shades and cool Retreats ; now the thorny Brakes shelter *the vilest Reptiles* even the green Lizards ; and Thestylis pounds the Garlic and wild Thyme, strong-scented Herbs, for the Reapers spent with violent Heat. But to the hoarse Grasshoppers and me the Groves resound, while under the scorching Sun I trace thy Steps. Was it not better to endure the rueful Spite, and proud Disdain of Amaryllis ? Had it not been better to endure Menalcas, tho' he was black, tho' thou art fair ? Ah comely Boy, trust not too much to a Complexion. White Privets fall *neglected*, the purple Hyacinths are gathered. By thee, Alexis, I am neglected ; nor once enquire you who I am ; how rich in snowy Flocks, how abounding in Milk. A thousand Ews of mine stray on the Mountains of Sicily. I want not New-milk in Summer, nor in the Cold of Winter. I warble the same Airs which Theban Amphion was wont *to practise*, what time on Attic Aracynthus he called his Herds together. Nor am I so deformed *as to be the Object of your Disdain* : Upon the Shore I lately viewed myself, when the Sea stood unruffled by the Winds. I will not fear *to compare even with Daphnis*, thyself being Judge, if the Image does not deceive me. O wouldst thou but vouchsafe to inhabit with me our mean rural Retreats, and humble Cots, to pierce the Deer, and with a Bundle of green Twigs to drive together a Flock of Kids ! In the Woods along with me thou shalt rival Pan in Song. Pan first

N O T E S.

from that Virgil himself plainly distinguishes it, Ecl. X. 39.

Et nigra viola, sunt et vaccinia nigra.

Salmasius and others explain it of the Hyacinth, chiefly because *vaccinium* answers to *υακινθος* in that Line of Theocritus which Virgil here not only imitates, but almost literally translates :

Και το ιον μελαν εντι και αγραπτα υακινθος.

24. *Amphion*. The famous King of Thebes, who built the Walls of that City : The Stones whereof he is said to have made to dance into their Places by the Music of his Lyre. He is called *Dirceus*, either from *Dirce* his Stepmother, whom he put to Death for the Injuries she had done to his Mother *Antiope* ; or

from a Fountain in *Beotia* of that Name.

24. *Aracyntho*. Aracynthus was a Town on the Confines of *Attica* and *Beotia*, where was the Fountain *Dirce* : It is called *Actæo*, *Attic*, from *Actæa* or *Acte*, the Country about *Attica*, Ovid. Met. Lib. II. 720. Sic super *Actæas agilis Cyllenius arces inclinat cursus*.

28. *Tibi sordida rural*. Servius, and all the Commentators after him, join *tibi* with *sordida*, the Country which gives you such Disgust. But that Construction seems not so natural ; and therefore we have joined *tibi* with *libeat*. As for *sordida*, it is a proper enough Epithet to Cottages and rural Villages, which are but mean and poorly furnished. Or he speaks in the Character of a Lover, who thinks nothing good enough for his beloved Object.

Pan primus instituit conjungere plures calamos cerā : Pan curat oves, magistrosque ovium. Nec pœniteat te, Alexi, trivisse labellum calamo. Quid Amyntas non faciebat, ut sciret hæc eadem a me? Est mihi fistula, compacta septem disparibus cicutis, quam fistulam Damoetas olim dedit mihi dono, et moriens dixit mihi : Nunc ista fistula habet te secundum dominum. Damoetas dixit hoc : stultus Amyntas invidit mihi. Præterea duo capreoli, reperti mihi nec tutā vallem, etiam nunc pellibus sparsis albo, siccant bina ubera ovis die : quos capreolos ego servo tibi. Jampridem Thestylis orat abducere illos a me : et faciat : quoniam nostra munera sordent tibi. Ades hic, ô formose puer : ecce Nymphæ ferunt lilia tibi plenis calathis : candida Nais, carpens pallentes violas et summa papavera carpens, Narcissum et florem jungit benè olentis anethi. Tum castâ, atque aliis intexens suavibus herbis, pingit mollia vaccinia luteolâ calthâ. Ego ipse legam cana mala tenerâ lanugine, castaneasque nuces, quas mea Amaryllis amabat. Addam ceræa pruna : et bonos erit huic pomis quoque : et carpam vos, ô lauri, et te, myrte proxima lauris : quoniam vos sic positæ miscetis suaves odores. Corydon, es rusticus, nec Alexis curat tua munera : nec Iolas concedat tibi, si certes muneribus. Eheu, quid volui mihi misera? ego perditus immisi Austrum floribus, et apros liquidis fontibus. Ah, demens! quem fugis? Dî quoque Dardanijque Paris habitârunt silvas.

Pan primus calamos cerā conjungere plures
Instituit: Pan curat oves, oviumque magistros.
Nec te pœniteat calamo trivisse labellum.
Hæc eadem ut sciret, quid non faciebat Amyntas?
Est mihi disparibus septem compacta cicutis 36
Fistula: Damoetas dono mihi quam dedit olim;
Et dixit moriens: Te nunc habet ista secundum.
Dixit Damoetas: Invidit stultus Amyntas.
Præterea duo, nec tutâ mihi valle reperti 40
Capreoli, sparsis etiam nunc pellibus albo,
Bina die siccant ovis ubera: quos tibi servo.
Jampridem à me illos abducere Thestylis orat:
Et faciat: quoniam sordent tibi munera nostra.

Hûc ades, ô formose puer: tibi lilia plenis 45
Ecce ferunt nymphæ calathis: tibi candida Nais,
Pallentes violas et summa papavera carpens,
Narcissum et florem jungit benè olentis anethi.
Tum castâ, atque aliis intexens suavibus herbis,
Mollia luteolâ pingit vaccinia calthâ. 50
Ipse ego cana legam tenerâ lanugine mala,
Castaneasque nuces, mea quas Amaryllis amabat.
Addam ceræa pruna: honos erit huic quoque pomis:
Et vos, ô lauri, carpam, et te, proxima myrte:
Sic positæ quoniam suaves miscetis odores. 55

Rusticus es, Corydon; nec munera curat Alexis:
Nec, si muneribus certes, concedat Iolas.
Eheu, quid volui misero mihi? floribus Austrum
Perditus, et liquidis immisi fontibus apros.
Quem fugis, ah, demens! habitârunt Dî quoque
silvas, 60

Darda-

NOTES.

30. Hibisco. A slender Twig or Rush; as appears from Ecl. X. 71.

Dum sedet, et græci piscellam textit hibisco.

36. Cicutis. Hemlock, here used for any hollow Reeds.

38. Te nunc, &c. Literally, Now it has you its second Master.

51. Mala. We have translated it Quinces, with Servius, and all the Commentators; whereof the white are the best and most fragrant. See Pliny XXI. 6. But the Description here given seems rather to agree to the Peach, as Mr. Dryden renders it.

53. Cereæ.

first taught *us* to join together several Reeds with Wax: Pan guards the Sheep, and Shepherds both. Nor be thou averſe to wear thy Lip with a Shepherd's Reed. What *pains* did not Amyntas *take* to learn this ſame *Art of mine*? A Pipe I have of ſeven unequal Reeds compactly joined, of which Damoetas ſome time ago made me a Preſent; and in his dying *Moments* ſaid: Thou art now its ſecond Maſter. Damoetas ſaid: *Me* the fooliſh Amyntas envièd. Beſides *I have* two young He-goats, which I found in a Valley not without Danger, whoſe Skins even now are fleched with white, each Day they drain both the Udders of a Ew: Theſe I reſerve for thee. Long Theſtylis has begged to have them from me; and let her have them; ſince my Preſents are diſdained by you.

Come hither, O lovely Boy: Behold the Nymphs bring thee Lilies in full Baskets: For thee, fair Nais, cropping the pale Violets and Heads of Poppies, joins the Narciffus and Flower of ſweet-smelling Aniſe. Then interweaving them with Caſſia and other fragrant Herbs, garniſhes the ſoft Hyacinths with Saffron Marygold. Myſelf will gather for thee Quinces whitening with tender Down, and Cheſnuts which my Amaryllis loved. Plumbs I will add of waxen Hue: On this Fruit too ſhall Honour be conferred: And you, ye Laurels, I will crop, and thee, O Myrtle, next in Dignity to the Laurel: For thus arranged you mingle ſweet Perfumes.

Ah Corydon, thou art a ſilly Clown *thus to flatter thyſelf*. Alexis neither minds thy Preſents: Nor, if by Preſents thou ſhouldeſt ſtrive to *won him*, would Iolas, *thy richer Rival*, yield. Alas, what was in my wretched Mind? Undone, undone, I have let the Southwind looſe among my Flowers, and the Boars to *pollute* my cryſtal Springs. Ah, wileſs Boy, whom doſt thou fly? The Gods themſelves have dwelt in Woods, and *there* the Trojan Paris dwelt. Let Pallas

N O T E S.

53. *Cerea*. Of a beautiful Colour as Wax. See *La Cerda*. The *et* is wanting in all the ancient Manuſcripts: It ſeems to have been added by ſome Tranſcriber, who had fancied the Verſe would be deficient without it; but the Aſpiration *b* coming after the *a* ſupports it.
57. *Iolas*. Thoſe who think *Corydon* perſonates *Virgil*, and *Alexis* the Slave of *Mecæ-*

nas whom he loved, by *Iolas* here of Courſe underſtand *Mecænas*.

58. *Floribus Auſtrum immiſi*. A proverbial Expreſſion, applicable to thoſe who wiſh for Things that prove deſtructive to them; the Southwind by its hot ſultry Quality being noxious to Flowers. Hence *Papin. Lib. III. Sylo. Pabenteſquæ roſæ primòs moriuntur ad auſtros*.

*Pallas ipsa colat arces
quas condidit: silvæ pla-
ceant nobis ante omnia.
Torva læna sequitur lu-
pum, lupus ipse sequitur
capellam; lasciva capella
sequitur florentem cyti-
sum; Corydon sequitur te,
ô Alexi. Sua voluptas
trahit quemque. Aspice,
juvenci referunt aratra
suspensa iugo, et sol de-
cedens duplicat crescentes
umbras: tamen amor u-
rit me. Enim quis mo-
dus adsit amori? Ab,
Corydon, Corydon, quæ
dementia cepit te! Est ti-
bi semiputata vitis in
frondosa ulmo. Quin tu
potius paras detexere ali-
quid saltem, quorum usus
indiget, viminibus mollique junco?*

Dardaniusque Paris. Pallas, quas condidit, arces
Ipsa colat: nobis placeant ante omnia silvæ.
Torva læna lupum sequitur, lupus ipse capellam;
Florentem cytisum sequitur lasciva capella;
Te, Corydon, ô Alexi. Trahit sua quemque
voluptas. 65
Aspice, aratra iugo referunt suspensa juvenci;
Et sol crescentes decedens duplicat umbras:
Metamen urit amor. Quisenim modus adsit amori?
Ah, Corydon, Corydon; quæ te dementia cepit!
Semiputata tibi frondosa vitis in ulmo est. 70
Quin tu aliquid saltem, potius quorum indiget usus,
Viminibus, mollique paras detexere junco?
Invenies alium, si te hic fastidit, Alexin.
invenies alium, si hic Alexis, fastidit te.

NOTES.

61. Dardaniusque Paris. Paris was exposed by his Father in a Wood, in order to elude the Oracle, which foretold that he was to be the Destruction of Troy.

61. Pallas

ECLOGA III.

MENALCAS, DAMOETAS, PALÆMON.

ORDO.

*M. Damœta, dic mihi
cujum pecus est? an est
Melibœi? D. Non; ve-
rùm est Ægonis. Ægon
tradidit illud mihi nuper.
M. O oves, semper infelix
pecus! dum Ægon ipse
fovet Neæram, ac veretur
ne illa præferat me sibi;
hic alienus custos mulget
oves bis in horâ; et suc-
cus subducitur pecori, et
lac subducitur agnis. D.
Tamen memento ista obji-
cienda esse viris parcius.*

M. **D**ic mihi, Damœta, cujum pecus? an
Melibœi?

D. Non; verùm Ægonis. Nuper mihi tradi-
dit Ægon.

M. Infelix ô semper oves pecus! ipse Neæram
Dum fovet, ac, ne me sibi præferat illa, veretur;
Hic alienus oves custos bis mulget in horâ, 5
Et succus pecori, et lac subducitur agnis.

D. Parcius ista viris tamen objicienda memento.
Novimus

NOTES.

Damœtas and Menalcas, after some smart Strokes of Country Raillery, resolve to try who has the most Skill at a Song; and accordingly make their Neighbour Palæmon Judge of their Performance: Who, after a full hearing of both Parties, declares himself unfit

Pallas inhabit Palaces of which she is the Foundress: Let us in Woods above all Things delight. The grim Lions pursue the Wolf, the Wolf himself the Goat; the wanton Goat pursues the flowery Cytifus; and Corydon thee, O Alexis. Each is drawn away by some peculiar Pleasure.

See, the labouring Steers bring home the Plough born lightly on the Yoke, and the retreating Sun doubles the growing Shadows: But me Love *still* consumes. For what Bounds can be set to Love? Ah, Corydon, Corydon; what Frenzy hath possessed thee? Half-pruned is thy Vine *propped* on the leafy Elm. Why rather triest thou not to weave, of Osiers and pliant Rushes, some one or other at least of those Implements which thy Work requires? Thou wilt find another Alexis, if this disdains thee.

N O T E S.

61. *Pallas condidit.* Meaning, that she first invented and taught to build stately Structures.

66. *Suspensa.* Moving lightly, as Things that are suspended in a Balance.

E C L O G U E III.

MENALCAS, DAMOETAS, PALÆMON.

M. **T**ELL me, Damœtas, whose *is* that Flock? Is it *that* of Melibœus?

D. No; but Ægon's. Ægon lately gave it to my Care.

M. Ah Sheep, still a luckless Flock! while *the Master* himself caresses Næara, and fears that she prefer me to him; this hireling Shepherd milks his Ews twice in an Hour; and *by him* the Juice from the Flock, and the Milk from the Lambs is filched away.

D. Remember however that these Scandals should with more Reserve

N O T E S.

unfit for the Decision of so weighty a Controversy, and leaves the Victory undetermined.

7. *Viris.* There is a particular Emphasis

lies on *viris*: As much as to say, Such Indignities may be bore by such Varlets as you, but not by Men of Honour.

16. *Fures.*

Et novimus qui corrupe-
rit te, hircis tuentibus
transversa, et quo facel-
lo, sed faciles nymphæ
risere. M. Credo fuisse
tum, cum illæ videre me
incidere arbutum Myco-
nis, atque ejus novellas
vites malâ falce. D. Aut
hic ad veteres fagos, quum
fregisti arcum et cælamos
Daphnidis, quæ tu, per-
verse Menalca, cum vi-
disti donata puero, et do-
lebas, et esses mortuus, si
non nocuisses ei aliqua.
M. Quid domini ipsi fa-
ciant, cum servi fures au-
dent talia? an non ego
vidi te, pessime, excipere
caprum Damonis infidiis,
Lyciscâ latrante multum?
et cum ego clamarem:
quò nunc ille fur proripit
se? Tityre, coge tuum
pecus: tu latebas post ca-
recta. D. An non ille,
victus cantando, redderet
mibi caprum, quem mea
fistula meruisset carmini-
bus? si nescis, ille caper
fuit meus; et Damon ip-
se fatebatur id, sed ne-
gabat se posse reddere e-
um. M. Tu vicisti il-
lum cantando? aut un-
quam fuit tibi fistula jun-
cta cerâ? an non tu, in-
docte, solebas disperdere
miserum carmen stridenti
stipulâ in triviis? D.
Vis ergo ut vicissim expe-
riamur inter nos, quid
uterque possit? ego depo-
no hanc vitulam (ne for-
te recuses eam, bis die
venit ad mulctram, alit
binos fetus ubere) tu dic,
quo pignore certes mecum.
M. Non ausim deponere
quicquam de grege tecum:
namque est mihi pater do-
mi, est injusta noverca:
bisque die ambo numerant
pecus, et alter numerat
hædos. Verum, quoniam libet tibi insanire, ponam id, quod tute ipse fatebere esse majus pignus,
scilicet, duo sagina pocula, cælatum opus divini Alcimedontis:

Novimus et qui te, transversa tuentibus hircis,
Et quo, sed faciles nymphæ risere, sacello.

M. Tum, credo, cum me arbutum videre
Myconis, 10

Atque malâ vites incidere falce novellas.

D. Aut hic ad veteres fagos, cum Daphnidis
arcum

Fregisti et calamos: quæ tu, perverse Menalca,
Et, cum vidisti puero donata, dolebas;

Et, si non aliqua nocuisses, mortuus esses. 15

M. Quid domini faciant, audent cum talia fures?

Non ego te vidi Damonis, pessime, caprum

Excipere infidiis, multum latrante Lyciscâ?

Et, cum clamarem: Quò nunc se proripit ille?

Tityre, coge pecus: tu post carecta latebas. 20

D. An mihi cantando victus non redderet ille,

Quem mea carminibus meruisset fistula, caprum?

Si nescis, meus ille caper fuit; et mihi Damon

Ipse fatebatur: sed reddere posse negabat.

M. Cantando tu illum? aut unquam tibi fi-
stula cerâ 25

Juncta fuit? non tu in triviis, indocte, solebas

Stridenti miserum stipulâ disperdere carmen?

D. Vis ergo inter nos, quid possit uterque, vicissim

Experiamur? ego hanc vitulam (ne fortè recuses,

Bis venit ad mulctram, binos alit ubere fetus) 30

Depono: tu dic, mecum quo pignore certes.

M. De grege non ausim quicquam deponere
tecum:

Est mihi namque domi pater, est injusta noverca:

Bisque die numerant ambo pecus, alter et hædos.

Verum, id quod multò tute ipse fatebere majus, 35

Insanire libet quoniam tibi, pocula ponam

Fagina, cælatum divini opus Alcimedontis:

Lenta

NOTES.

16. Fures. i. e. Slaves; because Slaves were much addicted to pilfering: Hence Plau-
tus, speaking to a Slave, says; Tu trium lite-
rarum homo, vituperas me? i. e. tu fur.

18. Lyciscâ.

Reserve be charged on Men. We know both who *seduced* you, and in what sacred Cave, while the Goats looked askance; but the good-natured Nymphs *winked thereat*, and smiled.

M. Then, I suppose, when they saw me with a felonious Bill cut down Mycon's Grove and tender Vines.

D. Or here by these old Beeches, when *for Spite* you broke the Bow and Arrows of Daphnis: Which when you, cross-grained Menalcas, saw given to the Boy, you both repined; and, had you not by some Means or other done him a Mischief, thou hadst burst *for Envy*.

M. What may *not* Masters do, when pilfering Slaves are so audacious? Miscreant! did not I see thee insidiously snap the Goat of Damon, while his Mongril barked with Fury? And when I cried out, whither is he now sneaking off? Tityrus, gather your Flock together: You skulked away behind the Sedges.

D. Ought he not when vanquished in piping to give me the Goat which my Flute by its Music won? If you know not, *I will let you know*, that Goat was my own; and Damon himself owned to me *the Debt*, but alledged he was not able to pay.

M. You *vanquish* him in piping? Or was there ever a Wax-jointed Pipe in your Possession? Wast thou not wont, thou Dunce, in the Crossways to murder a pitiful Tune on a squeaking Straw?

D. Are you willing then that we shall each of us try by Turns what we can do? This young Heifer I stake, and, lest you should possibly reject it, she comes twice a Day to the milking Peal, two Calves she suckles with her Udder: Say you what Stake you will lay against me.

M. I dare not stake any thing from the Flock: For I have a Sire at home, I have a harsh Step-dame: And twice a Day they number, the Cattle both, and one the Kids. But, what thyself shalt own of far greater Value, since thou choos'est to be mad, I will pawn my beechen Bowls, the carved Work of divine Alcimedon:

NOTES.

10. *Tum credo, &c.* Menalcas here slyly accuses *Damoetas* of what he charges himself with.

18. *Lyciscæ.* The Mongrel Breed of a Wolf and a Bitch, from *λυκος*, *lupus*, and

κυων, *canis*.

20. *Coge.* i. e. Examine that none of them be wanting.

31. *Mecum quo pignore certes.* Literally, With what Stake you will contend with me.

D

38. *Lenta*

quibus poculis lenta vitis, superaddita facili torno, vestit corymbos diffusos pallente bederâ. In medio sunt duo signa, Conon: et, quis fuit alter, ille qui descripsit totum orbem gentibus radio, quæ tempora messor, quæ tempora curvus arator haberet? necdum admovi mea labra illis, sed seruo illa condita. D. Et idem Alcimedon fecit duo pocula nobis, et est circum amplexus ansas eorum molli acantho: posuitque Orphea in medio, silvasque sequentes eum. Necdum admovi mea labra illis, sed seruo illa condita. Si spectes ad vitulam, est nihil propter quod laudes pocula. M. Nunquam effugies certamen hodiè: veniam quocunque vocâris me. Tantum vel ille qui venit audiat hæc, ecce, Palæmon: efficiam, ne laceffas quemquam voce posthac. D. Quin age, si habes quid; non erit ulla mora in me: nec fugio quemquam. Tantum, vicine Palæmon, reponas hæc imis sensibus mentis, res non est parva. P. Dicite; quandoquidem consedimus in molli herbâ: et nunc omnis ager, nunc omnis arbor parturit: nunc silvæ frondent, nunc annus est formosissimus. Incipe, Damoeta, tu deinde sequere, Menalca. Dicetis alternis carminibus: Camenæ amant alterna carmina. D. Musæ, principium sit à Jove: omnia sunt plena Jovis: ille colit terras, mea carmina sunt illi curæ.

Lenta quibus torno facili superaddita vitis
Diffusos ederâ vestit pallente corymbos.
In medio duo signa, Conon: et, quis fuit alter, 40
Descripsit radio totum qui gentibus orbem;
Tempora quæ messor, quæ curvus arator haberet?
Necdum illis labra admovi, sed condita seruo.

D. Et nobis idem Alcimedon duo pocula fecit:
Et molli circum est ansas amplexus acantho: 45
Orpheaque in medio posuit, silvasque sequentes.
Necdum illis labra admovi, sed condita seruo.
Si ad vitulam spectas, nihil est quod pocula laudes.

M. Nunquam hodiè effugies: veniam quocunque vocâris.

Audiat hæc tantum vel qui venit, ecce, Palæmon:
Efficiam posthac ne quemquam voce laceffas. 51

D. Quin age, si quid habes; in me mora non erit ulla:

Nec quemquam fugio. Tantum, vicine Palæmon,
Sensibus hæc imis, res est non parva, reponas.

P. Dicite; quandoquidem in molli consedimus herbâ: 55

Et nunc omnis ager, nunc omnis parturit arbor:
Nunc frondent silvæ, nunc formosissimus annus.
Incipe Damoeta: tu deinde sequere, Menalca.
Alternis dicetis: amant alterna Camenæ.

D. Ab Jove principium, Musæ: Jovis omnia plena: 60

Ille colit terras, illi mea carmina curæ.

M. Et

NOTES.

38. *Lenta quibus, &c.* These two Verses are somewhat intricate, and the Commentators have made them much more so by their Glosses. *Ruæus* takes *vitis* for *vimen*, but quotes no Authority: And the whole of his Interpretation appears harder than the Original. *Vitis* I take in the usual Sense: By *torno facili*, the easy carving Tool, under-

stand the ingenious Carver, who handles the graving Tool with Ease and Address: And by *diffusos edera pallente corymbos*, the Berries diffused on the Ivy-boughs, So that the plain Meaning will be, that each of these Cups was engraved with Vine and Ivy-branches interwove, in such sort, that the Ivy-berries were shaded by the mantling Vine.

40. *Quis*

don: Round which a curling Vine, superadded by the easy skillful Carver's Art, mantles the clustering Berries diffusely spread from a pale Ivy-bough. In the midst two Figures are embossed, Connon the one: And, who was the other, he who with his Wand distributed among the Nations the whole Globe; *Who taught* what Seasons the Reaper, what the bending Ploughman should observe? Nor have I yet applied my Lip to them, but keep them carefully laid up.

D. For me too the same Alcimedon made two Bowls, and with soft Foliage wreathed their Handles round: Orpheus in the midst he placed, and the Woods following. Nor have I yet applied my Lips to them, but keep them carefully laid up. If you consider the Heifer, you have no Reason to praise *so much* your Bowls.

M. By no Means shalt thou this Day escape: I will descend to any Terms you name. Let but that very Person who comes (lo, it is Palæmon) listen to this *Debate*: I'll take care you shall not challenge *any* henceforth at singing.

D. Come on then, if thou hast any *Manhood*; in me there shall be no Delay: Nor do I decline any *Judge*. Only, good Neighbour Palæmon, weigh this Debate with the deepest Attention, it is a Matter of no small Importance.

P. Sing *then*; since we are seated on the soft Grass: And now every Field, now every Tree is budding forth: Now the Woods look green, now the Year is in its highest Beauty. Begin Damœtas: Then you, Menalcas, follow. Ye shall sing in alternate Measures: Alternate Measures please the Muses.

D. From Jove, ye Muses, let us begin: All Things are full of Jove: He cherishes the Earth, my Songs are his Regard.

M. And

N O T E S.

40. *Quis fuit alter?* Supposed to mean either *Aratus* or *Archimedes*.

45. *Acantho*. Acanthus is properly the Plant called *Bear's-foot*, or *Bear's-breech*.

49. *Nunquam bodiè effugies*. Damœtas seemed to construe *Menalcas's* Backwardness to stake a Heifer as an Attempt to evade the Combat, and still insisted on that Condition: Upon which *Menalcas* turns short upon him, retorts

the Charge of Faintheartedness, and takes him on his own Terms; *Nunquam bodiè*, &c. Think not that any of your evasive Arts will serve your Turn; *veniam quocunque vocaris*; I will descend to any Terms you name; if you insist on my staking a Heifer, be it so; I agree to that, or any other Condition you name.

54. *Sensibus imis*. Literally, *Lay up these Matters in your deepest Thoughts*.

D 2

63. *Lauri*

M. *Et Phœbus amat me: sunt Phœbo semper apud me sua munera, lauri, et suave rubens hyacinthus.*

D. *Galatea, lasciva puella, petit me malo, et fugit ad salices, et cupit se videri à me antè quàm fugiat.* M. *At meus ignis Amyntas offert sese mihi ultro; ut non Delia sit notior nostris canibus.*

D. *Munera sunt parta meæ Veneri: namque ego ipse notavi locum, in quo aëriæ palumbes congesse nidamenta.* M. *Ego misi decem aurea mala puero Amyntæ, lecta ex silvestri arbore, quod unum potui facere: cras mittam altera.* D. *Ob quoties, et quæ verba Galatea est locuta nobis! vos venti referatis aliquam partem eorum ad aures Divûm.* M. *Quid prodest mihi, Amynta, quod tu ipse non spernis me animo, si ego servo retia, dum tu sectaris apros?*

D. *Iola, mitte Phyllida mihi, est meus natalis dies. Cum faciam sacra vitulâ pro frugibus, tu ipse venito.* M. *Iola, amo Phyllida ante alias scēminas, nam flevit me discedere; et inquit, formose Menalca, vale longum tempus, vale.* D. *Lupus est triste stabulis; imbres sunt maturis frugibus; venti sunt arboribus; iræ Amaryllidis sunt triste nobis.* M. *Humor est dulce satis; arbutus est depulsis hœdis; lenta salix est feto pecori; Amyntas solus est dulce mihi.* D. *Pollio amat nostram Musam, quamvis sit rustica: Pierides, pascite vitulam vestro lectori.*

M. *Et Pollio ipse facit nova carmina: pascite illi taurum, qui jam petat cornu, et qui spargat arenam pedibus.*

M. Et me Phœbus amat: Phœbo sua semper apud me

Munera sunt, lauri, et suave rubens hyacinthus.

D. Malo me Galatea petit, lasciva puella; Et fugit ad salices, et se cupit ante videri. 65

M. At mihi sese offert ultro meus ignis Amyntas: Notior ut jam fit canibus non Delia nostris.

D. Parta meæ Veneri sunt munera: namque notavi

Ipsè locum, aëriæ quo congesse palumbes.

M. Quod potui, puero silvestri ex arbore lecta 70 Aurea mala decem misi; cras altera mittam.

D. O quoties, et quæ nobis Galatea locuta est! Partem aliquam, venti, Divûm referatis ad aures.

M. Quid prodest, quod me ipse animo non spernis, Amynta,

Si, dum tu sectaris apros, ego retia servo?

D. Phyllida mitte mihi: meus est natalis, Iola. Cum faciam vitulâ pro frugibus, ipse venito.

M. Phyllida amo ante alias, nam me discedere flevit;

Et, longum formosè vale, vale, inquit, Iola.

D. Triste lupus stabulis; maturis frugibus imbres; 80

Arboribus venti: nobis Amaryllidis iræ.

M. Dulce satis humor; depulsis arbutus hœdis; Lenta salix feto pecori; mihi solus Amyntas.

D. Pollio amat nostram, quamvis est rustica, Musam:

Pierides, vitulam lectori pascite vestro. 85

M. Pollio et ipse facit nova carmina: pascite taurum,

Jam cornu petat, et pedibus qui spargat arenam.

D. Qui

NOTES.

63. *Lauri—hyacinthus.* The Laurel and Hyacinth were sacred to *Apollo*; the one on account of *Daphne*, *Apollo's* Mistress, who was transformed into the Laurel; and the other of *Hyacinthus* his favourite Boy, whom he accidentally killed with a Quoit, and from whose

M. And me Phœbus loves: For Phœbus are still with me his sacred Gifts, the Laurel, and sweet-blushing Hyacinth.

D. Galatea, a wanton Girl, pelts me with Apples; then to the Sallows flies, but wishes first to be seen.

M. But my Darling Amyntas voluntarily offers himself to me: that now not Delia's self is more familiar to our Dogs.

D. I have a Present provided for my Love: For I myself mark'd the Place where the airy Ring-doves have built *their Nest*.

M. What I could I sent to my Boy, ten golden Apples gathered from a Tree in the Wood: To Morrow I will send him other *ten*.

D. Oh how often, and what *charming* Things Galatea spoke to me! Some Part, ye Winds, waft to the Ears of the Gods.

M. What avails it, O Amyntas, that you despise me not in your Heart, if, while you hunt the Boars, I watch the Toils, and *share not with you the Danger*?

D. Iolas, send *home* to me the *charming* Phyllis: It is my Birthday. When for the Fruits I sacrifice a Heifer, come thyself.

M. Iolas, I love Phyllis above others, for at my Departure she wept; and said, Adieu, fair Youth, a long Adieu.

D. The Wolf is † fatal to the Flocks; Showers of Rain to ripened Corn; *shaking* Winds to Trees; to me the Wrath of Amaryllis.

M. Moisture is grateful to the springing Corn; the Arbutus to weaned Kids; limber Willows to the teeming Cattle; to me Amyntas only.

D. Pollio loves my Muse, tho' rustic: Ye Pierian Sisters, feed a Heifer for your Reader.

M. Pollio himself too composes noble Verses: Feed *for him* the Bull which already butts with the Horn, and spurns the Sand with his Feet.

D. Let

† *A sad Thing.*

N O T E S.

whose Blood sprung the Flower of his Name. See *Banier's Mythology*.

74. *Quid prodest*, &c. Dametas mentions the Happiness he had enjoyed in his Mistress's Presence and Converse; and in her Absence solaces himself with the delightful Remembrance thereof: *Menalcas* here strives to go beyond him in Sentiments of Love and Tenderness, and shews that it is impossible for him to have any Enjoyment of himself while *Amyntas* is absent, nay, unless he share with

him every Danger.

77. *Faciám vitulâ*. i. e. *Faciám sacra ex vitulâ*.

80. *Stabulis*. Stalls, here put for Herds or Flocks of Cattle.

82. *Arbutus*. The Strawberry-tree, so called from the Resemblance of its Fruit to a Strawberry.

86. *Nova*. i. e. *Magna, miranda*, such as are rare and unmatched.

88. *Veniat*

D. Qui amat te, Pollio, veniat, quò gaudet te quoque venisse: mella fluant illi, et asper rubus ferat amomum. M. Qui non odit Bavium poetam, amet tua carmina, Mævi: atque idem jungat vulpes jugo, et mulgeat hircos. D. O pueri, qui legitis flores, et fraga nascentia humi, fugite hinc, frigidus anguis latet in herbâ. M. Oves, parcite procedere nimium; non creditur bene ripæ: etiam aries ipse nunc siccatur vellera. D. Tityre, reice pascentes capellas à flumine: ego ipse lavabo omnes in fonte, ubi erit tempus. M. Pueri, cogite oves in ovile: si æstus præceperit lac, ut nuper, frustra pressabimus ubera earum palmis. D. Eheu, quam macer taurus est mihi in pingui arvo! idem amor est exitium pecori, magistroque pecoris. M. Certè neque amor est causa bis meis ovibus cur sunt macræ: vix hærent offibus: nescio quis oculus fascinat teneros agnos mihi. D. Dic in quibus terris, spatium cœli pateat tres ulnas, et non amplius, et eris magnus Apollo mihi. M. Tu dic, in quibus terris flores nascentur, inscripti quoad nomina regum, et tu solus habeto Phyllida. P. Non est nostrum componere tantas lites inter vos: et tu es dignus vitulâ, et hic; et quisquis aut metuet dulces, aut experietur amaro-
ros amores. Jam, pueri, claudite rivos: prata biberunt sat.

D. Qui te, Pollio, amat, veniat, quò te quoque gaudet:

Mella fluant illi, ferat et rubus asper amomum.

M. Qui Bavium non odit, amet tua carmina, Mævi: 90

Atque idem jungat vulpes, et mulgeat hircos.

D. Qui legitis flores, et humi nascentia fraga, Frigidus, ô pueri, fugite hinc, latet anguis in herbâ.

M. Parcite oves nimium procedere; non bene ripæ

Creditur: ipse aries etiam nunc vellera siccatur. 95

D. Tityre, pascentes à flumine reice capellas: ipse, ubi tempus erit, omnes in fonte lavabo.

M. Cogite oves, pueri: si lac præceperit æstus, Ut nuper, frustra pressabimus ubera palmis.

D. Eheu, quam pingui macer est mihi taurus in arvo! 100

Idem amor exitium pecori est, pecorisque magistro.

M. His certè neque amor causa est: vix offibus hærent:

Nescio quis teneros oculus mihi fascinat agnos.

D. Dic, quibus in terris, et eris mihi magnus Apollo,

Tres pateat cœli spatium non amplius ulnas. 105

M. Dic, quibus in terris inscripti nomina Regum Nascentur flores; et Phyllida solus habeto.

P. Non nostrum inter vos tantas componere lites:

Et vitulâ tu dignus, et hic; et quisquis amores Aut metuet dulces, aut experietur amaros. 110

Claudite jam rivos, pueri: sat prata biberunt.

ECLOGA

NOTES.

88. Veniat quò. May he arrive at the Consulship, and all those Honours which you have attained.

89. Amomum. What is commonly called amomum Plinii, or Berry-bearing Nightshade: But Salmasius thinks the Ancients called every sweet Odour amomum.

98. Præceperit. Shall take it before us, or prevent us of it.

105. Tres pateat, &c. May mean, In the Bottom of a Well.

106. Inscripti nomina regum, &c. The Flower here meant is probably the Hyacinth, of which Pliny says: Hyacinthum comitatur fabula duplex, luctum præferens ejus quem Apollo dilexerat, aut ex Ajacis cruore editi, ita discurrentibus venis, ut figura literarum Græcarum Ai, legatur inscripta, Lib. XXI. Cap. 2. This

D. Let him who loves thee, Pollio, rise to those Honours to which he joys that thou *hast risen*: For him let Honey flow, and the prickly Bramble bring forth Amomum.

M. Who hates not Bavius's Verse, may he love thine, O Mævi-us: And the same *Fool* may join Foxes in the Yoke, and milk He-goats.

D. Ye Swains who gather Flowers, and Strawberries that grow *lowly* on the Ground, oh fly hence, a cold *deadly* Snake lurks in the Grass.

M. Forbear my Sheep to advance too far; 'tis not safe trusting to the Bank: The Ram himself is but now drying his Fleece.

D. Tityrus, from the River remove your browsing Goats: I myself, when it is time, will wash them all in the Pool.

M. *Pen* up the Sheep, ye Swains: If the Heat shall dry up the Milk, as of late, in vain shall we squeeze the Teats with our Hands.

D. Alas, how lean is my Bullock in a fertile Field! the same Love is the Bane of the Herd, and of the Herdsman.

M. Surely Love is not the Cause why these *too are so lean*: They scarce stick to their Bones: I know not what *malignant* Eye bewitches my tender Lambs.

D. Tell me, and you shall be my great Apollo, where Heaven's Circuit extends not farther than three Ells.

M. Tell me where Flowers grow, inscribed with the Names of Kings; and have Phyllis to thyself alone.

P. 'Tis not in me to determine this weighty Controversy between you: Both you and he deserve the Heifer; and whoever *so well* shall sing the Fears of sweet *successful* Love, and experimentally describe the Bitterness of *Disappointment*. Now, Swains, shut up your Streams: The Meads have drunk enough.

ECLOGUE

N O T E S.

This Account, I doubt, is like many others in *Pliny*, built but on a slight Foundation: But it is sufficient for *Virgil* if there was such a Tradition.

110. *Metuet dulces, &c.* Literally, *Shall either fear sweet Amours, or experience the bitter*; i. e. *shall sing the Fears and Jealousies that mingle with sweet successful Love, and from Experience describe the Pangs and Bitterness of Disappointment*. The one was the Case of *Menalcas*, *Duke satis humor, &c.* the o-

ther that of *Damaetas*, *Triste lupus stabulis, &c.* In the Language of Poetry Persons are said to do what they naturally describe. So Ecl. VI. 62.

Tum Phaethontiadas musco circumdat amara Corticis, &c.

111. *Claudite, &c.* An allegorical Expression, denoting that it was time to give over their Songs, now that they had given sufficient Proof of their Talent.

Among

E C L O G A IV.

P O L L I O.

O R D O.

Musæ Sicelides, canamus paulò majora carmina. Arbuta, humilesque myricæ, non juvant omnes. Si canimus silvas, silvæ sint dignæ consule. Jam ultima ætas Cumæi carminis venit: jam magnus ordo seculorum nascitur ab integro. Et jam Virgo Astræa redit, Saturnia regna redeunt: jam nova progenies demittitur alto cælo. Tu modò, casta Juno Lucina, fave nascenti puero, sub quo ferrea gens primùm desinet, ac aurea gens surget in toto mûndo: jam tuus Apollo regnat. Adèoque hoc decus ævi inibit, te, Pollio, te consule: et magni menses incipient procedere. Te duce, si qua vestigia nostri sceleris manent, illa irrita solvent terras perpetuâ formidine. Ille puer accipiet vitam. Deorum, videbitque heroas permistos Divis, et ipse videbitur illis: regetque pacatum orbem patriis virtutibus. At tellus fundet prima munuscula tibi, puer, nullo cultu, errantes hederas passim cum baccare, fundæque colocasia mista ridenti acantho. Capellæ ipsæ referent ubera domum, distenta lacte: nec armenta metuent magnos leones.

Sicelides Musæ, paulò majora canamus.
Non omnes arbuta juvant, humilesque myricæ.

Si canimus silvas, silvæ sint Consule dignæ.

Ultima Cumæi venit jam carminis ætas:

Magnus ab integro seclorum nascitur ordo. 5

Jam redit et Virgo, redeunt Saturnia regna:

Jam nova progenies cælo demittitur alto.

Tu modò nascenti puero, quo ferrea primùm

Desinet, ac toto surget gens aurea mundo,

Castæ fave Lucina: tuus jam regnat Apollo. 10

Teque adèò decus hoc ævi, te consule, inibit

Pollio: et incipient magni procedere menses.

Te duce, si qua manent sceleris vestigia nostri,

Irrita perpetuâ solvent formidine terras.

Ille Deûm vitam accipiet, Divisque videbit 15

Permistos heroas, et ipse videbitur illis:

Pacatumque reget patriis virtutibus orbem.

At tibi prima, puer, nullo munuscula cultu,

Errantes hederas passim cum baccare tellus,

Mistæque ridenti colocasia fundet acantho. 20

Ipsæ lacte domum referent distenta capellæ

Ubera: nec magnos metuent armenta leones.

Ipsa

N O T E S.

Among the various Conjectures, about the Design of this Pastoral, the most probable is, that *Virgil* therein celebrates the Birth of the famous *Marcellus*, the Nephew of *Augustus* by *Octavia*; the same who died in the Flower of his Age, and whose Memory the same Poet has perpetuated by that celebrated Funeral Elogy in the sixth *Æneid*. The Time of his

Birth agrees to the Year of *Pollio's* Consulship, *A. U. C.* 714, when the Child here described is said to have come into the World. This Event fell out in a happy Conjunction, just after *Augustus* and *Antony* had ratified a League of Peace, and *Octavia* by marrying *Antony* sealed that Peace; which restored Plenty to *Rome*, re-established the Tranquillity of

ECLOGUE IV.

POLLIO.

YE Sicilian Muses, let us sing somewhat higher Strains. The Groves and lowly Tamarisks delight not all. If rural Lays we sing, let those Lays be worthy a Consul's Ear. The last *Æra*, the Subject of Cumæan Song, is now arrived: The great Series of *revolving* Ages begins anew. Now too returns the Virgin *Astræa*, returns the Reign of Saturn: Now a new Progeny from high Heaven descends. Be thou but propitious to the Infant Boy, by whom first the Iron Age shall cease, and the golden Age over all the World arise, O chaste Lucina; now thy own Apollo reigns. While thou too, Pollio, while thou art Consul, this Glory of our Age shall make his Entrance; and the great Months begin to roll. Under thy Conduct, whatever Vestiges of our Guilt remain, shall by being done away release the Earth from Fear for ever. He shall partake the Life of Gods, shall see Heroes mingled in Society with Gods, himself be seen by them, and rule the peaceful World with his Father's Virtues. Mean while the Earth, *sweet* Boy, as her first Offerings shall pour thee forth every where without Culture creeping Ivy with Ladies-glove, and Egyptian Beans with smiling Acanthus intermixed. The Goats of themselves shall homeward convey their Udders distended with Milk: Nor shall the Herds dread huge overgrown Lions. The very Cradle shall pour thee forth

NOTES.

of the Empire, as in the Times of the golden Age. Yet many not without Ground think this Pastoral a Prophecy of *Our Blessed Saviour*, there being several remarkable Passages in it applicable to Him.

1. *Sicelides Musæ*. Sicilian or pastoral Muses, because *Theocritus*, the original pastoral Poet, was a Native of *Sicily*.

3. *Silvæ*. Woods, here put for pastoral rural Subjects.

5. *Magnus ordo*. Thought to refer to the great *Platonic Year* which *Cicero* says, *tum efficitur, cum Solis, et Lunæ, et quinque errantium ad eandem inter se comparationem confectis omnium spatiis, est facta conversio*, 2. de Nat.

Deor. And *Clavius*, C. 1. *Sphæræ quo tempore quidam volunt omnia, quæcunque in mundo sunt, eodem ordine esse reditura, quo nunc cernuntur.*

11. *Inibit*. Is a much finer Word, and more emphatic, than any of those the Commentators substitute in the room of it: It implies, he shall enter on the Happiness of his Life, and Glories of his Reign.

19. *Hederas*. He promises him Ivy as a future Poet, Ecl. VII. 25.

Pastores hedera crescentem ornate poetam.

19. *Baccare*. The Herb *Baccar*, or *Ladies Glove*, thought to have Virtue against Fascination.

E

26. A

*Cunabula ipsa fundent
blandos flores tibi. Et
serpens occidet, et fallax
herba veneni occidet: As-
syrium amomum nascetur
vulgò. At simul poteris
jam legere laudes beroum,
et facta tui parentis, et
cognoscere quæ virtus sit:
tunc campus flavescet
paulatim molli aristâ, ru-
densque uva pendebit in-
cultis sentibus: et duræ
quercus sudabunt roscida
mella. Tamen pauca ve-
stigia priscae fraudis su-
berunt, quæ jubeant ho-
mines tentare Thetin ra-
tibus, quæ jubeant cin-
gere oppida muris, quæ
jubeant insindere sulcos
telluri. Tum erit alter
Tiphys gubernator, et
altera navis Argo, quæ
vebat delectos heroas: e-
tiam altera bella erunt;
atque magnus Achilles
mittetur iterum ad Tro-
jam. Hinc, ubi jam fir-
mata ætas fecerit te vi-
rum, et vector ipse cedit
mari; nec nautica pinus
mutabit merces: omnis
tellus feret omnia. Non
dumus patietur rastro,
non vinea patietur fal-
cem: jam quoque robustus
arator solvet juga tauris.
Nec lana discet mentiri
varios colores: sed aries
ipse, in pratis, mutabit
sua vellera, jam suave
rubenti murice, jam cro-
ceo luto. Sandyx vestiet
pascentes agnos suâ spon-
te. Sorores Parcæ, con-
cordes stabili numine fa-
torum, dixerunt suis fu-
sis, ô talia secula currite.
O clara soboles Deum, mag-
num incrementum Jovis,
aggredere magnos honores, jam tempus aderit.*

*Aspice mundum convexo pondere nutantem, terras-
que, tractusque maris, profundumque cælum: aspice, ut omnia latentur hoc aureo seculo venturo.*

*Ipsa tibi blandos fundent cunabula flores.
Occidet et serpens, et fallax herba veneni
Occidet: Assyrium vulgò nascetur amomum. 25
At simul heroum laudes, et facta parentis
Jam legere, et quæ sit poteris cognoscere virtus:
Molli paulatim flavescet campus aristâ,
Incultisque rubens pendebit sentibus uvæ:
Et duræ quercus sudabunt roscida mella. 30
Pauca tamen suberunt priscae vestigia fraudis,
Quæ tentare Thetin ratibus, quæ cingere muris
Oppida; quæ jubeant telluri insindere sulcos.
Alter erit tum Tiphys, et altera quæ vehat Argo
Delectos heroas; erunt etiam altera bella; 35
Atque iterum ad Trojam magnus mittetur Achilles.
Hinc, ubi jam firmata virum te fecerit ætas,
Cedet et ipse mari vector; nec nautica pinus
Mutabit merces: omnis feret omnia tellus.
Non rastro patietur humus, non vinea falcem: 40
Robustus quoque jam tauris juga solvet arator.
Nec varios discet mentiri lana colores:
Ipse sed in pratis aries jam suave rubenti
Murice, jam croceo mutabit vellera luto.
Sponte suâ sandyx pascentes vestiet agnos. 45
Talia secula, suis dixerunt, currite, fusis
Concordes stabili fatorum numine Parcæ.
Aggredere ô magnos (aderit jam tempus) honores,
Clara Deum soboles, magnum Jovis incrementum.
Aspice, convexo nutantem pondere mundum, 50
Terrasque, tractusque maris, cælumque profun-
dum:
Aspice, venturo lætentur ut omnia seculo.*

O mihi

N O T E S.

26. *At simul.* i. e. So soon as you shall arrive at Youth.

26. *Facta parentis.* This is referred to Augustus, the adoptive Father of Marcellus.

37. *Firmata virum, &c.* Literally, *When*

confirmed Age shall now have made thee a Man, i. e. *When thou art now arrived at the Years of full Maturity.*

44. *Luto.* Lutum is an Herb with which they dyed yellow.

46. *Talia*

forth fair attractive Flowers. The Serpent shall die, and the Poison's fallacious Plant shall die: The Assyrian Spikenard shall grow in every Soil. But soon as thou shalt be able to read the Praises of Heroes, and the Atchievements of thy Sire, and to understand what Virtue is; the Field shall by Degrees grow yellow with soft Ears of Corn, blushing Grapes shall hang on the rude Brambles, and hard Oaks shall distil the dewy Honey. Yet some few Footsteps of ancient Vice shall *still* remain, to prompt *Men* to tempt the Sea in Ships, to inclose Cities with Walls, and cleave Furrows in the Earth. Another Tephys then shall be, and another Argo to waft chosen Heroes *over the Main*: There shall be likewise other Wars, and great Achilles shall once more be sent to Troy. After this, when confirmed Age shall now have ripened thee into Man, the Sailor shall of himself renounce the Sea: Nor shall the naval Pine barter Commodities: All Lands shall all Things produce. The Ground shall not endure the Harrow, nor the Vine-yard the Pruning-hook: Now the sturdy Ploughman too shall release his Bullocks from the Yoke. Nor shall the Wool learn to counterfeit various Colours: But the Ram himself shall in the Meadows tinge his Fleece, now with sweet-blushing Purple, now with Saffron-dye. Scarlet shall spontaneous cloath the Lambs as they feed. The Destinies harmonious in the established Order of the Fates sung to their Spindles: "Ye so happy Ages run, *haste forward to the Birth.*" Bright Offspring of the Gods, illustrious Progeny of Jove, set forward in thy Way to signal Honours, the Time is now at hand. See the World with its conglobed ponderous Frame nodding to thee *in sign of Gratulation*, the Earth, the Regions of the Sea, and Heaven sublime: See how all Things rejoice at the Approach of this *happy* Age.

N O T E S.

46. *Talia secla currite.* Some make the Construction to be, *currite talia secla*, or *per talia secla*; i. e. *interrupt not the Course of such happy Ages.* The Expression seems borrowed from *Catullus*, who has, *currite ducentes subtemina, currite fusi.* I have given what I take to be the Sense of *currite*: The Poet represents the Destinies well pleased in spinning such happy Events, and hastening to bring forth the glorious Schemes of Fate.

48. *Aggredere.* Expresses the Greatness of

Mind with which he was to rise to Honour, and surmount all Difficulties that opposed his Advancement; the assuming that Power to himself with which he was to subdue Vice and establish Virtue.

49. *Clara.* Others read *cbara*.

50. *Aspice convexo nutantem pondere.* Some explain it thus: *Look with Compassion on a World nutantem mole vitorum, labouring and oppressed with Guilt and Misery.*

E 2

60. *Risa*

O utinam ultima pars
tam longæ vitæ maneat
mibi, et tantum spiri-
tus, quantum erit sat di-
cere tua facta! non qui-
vis vincet me carminibus,
nec Thracius Orpheus,
nec Linus; quamvis ma-
ter Calliopea adsit huic
Orphei, atque pater for-
mosus Apollo adsit huic
Lino. Si etiam Deus Pan
ipse certet mecum, Arcadiâ
iudice, etiam Pan ipse
dicat se esse victum, Ar-
cadiâ iudice. Parve pu-
er, incipe cognoscere ma-
trem risu: decem men-
ses tulerunt longa fastidia
tuæ matri. Incipe, par-
ve puer: cui puero parentes non risere, nec Deus est dignatus hunc mensâ, nec Dea est dignata
hunc cubili.

O mihi tam longæ maneat pars ultima vitæ,
Spiritus et quantum sat erit tua dicere facta!
Non me carminibus vincet nec Thracius Orpheus,
Nec Linus; huic mater quamvis, atque huic pa-
ter adsit, 56
Orphei Calliopea, Lino formosus Apollo.
Pan etiam Arcadiâ mecum si iudice certet,
Pan etiam Arcadiâ dicat se iudice victum.
Incipe, parve puer risu cognoscere matrem: 60
Matri longa decem tulerunt fastidia menses.
Incipe, parve puer: cui non risere parentes,
Nec Deus hunc mensâ, Dea nec dignata cubili est.

NOTES.

60. *Risu cognoscere.* Some explain it: *Begin to distinguish thy Mother by smiling on her;* but the Sense we have given agrees better with the following, *cui non risere parentes.*

62. *Cui non risere parentes.* No less a Man than *Quintilian* explains it: *Those who have not smiled on their Parents;* and, which is exceeding

ECLOGA V.

MENALCAS, MOPSUS.

ORDO.

Me. Mopse, quoniam nos
convenimus, ambo boni,
tu inflare leves calamos,
ego dicere versus, cur non
consedimus hic inter ul-
mos mistas corylis? Mo.
Tu es major: est æquum
me parere tibi, Menalca:
sive sub incertas umbras
Zephyris motantibus eas,
sive potiùs succedimus an-
tro: aspice, ut silvestris
labrusca sparsit antrum
raris racemis.

ME. CUR non, Mopse, boni quoniam con-
venimus, ambo,

Tu calamos inflare leves, ego dicere versus,
Hic corylis mistas inter consedimus ulmos?

Mo. Tu major: tibi me est æquum parere,
Menalca:

Sive sub incertas Zephyris motantibus umbras, 5
Sive antro potiùs succedimus: aspice, ut antrum
Silvestris raris sparsit labrusca racemis.

ME.

NOTES.

Two Shepherds, *Menalcas* and *Mopsus*, ce-
lebrate the Funeral Elogy of *Daphnis*. *Virgil*
himself is *Menalcas*, as appears from Verse

85, &c. *Mopsus*, some other Poet of Repu-
tation in Rome, but young, and who had pro-
bably been *Virgil's* Disciple. *Daphnis*, some
suppose

Age. O that my last Stage of Life may continue so long, and so much Breath as shall suffice to sing thy Deeds! Neither Thracian Orpheus, nor Linus shall surpass me in Song, tho' his Mother aid the one, and his Sire the other, Calliopea Orpheus, and fair Apollo Linus. Should even Pan with me contend, Arcadia's self being Judge; even Pan should own himself o'ercome, Arcadia's self being Judge. Begin, sweet Babe, to distinguish thy Mother by her Smiles: Ten Months did bring thy Mother tedious Qualms. Begin, sweet Babe: That Child on whom his Parents never smiled, nor God *e'er* honoured with his Table, nor Goddess with her Bed.

NOTES.

exceeding harsh, alledges *bunc* in the following Verse is for *bos*, *Inst.* Lib. IX. 3.

63. *Nec Deus, &c.* The Meaning seems to be this: *Begin, sweet Boy, to know thy Parents by their Smile; for thy Parents must smile upon thee before thou canst be advanced to that Life of the Gods mentioned Verse 15. Ille Deum vitam accipiet, &c.* For no God nor Goddess ever promoted any to their Society on

whom their Parents did not smile.

Or it may be interpreted thus: *Begin, sweet Boy, to know thy Parents by their Smile; for thy Parents must smile upon thee before thou canst be honoured with the Table of a God, viz. Augustus, or Bed of a Goddess, viz. Julia.* Both which Honours *Marcellus* arrived to by *Augustus* adopting him for his Son, and giving him *Julia* his Daughter in Marriage.

ECLOGUE V.

MENALCAS, MOPSUS.

ME. **S**ince, Mopsus, we are *happily* met, both skilful Swains, you in piping on the slender Reed, I in singing Verses, why have we not sat down here among the Elms intermixed with Hazles?

MO. You, Menalcas, are my Superior: 'Tis just that I be ruled by you: Whether under the Shades that waver by the fanning Zephyrs, or rather into this Grotto we repair: See how the wild Vine with Clusters here and there hath mantled over the Grotte.

ME.

NOTES.

suppose to have been a Brother of his, who died in the Prime of his Age; others *Quintilius Varus*, of whom *Horace* says, *nulli febilior quam tibi Virgili*: But here the Chronology does not agree; for *Quintilius Varus* died

A. U. C. 730. and *Virgil* wrote this Eclogue fifteen Years before: Others therefore with more Probability refer it to the Death and Deification of *Julius Caesar*.

ME. In nostris montibus
Amyntas solus certet tibi.

MO. Quid si idem A-
myntas certet superare
Phœbum canendo? ME.

Mopse, tu prior incipe,
si habes aut quos ignes
Phyllidis, aut laudes Al-
conis, aut jurgia Codri;

incipe: Tityrus servabit
pascentes hœdos. MO. Im-
mò potiùs experiar hæc
carmina, quæ carmina
descripsi nuper in viridi
cortice fagi, et modulans
notavi ea alterna: dein-
de tu jubeto ut Amyn-
tas certet mecum. ME.

Quantum lenta salix ce-
dit pallenti olivæ, quan-
tum humilis salicunca ce-
dit puniceis rosetis; tan-
tum Amyntas cedit tibi no-
stro judicio. MO. Sed,

puer, tu desine loqui plu-
ra verba: successimus an-
tro. Nymphæ flebant

Daphnin extinctum cru-
deli funere: vos coryli et
flumina estis testes nym-
phis, cum mater complexa
miserabile corpus sui nati,
vocat atque Deos atque

astra crudelia. Daphni,
non ulli pastores egere pa-
stos boves ad frigida flu-
mina illis diebus: nulla
quadrupes neque libavit

amnem, nec attigit her-
bam graminis. Daphni,
ferique montes silvæque

loquuntur, etiam Pœnos
leones ingemuisse tuum in-
teritum. Daphnis et in-
stituit subungere Arme-
nias tigres currui, Daph-
nis instituit inducere Thi-
asos Baccho, et intexere

lentas hastas mollibus fo-
liis. Ut vitis est decori
arboribus, ut uvæ viti-
bus, ut tauri gregibus,
ut segetes pinguibus ar-
vis; tu es omne decus tuis.

Postquam fata tulerunt,
Ipsa

Postquam fata abs-tulerunt te,

ME. Montibus in nostris solus tibi certet
Amyntas.

MO. Quid si idem certet Phœbum superare
canendo?

ME. Incipe, Mopse, prior; si quos aut Phyl-
lidis ignes, 10

Aut Alconis habes laudes, aut jurgia Codri;

Incipe: pascentes servabit Tityrus hœdos.

MO. Imò hæc, in viridi nuper quæ cortice fagi

Carmina descripsi, et modulans alterna notavi,

Experiar: tu deinde jubeto certet Amyntas. 15

ME. Lenta salix quantum pallenti cedit olivæ,

Puniceis humilis quantum salicunca rosetis;

Judicio nostro tantum tibi cedit Amyntas.

MO. Sed tu desine plura, puer: successimus
antro.

Exstinctum nymphæ crudeli funere Daphnin 20

Flebant, vos coryli testes, et flumina nymphis:

Cum, complexa sui corpus miserabile nati,

Atque Deos atque astra vocat crudelia mater.

Non ulli pastos illis egere diebus

Frigida, Daphni, boves ad flumina: nulla neque
amnem 25

Libavit quadrupes, nec graminis attigit herbam.

Daphni, tuum Pœnos etiam ingemuisse leones

Interitum, montesque feri silvæque loquuntur.

Daphnis et Armenias curru subungere tigres

Instituit, Daphnis thiasos inducere Baccho, 30

Et foliis lentas intexere mollibus hastas.

Vitis ut arboribus decori est, ut vitibus uvæ,

Ut gregibus tauri, segetes ut pinguibus arvis;

Tu decus omne tuis. Postquam te fata tulerunt,

Ipsa

N O T E S.

10. Phyllidis ignes. Phyllis, Queen of
Thrace, fell in Love with Demophoon, the Son
of Theseus, and married him. Some time af-
ter Demophoon having gone to Athens, and be-
ing detained there beyond the Time when he

had promised to return, Phyllis tortured with
the Pangs of a jealous Lover, grew impatient
under his Absence, and at last hanged herself
in Despair.

11. Alconis. A famous Cretan Archer,
who

ME. Amyntas alone in our Mountains may vie with thee.

MO. What if the same *presumptuous Youth* should vie with Phœbus's self in Song?

ME. Begin you, Mopsus, first; whether you are disposed to sing the Passion of Phyllis, or the Praises of Alcon, or the *glorious* Strife of Codrus; Begin: Tityrus will tend the browsing Kids.

MO. Nay, I'll rather try those Strains, which lately I inscribed on the green Bark of the Beech-tree, and sung and noted them by Turns: Then bid Amyntas vie with me.

ME. As far as the limber Willow is inferior to the pale Olive, and humble Lavender to crimson Beds of Roses; so far is Amyntas, in my Judgment, inferior to you.

MO. But, Shepherd, no more: Now we have reached the Grotto. The Nymphs deplored Daphnis cut off by cruel Death: Ye Hazles and ye Streams witnessed *the mourning of* the Nymphs: When the Mother embracing the lamented Corse of her Son, reproaches both Gods and Stars of Cruelty. The *mourning* Swains, O Daphnis, then forgot to drive their fed Cattle to the cooling Streams: No Quadruped or tasted of the Brook, or touched a Blade of Grass. The savage Mountains, Daphnis, and the Woods, can tell that the *very* Lions in the Wilds of Afric mourned thy Death. Daphnis taught to yoke Armenian Tygers in the Chariot, Daphnis *taught* to lead up the Dances in honour of Bacchus, and wreath the pliant Spears with soft Leaves. As the Vine is the Glory of the Trees, as Grapes are of the Vine, as the Bull is of the Flock, as standing Corn of fertile Fields; so thou wast all the Glory of thy Fellow-swains. E'er since the Fates snatched thee away, Pales herself, and Apollo

N O T E S.

who aimed an Arrow so dextrously at a Serpent wreathed about the Body of his Son, as to kill the Animal without touching the Boy.

11. *Furgia Codri*. Codrus was King of the *Atbenians*, and signalized himself by dying for his People. For in a War between them and the *Lacedemonians*, hearing that an Oracle had promised the Victory to that People whose King should die, and the Enemy being strictly enjoined not to kill the *Atbenian* King; he

disguised himself in the Habit of a Peasant, went in among the Enemy, picked a Quarrel with some of them, and was slain in the Scuffle. The Enemy no sooner found out who he was than they threw down their Swords.

24. *Non ulli*. To this *Ruæus* refers these Words of Suetonius in *Jul. C. 81*. *Proximis diebus equorum greges, quos in trajiciendo flumine Rubicone consecrarat, ac vagos ac sine custode dimiserat, comperit pertinacissime a pabulo abstinere, ubertimque flere.*

38. *Pur-*

Dea Pales ipsa, atque
 Apollo ipse reliquit agros.
 Sæpe, quibus sulcis man-
 davimus grandia bordea,
 infelix lolium, et steriles
 avenæ dominantur his.
 Pro molli violâ, pro pur-
 pureo narcisso, carduus
 et paliurus surgit acutis
 spinis. Pastores, spar-
 gite humum foliis, et in-
 ducite umbras fontibus:
 Daphnis mandat talia fi-
 eri sibi. Et facite tu-
 mulum illi, et superad-
 dite hoc carmen tumulo:
 ego Daphnis jaceo hîc,
 notus in silvis, hinc us-
 que ad sidera, custos for-
 mosi pecoris, ipse formo-
 sior. Me. Divine poeta,
 tuum carmen est tale no-
 bis, quale sopor est fes-
 sis in gramine, quale re-
 stinguere sitim saliente ri-
 vo dulcis aquæ. Nec æ-
 quiparas magistrum cala-
 mis solum, sed etiam vo-
 ce. Fortunate puer, nunc
 tu eris alter ab illo. Ta-
 men nos dicemus hæc no-
 stra carmina tibi vicis-
 sim, tollemusque tuum
 Daphnin ad astra: fere-
 mus Daphnin ad astra:
 Daphnis amavit nos quo-
 que. Mo. An quicquam
 sit majus nobis tali mune-
 re? et puer ipse fuit dig-
 nus cantari: et jam pri-
 dem Stimichon laudavit
 ista tua carmina nobis.
 Me. Nunc Daphnis, can-
 didus, miratur insuetum
 limen Olympi, videtque
 nubes et sidera sub pedi-
 bus. Ergo alacris volup-
 tas tenet silvas, et cætera
 rura, Panæque, pastores-
 que, puellasque Dryadas.
 Nec lupus meditatatur in-
 fidias pecori, nec ulla re-
 tia meditantur dolum cer-
 vis: bonus Daphnis a-
 mas otia. Intonsi montes ipsi jactant voces ad sidera lætitiâ: jam rupes ipsæ modulantur carmina.
 Jam arbuta ipsa sonant hoc: Menalca, ille est Deus, ille est Deus. Daphni, ô sis bonus, fe-
 lixque tuis! en aspice quatuor aras;

Ipsa Pales agros, atque ipse reliquit Apollo. 35
 Grandia sæpe quibus mandavimus bordea sulcis,
 Infelix lolium, et steriles dominantur avenæ.
 Pro molli violâ, pro purpureo narcisso,
 Carduus, et spinis surgit paliurus acutis.
 Spargite humum foliis, inducite fontibus umbras,
 Pastores: mandat fieri sibi talia Daphnis. 41
 Et tumulum facite, et tumulo superaddite carmen:
 Daphnis ego in silvis, hinc usque ad sidera notus,
 Formosi pecoris custos, formosior ipse.

ME. Tale tuum carmen nobis, divine poeta, 45
 Quale sopor fessis in gramine; quale per æstum
 Dulcis aquæ saliente sitim restinguere rivo.
 Nec calamis solum æquiparas, sed voce magistrum.
 Fortunate puer, tu nunc eris alter ab illo.
 Nos tamen hæc quocunque modo tibi nostra vi-
 cissim 50

Dicemus, Daphninque tuum tollemus ad astra:
 Daphnin ad astra feremus: amavit nos quoque
 Daphnis.

Mo. An quicquam nobis tali sit munere majus?
 Et puer ipse fuit cantari dignus: et ista
 Jam pridem Stimichon laudavit carmina nobis. 55

ME. Candidus insuetum miratur limen Olympi,
 Sub pedibusque videt nubes, et sidera Daphnis.
 Ergo alacris silvas, et cætera rura voluptas,
 Panæque, pastoresque tenet, Dryadasque puellas.

Nec lupus infidias pecori, nec retia cervis 60
 Ulla dolum meditantur: amat bonus otia Daphnis.
 Ipsi lætitiâ voces ad sidera jactant
 Intonsi montes: ipsæ jam carmina rupes.
 Ipsa sonant arbuta: Deus, Deus ille, Menalca.
 Sis bonus ô felixque tuis! en quatuor aras; 65

Ecce

N O T E S.

38. *Purpureo narcisso.* There are a great many different Kinds of the Narcissus or Daf-
 fodil; *Dioxorides* particularly mentions one that is *πυρροπόσιδης*, of a purple Hue.

52. *Amavit*

Apollo too, have left the Plains. Luckless Darnel, and the barren Oats prevail in these Furrows where we were wont to sow the plump Barley. In lieu of the soft Violet, in lieu of the empurpled Narcissus, the Thistle springs up, and the Thorn with its sharp Prickles. Strow the Ground with Leaves, ye Shepherds, cover the Fountains with shady Boughs: These Rites Daphnis for himself ordains. And raise a Tomb, and on that Tomb inscribe this Epitaph: *Here I Daphnis of the Groves repose, from hence even to the Stars renowned, the Shepherd of a fair Flock, fairer myself than they.*

ME. Such, matchless Poet, is thy Song to me, as Slumbers to the weary on the Grass; as in scorching Heat to quench Thirst from a salient Rivulet of fresh Water. Nor equal you your Master in thy Pipe only, but *also* in the Voice. Happy Swain, you shall now be the next to him. Yet, as I can, I'll sing in my Turn these *Verses* of mine, and exalt your Daphnis to the Stars: Daphnis I'll raise to the Stars: Me too Daphnis loved.

MO. Can ought be more acceptable to me than such a Present? The Swain was both worthy himself to be celebrated, and Stimulation hath long since praised to me that Song of yours.

ME. Daphnis robed in white admires the Courts of Heaven, to which he is a Stranger, and underneath his Feet beholds the Clouds and Stars. Hence mirthful Pleasure fills the Woods and every Field, Pan, and the Shepherds, and Virgin Dryads. The Wolf does neither meditate mischievous Plots against the Sheep, nor are any Toils set to ensnare the Deer: Good Daphnis delights in Peace. For Joy even the unshorn Mountains raise their Voices to the Stars: Now the very Rocks, the very Groves resound these Notes: A God, a God he *is*, Menalcas. Oh be propitious and indulgent to thy own!

See

N O T E S.

52. *Amavit nos quoque Daphnis.* Virgil was obscure and little known in *Julius Caesar's* Time; but *Ruæus* thinks it may be explained of the *Mantuan*s in general, who with the other People of *Cisalpine Gaul* were cherished and protected by *Cæsar*.

54. *Et puer ipse.* Hence *Servius* infers that the *Daphnis* here celebrated cannot be *Julius Cæsar*, since *puer* ill agrees to a Man of fifty six Years. *Ruæus* contends that he may be called *puer* as being now a God, whose Privi-

lege is to preserve immortal Youth. But these refined Criticisms are very superfluous; *Virgil* in the Style of pastoral Poetry represents *Daphnis*, whoever he was, as a Swain, and *puer* is the Word he uses all along in that Sense, *Ecl. III. ult. VI. 14, &c.*

56. *Candidus.* *Servius* makes this an Emblem of his Divinity, white being the Colour of the celestial Gods. *Tibull. L. III. 6. Candide Liber, ades, Ov. Trist. V. 514. Candidus buc venias.*

F

66. *Atharia.*

Ecce duas tibi, Daphni, duoque altaria Phœbo. Statuam bina pocula spumantia novo lacte quotannis, duosque crateras pinguis olivæ tibi. Et inprimis hilarans convivium multo Baccho, ante focum, si erit frigus, si erit messis, in umbrâ, fundam Arvisia vina, novum nectar è calathis. Damœtas et Lyctius Ægon cantabunt mihi: Alphesibæus imitabitur saltantes Satyros. Hæc sacra semper erunt tibi, et cum reddemus solennia vota Nymphis, et cum lustrabimus agros. Dum operam amabit juga montis, dum piscis amabit fluvios, dumque apes pascentur thymo, dum cicadæ pascentur rore; semper tuus honos, tuumque nomen, laudesque manebunt. Agricola facient vota tibi quotannis sic, ut Baccho Cererique, tu quoque damnabis eos votis solvendis. Mo. Quæ, quæ dona reddam tibi pro tali carmine? nam neque sibilus venientis Austri juvat me tantum, nec litora percussa fluctu tam juvant me, nec flumina, quæ decurrunt inter saxosas valles. Me. Nos donabimus te ante hæc fragili cicutâ. Hæc cicutâ docuit nos canere; Corydon ardebat formosum Alexin: hæc eadem cicutâ docuit nos, cujus est pecus? an est Melibœi? Mo. At, Menalca, tu sume pedum, formosum paribus nodis atque ære, quod Antigènes non tulit, cum sæpe rogaret me (et tum ille erat dignus amari.)

Ecce duas tibi, Daphni, duoque altaria Phœbo. Pocula bina novo spumantia lacte quotannis, Craterasque duos statuam tibi pinguis olivi: Et, multo inprimis hilarans convivium Baccho, Ante focum, si frigus erit, si messis, in umbrâ, 70 Vina novum fundam calathis Arvisia nectar. Cantabunt mihi Damœtas, et Lyctius Ægon: Saltantes satyros imitabitur Alphesibæus. Hæc tibi semper erunt, et cum solennia vota Reddemus Nymphis, et cum lustrabimus agros. 75 Dum juga montis aper, fluvios dum piscis amabit, Dumque thymo pascentur apes, dum rore cicadæ; Semper honos, nomenque tuum, laudesque manebunt. Ut Baccho Cererique, tibi sic vota quotannis Agricola facient: damnabis tu quoque votis. 80 Mo. Quæ tibi, quæ tali reddam pro carmine dona? Nam neque me tantum venientis sibilus Austri, Nec percussa juvant fluctu tam litora, nec quæ Saxosas inter decurrunt flumina valles. 84 Me. Hæc te nos fragili donabimus ante cicutâ. Hæc nos, Formosum Corydon ardebat Alexin: Hæc eadem docuit, Cujam pecus? an Melibœi? Mo. At tu sume pedum, quod, me cum sæpe rogaret, Non tulit Antigènes, (et erat tum dignus amari) Formosum paribus nodis atque ære, Menalca.

ECLOGA

NOTES.

66. *Altaria*. Aræ were Altars consecrated indifferently either to the celestial or infernal Deities; but the *altaria* only to the former, and were of a larger form: Hence *Servius*

derives the Word from *altus*, high.

71. *Arvisia*. From *Arvisus*, a Promontory in the Island of *Chios*, famous for excellent Wines. *Novum nectar*, i. e. quæ sunt novum

See *here* four Altars; lo, Daphnis, two for thee, and two for Phœbus. Two Bowls foaming with new Milk, and two Goblets of fat Oil will I present to thee each Year: And chiefly, enlivening the Feast with Plenty of the Joys of Bacchus, before the Fire if it be Winter, if Harvest in the Shade, I will pour thee forth Chian Wines rich *as* Nectar. Damœtas and Lycian Ægon shall sing to me: Alpheibœus shall mimick the frisking Satyrs. These Rites shall be ever thine, both when we pay our solemn anniversary Vows to the Nymphs, and when we make the Circuit of the Fields. While the Boar shall love the Tops of Mountains, while Fishes in the Floods delight, while Bees on Thyme shall feed, and Grasshoppers on Dew; thy Honour, Name, and Praise, shall still remain. As to Bacchus and Ceres, so to thee the Swains shall yearly perform their Vows: Thou too shalt bind *them* to their Vows.

Mo. What *just*, what *grateful* Returns shall I make thee for so excellent a Song? For neither the Whispers of the rising Southwind, nor Shores lashed by the Wave, nor Rivers that glide down among the stony Vales, please me so much.

ME. First will I present you with this brittle Reed. This *taught* me, "Corydon for fair Alexis burned:" This same hath taught me, "Whose this Flock? Is it that of Melibœus?"

Mo. But do you, Menalcas, accept this Sheep-hook adorned with uniform Knobs, and *Rings of* Brass, which Antigenes never could obtain, tho' he often begged it of me, and at that time he was worthy to be loved.

ECLOGUE

NOTES.

nectar; Wines which are excellent as Nectar, the Drink of the Gods. *Novus* here signifies excellent, as above, Ecl. III. 86.

80. *Damnabis tu quoque votis*. Literally, Thou shalt condemn them to their Vows. When

the Object of the Vow or Prayer was granted, then the Person was *reus voti*, or *damnatus voti*: So that *damnare votis* is a Phrase equivalent to that of granting their Vows, or hearing their Prayers as a God.

E C L O G A VI.

S I L E N U S.

O R D O.

Nostra musa Thalia prima est dignata ludere Siracofio versu, nec erubuit habitare silvas. Cum canerem reges et praelia, Cynthius Apollo vellit meam aurem, et admonuit me sic: Tityre, oportet pastorem pascere pingues oves, et dicere deductum carmen. Nunc ego meditabor agrestem musam tenui arundine (namque super erunt tibi, Vare, qui cupiant dicere tuas laudes, et condere tristia bella carminibus.) Non cano carmina injussa à Phœbo: tamen si quis, si quis captus amore tenuis leget hæc quoque; Vare, nostræ myricæ canent te, omne nemus canet te: nec est ulla pagina gratior Phœbo, quam illa quæ præscripsit nomen Vari sibi. Pierides, pergite. Chromis et Mnasyllus duo pueri videre Silenum jacentem somno in antro, inflatum quoad venas besterno lacerbo, ut semper est mos illi. Serta, tantum delapsa capiti, jacebant procul ab illo: et gravis cantharus pendebat attritâ ansâ. Pueri, aggressi eum, injiciunt illi vincula facta ex fertis ipsis (nam sæpe senex Silenus luserat ambo spe carminis.) Ægle addit se sociam pueris, supervenitque iis timidis, Ægle pulcherrima Naiadum, pingitque frontem et tempora feni jam videnti sanguineis moris. Ille, Silenus, ridens dolum, inquit, Quò nectitis vincula?

Prima Siracofio dignata est ludere versu,
Nostra nec erubuit silvas habitare Thalia.
Cum canerem reges et praelia, Cynthius aurem
Vellit, et admonuit: pastorem, Tityre, pingues
Pascere oportet oves, deductum dicere carmen. 5
Nunc ego (namque super tibi erunt, qui dicere
laudes,

Vare, tuas cupiant, et tristia condere bella)
Agrestem tenui meditabor arundine Musam.
Non injussa cano: si quis tamen hæc quoque, si
quis

Captus amore leget; te nostræ, Vare, myricæ, 10
Te nemus omne canet: nec Phœbo gratior ulla est,
Quàm sibi quæ Vari præscripsit pagina nomen.
Pergite, Pierides. Chromis et Mnasyllus in antro
Silenum pueri somno videre jacentem,
Inflatum hesterno venas, ut semper, Iaccho. 15
Serta procul tantum capiti delapsa jacebant:
Et gravis attritâ pendebat cantharus ansâ.

Aggressi (nam sæpe senex spe carminis ambo
Luserat) injiciunt ipsis ex vincula fertis.

Addit se sociam, timidisque supervenit Ægle, 20
Ægle Naiadum pulcherrima, jamque videnti
Sanguineis frontem moris et tempora pingit.

Ille dolum ridens, Quò vincula nectitis? inquit.
Solvite

N O T E S.

Silenus surprized in a Grotto by two Shepherds, *Chromis* and *Mnasyllus*, and by the Nymph *Egle*, is solicited to perform the Promise he had long given them of a Song. Upon which he explains to them the Origin of the

World according to the Doctrine of the *Epicureans*; and then, to gratify their Curiosity, entertains them with several Fables agreeable to the Simplicity of Pastoral. This Eclogue is supposed to have been designed as a Compliment

ECLOGUE VI.

SILENUS.

MY Thalia is the first who deigned to sport in Sicilian Verse, nor blushed to be an Inhabitant of the Woods. When I offered to sing of Kings and Battles, Apollo twitched my Ear, and warned me *thus*: A Shepherd, Tityrus, should feed his fattening Sheep, and sing in humble Strain. Now *then* will I, O Varus, (for there will not be wanting such as are ambitious to celebrate thy Praises, and record thy disastrous Wars) exercise my rural Muse on the slender Reed. I sing not unbidden Strains *tho' humble*: Yet whoso enamoured *with the rural Muse*, whoso shall read even these; *to him*, O Varus, our *lowly* Tamērisks, *to him* each Grove shall sing of thee: Nor is any Page more acceptable to Phoebus, than on whose Front the Name of Varus is inscribed. Proceed, O Muses. Chromis and Mnasyllus, the youthful Swains, saw Silenus lying asleep in his Cave, his Veins, as usual, blown up with Yesterday's Debauch. His Garlands just fallen from his Head lay at some Distance, and his ponderous Tankard hung by its worn Handle. Laying hold on him (for oft the Sire had amused them both with the Promise of a Song) they bind him with his own Wreaths. Ægle associates herself with them, and comes unexpectedly upon the timorous Swains, Ægle, the fairest of the Nairs, and just as he is opening his Eyes, she paints his Forehead and Temples with Blood-red Mulberries. He, smiling at the Trick, says, Why these Bonds?

Loose

NOTES.

ment to Syro the *Epidurean*, who instructed Virgil and Varus in the Principles of that Philosophy.

1. *Siracosis versu*. In *Syracusan* Verse, i. e. in pastoral Poetry, such as Theocritus the *Syracusan* wrote.

4. *Pingues pascere oves*. i. e. *Pascere ut pinguescant*.

5. *Deductum dicere carmen*. A humble or slender Song; a Metaphor taken from Wool spun out till it becomes fine and slender. So *Hor. Lib. II. 1. 225. Tenui deducta poemata filo*. And *Tibul. Lib. I. 3. 86. Deducat plena stamina longa colo*.

7. *Vare*. Quintilius Varus, one of Augustus's Generals, who afterwards lost his Life and Army in *Germany*.

9. *Injussa*. May mean strains; I am forbid to sing, viz. *Varus's Battles*.

10. *Nostræ myricæ*. i. e. *Humble Pastorals*.

16. *Serta*. To be crowned with Garlands was the Badge of a Drunkard.

16. *Procul*. Apart, at some Distance; for it seems absurd to make *procul* here, with *Servius*, signify *near band*, and at other times *far off*.

31. *Magnum*

*Solvite me, pueri : est
satis me potuisse videri
sic vobis. Vos cognoscite
carmina, quæ vultis :
sunt carmina vobis ; erit
aliud mercedis huic Æ-
gle : simul ipse incipit.
Tum verò videres Fau-
nosque ferasque ludere in
numerum cantus ; tum
videres rigidas quercus
motare cacumina. Nec
Parnassia rupes tantum
gaudet Phœbo, nec mons
Rhodope et Ismarus tan-
tum miratur Orphea ca-
nentem. Namque cane-
bat, uti semina terrarum-
que, animæque, maris-
que, et simul liquidi ignis
fuisse coacta per
magnum inane spatium :
ut ex his primis omnia
exordia, et tener orbis
mundi ipse concreverit.
Tum ut solum cœperit du-
rare, et discludere Nerea
ponto, et sumere formas
rerum paulatim. Jamque
ut terræ stupeant novum
solem lucescere, atque ut
imbres cadant nubibus
submotis altius à terrâ :
cum primùm silvæ inci-
pian surgere, cumque ra-
ra animalia errent per ig-
notos montes. Hinc refert
jactos lapides Pyrrhæ,
Saturnia regna, Cauca-
seasque volucres, furtum-
que Promethei. Adjungit
his, quo fonte nautæ cla-
massent relictum Hylan :
ut omne litus sonaret, Hy-
la, Hyla. Et solatur re-
ginam Pasiphaen amore
nivei juvenci, fortuna-
tam, si armenta nunquam
fuisse. Ab, infelix vir-
go, quæ dementia cepit te ? Præetides impleverunt agros falsis mugitibus : attamen non ulla earum est
secuta tam turpes concubitus pecudum, quamvis timuisset aratrum collo, et sæpe quæsiuisset cornua in
levi fronte. Ab, infelix virgo, nunc tu erras in montibus ! ille taurus, fultus quoad niveum latus
molli hyacintho,*

Solvite me, pueri : fati est potuisse videri.
Carmina, quæ vultis, cognoscite: carmina vobis; 25
Huic aliud mercedis erit. Simul incipit ipse.
Tum verò in numerum Faunosque ferasque videres
Ludere, tum rigidas motare cacumina quercus.
Nec tantum Phœbo gaudet Parnassia rupes :
Nec tantum Rhodope miratur et Ismarus Orphea.
Namque canebat, uti magnum per inane coacta
Semina terrarumque, animæque, marisque fuissent,
Et liquidi simul ignis: ut his exordia primis
Omnia, et ipse tener mundi concreverit orbis.
Tum durare solum, et discludere Nerea Ponto 35
Cœperit, et rerum paulatim sumere formas.
Jamque novum ut terræ stupeant lucescere Solem,
Altius atque cadant submotis nubibus imbres:
Incipiant silvæ cum primùm surgere, cumque
Rara per ignotos errent animalia montes. 40
Hinc lapides Pyrrhæ jactos, Saturnia regna,
Caucaseasque refert volucres, furtumque Promethei.
His adjungit, Hylan nautæ quo fonte relictum
Clamassent: ut litus, Hyla, Hyla omne sonaret.
Et fortunatam, si nunquam armenta fuissent, 45
Pasiphaen nivei solatur amore juvenci.
Ah, virgo infelix, quæ te dementia cepit ?
Præetides impleverunt falsis mugitibus agros :
At non tam turpes pecudum tamen ulla secuta est
Concubitus; quamvis collo timuisset aratrum, 50
Et sæpe in lævi quæsiuisset cornua fronte.
Ah, virgo infelix, tu nunc in montibus erras !
Ille, latus niveum molli fultus hyacintho,

Ilice

N O T E S.

31. *Magnum per inane.* The Epicureans, whose Philosophy is here sung, taught that incorporeal Space, here called *magnum inane*, and corporeal Atoms, were the first Principles of all Things: Their void Space they considered as the Womb, in which the Seeds of

all the Elements were ripened into their distinct Forms.

35. *Et discludere Nerea ponto.* Literally, to *split up Nereus apart in the Sea*; i. e. to separate the Waters into their Channel: Nereus the Sea-god being here put for the Waters in general;

Loose me, Swains: It is enough that I have suffered myself to be seen. Hear the Song which you desire: The Song for you; for her I shall find another Reward. At the same time he begins. Then you might have seen the Fauns and Savages frisking *about him* in measured Dance, then the rigid Oaks waving their Tops. Nor rejoices the Parnassian Rock so much in Phœbus: Nor do Rhodope and Ismarus so much admire their Orpheus. For he sung how, through the mighty Void, the Seeds of Earth, and Air, and Sea, and pure *ethereal* Fire, had been together ranged: How from these Principles all the Elements, and the World's recent Globe itself combined into a System. Then how the Soil began to harden, to shut up the Waters apart within the Sea, and by Degrees to assume the Forms of Things. And how anon the Earth was struck to see the new-born Sun shine forth, and how from the Clouds suspended high the Showers descend: When first the Woods began to rise, and when the Animals here and there to range the unknown Mountains. He rehearses next the *Transformation of the Stones* which Pyrrha threw, the Reign of Saturn, the Fowls of Caucasus, and the Theft of Prometheus. To these he adds the Fountain where the *Argonautic* Sailors had invoked aloud *their* Hylas lost: How the whole Shore resounded Hylas, Hylas. And *next* he soothes Pasiphae in her Passion for the Snow-white Bull, happy *Princess* if Herds had never been! Ah, ill-fated Maid, what Madness seized thee? The Daughters of Prœtus with imaginary Lowings filled the Fields: Yet none of them pursued such vile Embraces of a Beast; however they might dread the Plough *to be yoked* about their Necks, and often feel for Horns on their smooth Foreheads. Ah, ill-fated Maid, thou now art roaming on the Mountains! He, resting his snowy Side

on

N O T E S.

general; and *ponto* for the Channel or Reception of these Waters.

41. *Lapides Pyrrhæ*. See the Fable, *Ovid. Met. I.* 318.

42. *Caucasæsq; volucres*. Prometheus is fabled to have stolen Fire from Heaven, where-with he animated a Man of Clay of his own Formation: For which presumptuous Theft he was chained to a Rock in Mount *Caucasus*, and had a Vultur continually preying upon his Liver, that grew as fast as it was consumed.

43. *Hylan*. The Boy *Hylas*, *Hercules's* Favourite, and Companion in the *Argonautic* Expedition, having gone to fetch Water from a Fountain near which the *Argonauts* had landed, fell into the Well, and was drowned. *Hercules* and his fellow *Argonauts* missing the Boy, went in search of him along the Coast, calling on him aloud by his Name.

48. *Falsis mugitibus*. They imagined themselves transformed to Heifers; therefore he calls their Lowings *falsi*, *they were only fancied, not real*.

55. *Claudite*.

*ruminat pallentes herbas
sub nigrâ ilice, aut je-
quitur aliquam vaccam
in magno grege. Nym-
phæ, Dictææ nymphæ,
claudite, jam claudite
saltus nemorum : ut vi-
deamus si forte qua er-
rabunda vestigia bovis,
obvia, ferant sese nostris
oculis. Forſitan aliquæ
vaccæ perducant illum ad
Gortynia ſtabula, aut
captum viridi herbâ, aut
ſecutum armenta. Tum
canit puellam miratam
mala Heſperidum : tum
circumdat Phaetontiadæ
muſco amaræ corticis, at-
que erigit eas proceras al-
nos ſolo. Tum canit, ut
una ſororum Muſarum
duxerit Gallum errantem
ad flumina Permeſſi in
Aonas montes ; utque om-
nis chorus Phœbi affur-
rexerit viro ; ut Linus
paſtor, ornatus quoad cri-
nes floribus atque amaro
apio, dixerit hæc illi di-
vino carmine : Galle,
muſæ dant tibi boſ cala-
mos, en accipe eos, quos
dederant ante ſeni Aſ-
cræo ; quibus ille ſolebat
deducere rigidas ornos mon-
tibus cantando. Origo
Grynæi nemoris dicatur
tibi his calamis : ne ſit
quis lucus, in quo Apollo
jaçtet ſe plus. Quid loquar,
ut narraverit, aut Scyl-
lam filiam Niſi, aut eam
quam, ſuccinctam quoad
candida inguina latran-
tibus monſtris, fama eſt
ſecuta, vexaſſe Duli-
chias rates, et, in alto
gurgite, ah, laceraſſe ti-
midos nautas marinis ca-
nibus ? aut ut narra-
verit artus Terei fuiſſe mu-
tatos in upupam ? quas*

*dapes, quæ dona Philomela paraverit illi ? quo curſu Tereus petiverit deſerta, et quibus alis ille
infelix ſuperſolitaverit tecta ſua ante ? ille Silenus canit omnia, quæ beatus fluviuſ Eurotas au-
diit, Phæbo quondam meditante, juffitque lauros ediſcere :*

N O T E S.

55. *Claudite.* Here *Silenus* perſonates *Paſiphae* apoſtrophizing the Woods and Groves.

56. *Dictææ nymphæ.* The Nymphs of

Crete, from *Diçte*, a Mountain in that Iſland, where *Paſiphae* was Queen.

56. *Saltus.* Signifies the Lawns or open Places

*Ilice sub nigrâ pallentes ruminat herbas,
Aut aliquam in magno ſequitur grege. Claudite
nymphæ, 55
Dictææ nymphæ, nemorum jam claudite ſaltus :
Si qua forte ferant oculis ſeſe obvia noſtris
Errabunda bovis veſtigia. Forſitan illum
Aut herbâ captum viridi, aut armenta ſecutum ;
Perducant aliquæ ſtabula ad Gortynia vaccæ. 60
Tum canit Heſperidum miratam mala puellam :
Tum Phaetontiadæ muſco circumdat amaræ
Corticis, atque ſolo proceras erigit alnos.
Tum canit, errantem Permeſſi ad flumina Gallum
Aonas in montes ut duxerit una Sororum : 65
Utque viro Phœbi chorus aſſurrexerit omnis ;
Ut Linus hæc illi divino carmine paſtor,
Floribus, atque apio crines ornatus amaro,
Dixit : Hos tibi dant calamos, en accipe, Muſæ,
Aſcræo quos ante ſeni ; quibus ille ſolebat 70
Cantando rigidas deducere montibus ornos.
His tibi Grynæi nemoris dicatur origo :
Ne quis ſit lucus, quo ſe plus jaçtet Apollo.
Quid loquar, ut Scyllam Niſi ? ut quam fama ſe-
cuta eſt,
Candida ſuccinctam latrantibus inguina monſtris,
Dulichias vexaſſe rates, et gurgite in alto,
Ah, timidos nautas canibus laceraſſe marinis ?
Aut ut mutatos Terei narraverit artus ?
Quas illi Philomela dapes, quæ dona parârit ?
Quo curſu deſerta petiverit, et quibus ante 80
Infelix ſua tecta ſupervolitaverit alis ?
Omnia quæ, Phæbo quondam meditante, beatus
Audiit Eurotas, juffitque ediſcere lauros,
Ille*

on the soft Hyacinth, ruminates the blanched Herbs under some gloomy ever-green Oak, or courts some Female in the numerous Herd. Ye Nymphs, shut up, now ye Dictæan Nymphs, shut up the Lawns and Openings of the Groves, if any where by Chance my Bullock's wandering Footsteps may offer to my Sight. Perhaps some Heifers may lead him on to the Gortynian Stalls, or enticed by the verdant Pasture, or in Pursuance of the Herd. Then he sings the Virgin *Atalanta* charmed with the Apples of the *Hesperides*: Then how the Sisters of *Phaeton* were wrapped about with the Moss of bitter Bark, and how from the Ground the stately Alders rose. Then sings how *Gallus*, wandering by the Streams of *Permessus*, was led to the Aonian Mountains by one of the Sister-muses; and how the whole Quire of *Phœbus* rose up to do him Honour. How *Linus* the Shepherd of Song divine, his Locks adorned with Flowers and bitter Parsley, thus addressed him: Here take these Pipes the Muses give thee, which before *they gave* to the *Ascrean Sage*: By whose Music he was wont to draw down the rigid wild Ashes from the Mountains. On these the Origin of *Grynium's Grove* by you be sung: That in no Grove *Apollo* may glory more. Why should I tell or *how he sung* of *Scylla* the Daughter of *Nisus*? or of her whom, round the snowy Waist begirt with barking Monsters, Fame records to have vexed the *Dulichian Ships*, and in the deep Abyss, alas, torn in Pieces the trembling Sailors with Sea-dogs? Or how he described the Limbs of *Tereus* transformed? What Banquets and what Presents *Philomela* for him prepared? With what Speed he sought the Desarts, and with what Wings, ill-fated *Prince*, he fluttered over the Palace once his own? All those *Airs* he sings, which happy *Eurotas* heard, and bade its Laurels learn, when *Phœbus* played of old. The Valleys struck with the

Sound

N O T E S.

Places in Forests and Parks, where the Cattle have Room *salire*, to feed and frisk about.

62. *Tum Phaetontidas*. Literally, *Then he infolds the Sisters of Phaeton in the Moss of bitter Bark, and rears the tall Alders from the Grove*; i. e. *He sings their Transformation, and describes it to the Life*. See the Note on Ecl. III. 110.

64. *Permessi*. *Permessus*, a River in *Beotia*, issuing from Mount *Helicon*.

65. *Aonas in montes*. *Helicon* and *Cithæron*, Mountains in *Beotia*; so called from *Aon*,

the Son of *Neptune*, who reigned there.

70. *Ascræo seni*. *Hesiod*, whose Country was *Ascræa*, a Village of *Beotia*.

72. *Grynæi nemoris*. *Grynium*, according to *Strabo*, was a City of *Æolis*, where *Apollo* had a Temple of white Marble, and a sacred Grove, where was a famous Oracle. See *Banier's Mythology*.

74, 78, 79. *Scyllam—Terei—Philomela*. See all these Fables in *Ovid*, and the other Books of *Mythology*, and the History of them in *Banier*.

G

86. *Invite*

pulsæ valles referunt carmina ad sidera. Donec vesper jussit pastores cogere oves stabulis, referreque numerum earum, et processit Olympo invito.

Ille canit : pulsæ referunt ad sidera valles.
Cogere donec oves stabulis, numerumque referre 85
Jussit, et invito processit vesper Olympo.

NOTES.

86. *Invito Olympo.* This beautifully represents the Sun and Sphere of Day, listening to the Sweetness of the Song, which described their own Formation ; and unwillingly giving way to the Evening-star, that came unseasonably, as it were, to interrupt their Pleasure.

ECLOGA VII.

MELIBŒUS, CORYDON, THYRSIS.

ORDO.

M. Forte Daphnis confederat sub argutâ ilice, Corydonque et Thyrsis compulerant greges in unum ; Thyrsis compulerat oves, Corydon compulerat capellas distentas lacte. Ambo florentes ætatibus, ambo Arcades, et pares cantare, et parati respondere. Hic caper ipse, vir gregis, deerraverat mihi : dum defendo teneras myrtos à frigore : atque ego aspicio Daphnin : ubi ille videt me contra, inquit, ô Melibœe, ades huc ocyûs ; caper est salvus tibi, et hædi ; et, si potes cessare quid temporis, requiesce sub umbrâ. Juvenci ipsi venient per prata huc potum. Hic viridis Mincius prætexit ripas tenerâ arundine, examinaque apium resonant è sacrâ quercu. Quid facerem ? ego habebam neque Alcippen, nec Phyllida, quæ clauderet domi agnos depulso à lacte : et erat magnum certamen, Corydon certabat cum Thyrside. Tamen posthabui mea seria negotia ludo illorum.

M. **F**orte sub argutâ confederat ilice Daphnis,
Compulerantque greges Corydon et
Thyrsis in unum ;

Thyrsis oves, Corydon distentas lacte capellas :

Ambo florentes ætatibus, Arcades ambo :

Et cantare pares, et respondere parati. 5

Hic mihi, dum teneras defendo à frigore myrtos,

Vir gregis ipse caper deerraverat : atque ego
Daphnin

Aspicio : ille ubi me contra videt, ocyûs, inquit,

Huc ades, ô Melibœe ; caper tibi salvus, et hædi ;

Et, si quid cessare potes, requiesce sub umbrâ. 10

Huc ipsi potum venient per prata juvenci.

Hic viridis tenerâ prætexit arundine ripas

Mincius, eque sacrâ resonant examina quercu.

Quid facerem ? neque ego Alcippen, nec Phyllida habebam,

Depulso à lacte domi quæ clauderet agnos : 15

Et certamen erat, Corydon cum Thyrside, magnum.

Posthabui tamen illorum mea seria ludo.

Alternis

NOTES.

Melibœus here gives us the Relation of a sharp poetical Contest between *Thyrsis* and *Corydon* ; at which he himself and *Daphnis* were present, who both declared for *Corydon*.
16. Et

Sound reecchoe to the Stars ; till Vesper warn'd *the Shepherds* to pen their Sheep in the Folds, and recount their Number ; and advanced on the Sky, full loth *to lose the Song*.

E C L O G U E VII.

MELIBOEUS, CORYDON, THYRSIS.

M. **D**Aphnis by chance sat down under a whispering ever-green Oak, and Corydon and Thyrsis had drove their Flocks together ; Thyrsis his Sheep, Corydon his Goats distended with Milk : Both in the Flower of their Age, Arcadians both : Equally matched at singing, and ready to answer *each other's Challenge*. Here, while I am fencing my tender Myrtles from the Cold, the He-goat himself, the Husband of the Flock, from me had strayed away : And *lo* I espied Daphnis : When he again saw me, strait he cries, come hither, Melibœus ; your Goat and Kids are safe ; and if you can stay a while, rest under this Shade. Hither thy Bullocks of themselves will come across the Meads to drink. Here Mincius hath fringed the verdant Banks with tender Reed, and from the sacred Oak Swarms of *Bees* resound. What could I do ? *On the one Hand* I had neither Alcippe, nor Phyllis to shut up at home my weaned Lambs : And *on the other Hand* there was a mighty Match *proposed*, Corydon against Thyrsis. After all I postponed my serious Business to their Play. In alternate Verses therefore the two began
to

N O T E S.

16. *Et certamen erat, Corydon cum Thyrside.* There is no occasion here for having Recourse, with *Servius*, and other Commentators, to the Antiptosis, or Substitution of one Case for

another : *Corydon cum Thyrside* is an Ellipsis for *Corydon certabat cum Thyrside* ; and full as easily understood as if the Verb had been expressed.

G 2

19. *Alternos,*

Igitur ambo cœpere contendere alternis versibus : Musæ volebant me meminisse alternos versus. Corydon referebat hos, Thyrsis referebat illos in ordine. C. Nymphæ Libethrides, noster amor, aut concedite tale carmen mihi, quale concessistis meo Codro : (ille facit carmina proxima versibus Phœbi :) aut, si nos omnes non possumus assequi tale, hic arguta fistula pendebit sacrâ pinu. T. Vos pastores Arcades, ornate crescentem poetam hederâ, ut ilia rumpantur Codro invidiâ. Aut si laudârit eum ultra placitum, cingite ejus frontem baccare, ne mala lingua noceat futuro vati. C. Delia, parvus Mycon offert hoc caput Setosi apri tibi, et ramosa cornua vivacis cervi. Si hoc fuerit proprium mihi, stabis tota de lævi marmore, evincta quoad furas puniceo cothurno. T. Priape, est sat te expectare sinum lactis et hæc liba quotannis : es custos pauperis horti. Nunc fecimus te marmoreum pro tempore : at tu esto aureus, si fetura suppleverit gregem. C. O Galatea Nerine, dulcior mihi thymo Hyblæ, candidior cycnis, formosior albâ hederâ : cum primum pastus tauri repetent præsepia, si qua cura tui Corydonis habet te, venito. T. Imò ego videar tibi amarior Sardois herbis, horridior rusco, vilior projectâ algâ, si hæc lux

non est jam longior mihi toto anno. Pastus juvenci, ite domum, ite, si est vobis quis pudor. C. Vos muscosi fontes, et herba mollior somno, et viridis arbutus, quæ tegit vos rarâ umbrâ,

Alternis igitur contendere versibus ambo
Cœpere : alternos Musæ meminisse volebant.
Hos Corydon, illos referebat in ordine Thyrsis. 20
C. Nymphæ, noster amor, Libethrides, aut
mihi carmen,

Quale meo Codro, concedite : (proxima Phœbi
Versibus ille facit) aut, si non possumus omnes,
Hic arguta sacrâ pendebit fistula pinu.

T. Pastores ederâ crescentem ornate poetam 25
Arcades, invidiâ rumpantur ut ilia Codro.
Aut si ultrâ placitum laudârit, baccare frontem
Cingite, ne vati noceat mala lingua futuro.

C. Setosi caput hoc apri, tibi Delia, parvus
Et ramosa Mycon vivacis cornua cervi. 30
Si proprium hoc fuerit, lævi de marmore tota
Puniceo stabis furas evincta cothurno.

T. Sinum lactis, et hæc te liba, Priape, quotannis
Expectare sat est : custos es pauperis horti.
Nunc te marmoreum pro tempore fecimus : at tu,
Si fetura gregem suppleverit, aureus esto.

C. Nerine Galatea, thymo mihi dulcior Hyblæ,
Candidior cycnis, ederâ formosior albâ :
Cum primum pastus repetent præsepia tauri,
Si qua tui Corydonis habet te cura, venito. 40

T. Imò ego Sardois videar tibi amarior herbis,
Horridior rusco, projectâ vilior algâ,
Si mihi non hæc lux toto jam longior anno est.
Ite domum pastus, si quis pudor, ite juvenci.

C. Muscosi fontes, et somno mollior herba, 45
Et quæ vos rarâ viridis tegit arbutus umbrâ,
Solstitium

N O T E S.

19. Alternos, &c. See Dr. Trapp's Note on this Passage.

21. Nymphæ Libethrides. The Muses are called Libethrian Nymphs, from Libethra, a Fountain in Magnesia, or, according to others, in Beotia ; over which they presided.

27. Laudârit, baccare frontem. Immoderate Praise was thought to be of a fascinating Nature. Hence says Pliny, Lib. VII. 2. *Esse in Africa familias quasdam effascinantium ; quarum laudatione intereant probata, crescant arbores, emoriantur infantes.* Therefore to avert

to contend: Alternate *Verses* the Muses would have me record. These Corydon, those Thyrsis, *each* in his Turn recited.

C. Ye Libethrian Nymphs, my Delight, or favour me with such a Song as you did my Codrus (he makes Verses next to those of Phoebus) or, if we cannot all attain to this, here on this sacred Pine my tuneful Pipe shall hang.

T. Ye Arcadian Shepherds, deck with Ivy your rising Poet, that Codrus's Sides may burst with Envy. Or if he praise me beyond what I desire, bind my Brow with Lady's-glove, lest his ill Tongue should hurt your future Poet.

C. To thee, Diana, young Mycon *for me presents* this Head of a bristly Boar, and the branching Horns of a long-lived Stag. If this Success be lasting, thou shalt stand at thy full Length in polished Marble, thy Legs with scarlet Buskins bound.

T. A Pail of Milk, and these Cakes, Priapus, is enough for you to expect *from me*: You are the Keeper of a poor ill-furnished Garden. Now we have raised thee of Marble such as the Times admit: But if the Breed recruit my Flock, thou shalt be all of Gold.

C. Divine Galatea, sweeter to me than Hybla's Thyme, whiter than Swans, fairer than white Ivy: Soon as the *full-fed* Steers shall return to their Stalls, come, if thou hast any Regard for Corydon.

T. Nay, may I, *sweet Maid*, appear to thee more bitter than Sardinian Herbs, more rugged than the Furze, more worthless than Sea-weed thrown out *upon the Shore*, if this Day be not longer to me than a whole Year. Go home my *well-fed* Bullocks, if you have any Shame, go home.

C. Ye mossy Fountains, and Grass more soft than Sleep, and the green Arbuté-tree that cloathes you with its Shade, ward off the solstitial Heat

N O T E S.

vert the malignant Influence, they wore a Garland of *Baccar* or *Lady's-glove* by way of Amulet.

31. *Si proprium*, &c. The Meaning is, *If you continue to give me such Success in hunting.*

35. *Pro tempore*. Literally, *according to the Time*; i. e. in proportion to my present Ability.

37. *Nerine Galatea*. He compliments his Mistress, by giving her the Name of *Galatea*, the Daughter of *Nereus*; as much as to say, *equal to her in Charms.*

41. *Sardois herbis*. An Herb like Smal-lage, or, as some say, Holly-bush, growing in *Sardinia*, which, being bitter, causeth convulsive Laughter, with great Grinning. Hence *Sardinicus risus*, a forced Laughter.

53. *Hirsutæ*.

defendite solstitium pecori : jam torrida æstas venit ; jam gemmæ turgent in læto palmitæ. T. Hic est focus, et pingues tædæ ; hic est plurimus ignis semper, et postes nigri assiduâ fuligine. Hic curamus frigora Boreæ tantum, quantum aut lupus curat numerum ovium, aut torrentia flumina curant ripas. C. Et juniperi, et hirsutæ castaneæ stant ; poma jacent strata passim, quæque sub sua arbore ; nunc omnia rident : at si formosus Alexis abeat his montibus, videas et flumina sicca. T. Ager aret ; herba sitit moriens vitio æris ; liber invidit pampineas umbras collibus : omne nemus virebit adventu nostræ Phyllidis : et plurimus Jupiter descendet læto imbri. C. Populus est gratissima Alcideæ, vitis Iaccho, myrtus formosæ Veneri, sua laurea Phæbo. Phyllis amat corylos : dum Phyllis amabit illas, nec myrtus, nec laurea Phæbi vincet corylos. T. Fraxinus est pulcherrima in silvis, pinus in hortis, populus in fluviis, abies in altis montibus : at si tu, formosæ Lycida, revisas me sæpius, fraxinus in silvis, et pinus in hortis cedet tibi. M. Memini hæc carmina, et Thyrsus victum contendere frustra. Ex illo tempore Corydon est Corydon nobis.

Solstitium pecori defendite : jam venit æstas

Torrida ; jam læto turgent in palmitæ gemmæ.

T. Hic focus, et tædæ pingues ; hic plurimus ignis

Semper, et assiduâ postes fuligine nigri. 50

Hic tantum Boreæ curamus frigora, quantum

Aut numerum lupus, aut torrentia flumina ripas.

C. Stant et juniperi, et castaneæ hirsutæ ;

Strata jacent passim sua quæque sub arbore poma ;

Omnia nunc rident : at si formosus Alexis 55

Montibus his abeat, videas et flumina sicca.

T. Aret ager ; vitio moriens sitit æris herba ;

Liber pampineas invidit collibus umbras :

Phyllidis adventu nostræ nemus omne virebit :

Jupiter et læto descendet plurimus imbri. 60

C. Populus Alcideæ gratissima, vitis Iaccho,

Formosæ myrtus Veneri, sua laurea Phæbo ;

Phyllis amat corylos : illas dum Phyllis amabit,

Nec myrtus vincet corylos, nec laurea Phæbi.

T. Fraxinus in silvis pulcherrima, pinus in hortis, 65

Populus in fluviis, abies in montibus altis :

Sæpius at si me, Lycida formosæ, revisas ;

Fraxinus in silvis cedet tibi, pinus in hortis.

M. Hæc memini, et victum frustra contendere Thyrsin.

Ex illo, Corydon, Corydon est tempore nobis. 70

ECLOGA

NOTES.

53. *Hirsutæ*. Of the kind that were rough and prickly, in opposition to the soft and smooth ones mentioned Ecl. I. *ad fin.* Or in general they stand rough ; i. e. still in the Shells.

53. *Stant*. Servius renders it *plenæ sunt*, viz. *fructu*, they are loaded with Fruit, taking

juniperi and *castaneæ* for the Trees. I understand them, with others, of the Fruit, and so consider *stant* in opposition to *strata jacent* in the next Verse : The one stand or hang ripening on the Boughs ; the other in rich Profusion strow the Ground.

54. *Sua*;

Heat from my Flock : Now scorching Summer comes ; now the Buds swell on the fruitful Tendrils of the Vine.

T. Here is a glowing Hearth, and unctuous Pines ; here is always a swinging Fire, and Lintels sooted with continual Smoke. Here we just as much regard the Cold of Boreas, as either the Wolf *does* the Number of Sheep, or impetuous Rivers their Banks.

C. Now Junipers and prickly Chestnuts crown the Boughs ; beneath each Tree its Apples here and there lie strowed ; now all Nature smiles : But were fair Alexis to go from these Hills, you would see even the Rivers dry.

T. The Field is parched ; by the Intemperature of the Air the Herbage thirsts and dies ; Bacchus has envied our Hills the Shadows of his Vine : At the Approach of our Phyllis every Grove shall look green ; and Jove full liberal descend in joyous Showers.

C. The Poplar is most grateful to Hercules, the Vine to Bacchus, to lovely Venus the Myrtle, to Phœbus his own Laurel ; Phyllis loves the Hazles : These so long as Phyllis loves, neither the Myrtle, nor the Laurel of Phœbus shall surpass the Hazles.

T. The Ash is fairest in the Woods, the Pine-trees in the Gardens, the Poplar by the Rivers, the Fir on lofty Mountains : But if, my charming Lycidas, you make me more frequent Visits, the Ash-tree in the Woods shall yield to thee, and the Pine-tree in the Gardens.

M. These Verses I remember, and that vanquished Thyrsis did in vain contend. From that time 'tis Corydon, Corydon for me.

ECLOGUE

NOTES.

54. *Sua*, &c. We must either read *quaque*, or *sua* must be contracted into one Syllable *sa*, as *Ennius* says, *sis* for *suis*.

61. *Populus Alcidæ*. The Poplar-tree was sacred to *Hercules*, because he wore a Crown of that Tree when he went down to Hell. The Vine to *Bacchus*, because he was the In-

ventor of Wine. The Myrtle to *Venus*, either for its delicious Smell, or because it grows often along the Shore of the Sea, out of whose Foam *Venus* sprung. The Laurel to *Apollo*, on account of *Daphne*, as is said above.

E C L O G A VIII.

P H A R M A C E U T R I A.

DAMON, ALPHESIBOEUS.

O R D O.

Dicemus Musam pastorum Damonis et Alpheſibœi, quos certantes quæque juvenca, immemor herbarum, est mirata, carmine quorum lynces sunt stupefactæ, et flumina mutata quoad suos cursus, requiêrunt: dicemus Musam Damonis et Alpheſibœi. Tu, Pollio, fave mihi, seu jam superas saxa magni Timavi, sive legis oram Illyrici æquoris; en unquam ille dies erit, cum liceat mihi dicere tua facta! en illud tempus erit, ut liceat mihi ferre tua carmina, sola digna Sophocleo cothurno per totum orbem terrarum! duxi principium meorum laborum à te: labor desinet tibi. Accipe carmina cœpta tuis jussis, atque sine hanc ederam serpere inter victrices lauros circum tempora tibi. Vix frigida umbra noctis decesserat coelo, cum ros, gratissimus pecori, est in tenerâ herbâ; Damon, incumbens tereti olivæ, cœpit sic. D. Lucifer, nascere, præveniensque age alnum diem: dum ego, deceptus indigno amore conjugis Nisæ, queror; et moriens, tamen extremâ horâ vitæ, alloquor

Deos, quanquam profeci nil illis testibus. Mea tibia, incipe Mænalios versus mecum. Mænalus semper habet argutumque nemus, loquentesque pinos; ille mons semper audit amores pastorum,

Pastorum Musam, Damonis et Alpheſibœi, Immemor herbarum quos est mirata juvenca Certantes, quorum stupefactæ carmine lynces, Et mutata suos requiêrunt flumina cursus:

Damonis Musam dicemus et Alpheſibœi. 5

Tu mihi, seu magni superas jam saxa Timavi, Sive oram Illyrici legis æquoris; en erit unquam Ille dies, mihi cum liceat tua dicere facta!

En erit, ut liceat totum mihi ferre per orbem Sola Sophocleo tua carmina digna cothurno! 10
A te principium: tibi desinet. Accipe jussis Carmina cœpta tuis: atque hanc sine tempora circum

Inter victrices ederam tibi serpere lauros.

Frigida vix cœlo noctis decesserat umbra, Cum ros in tenerâ pecori gratissimus herbâ; 15
Incumbens tereti Damon sic cœpit olivæ.

D. Nascere, præque diem veniens age Lucifer alnum:

Conjugis indigno Nisæ deceptus amore Dum queror; et Divos, quanquam nil testibus illis Profeci, extremâ moriens tamen alloquor horâ. 20

Incipe Mænalios mecum, mea tibia, versus. Mænalus argutumque nemus pinosque loquentes Semper habet; semper pastorum ille audit amores, Panaque,

N O T E S.

This Pastoral contains the Songs of Damon and Alpheſibœus. The first of them bewails the Loss of his Mistress, and repines at the Success of his Rival Mopsus. The other re-

peats the Charms of some Enchantress, who endeavoured by her Spells and Magic to make Daphnis in love with her.

4. *Requiêrunt.* Here may be active, as in

E C L O G U E VIII.

PHARMACEUTRIA, or the ENCHANTRESS.

DAMON, ALPHEUSBÆUS.

THE Muse of the Shepherds, Damon and Alpheusbæus, whom the Heifers mindless of their Pasture admired, contending, and to whose Song the Lynxes listened with Astonishment, and the Rivers, having changed their Courses, stood still: The Muse of Damon and Alpheusbæus I sing.

Aid thou me, great *Pollio*, whether thou overpass the Rocks of broad Timavus, or cruize along the Coast of the Iberian Sea; say, shall that Day ever come, when I shall be indulged to sing thy glorious Deeds? Say, shall it come, that I may be indulged to diffuse through all the World thy Verse which sole merits to be praised in Sophocles's lofty Stile? With thee, my Muse commenced, with thee my Muse shall end: Accept my Songs begun by thy Command, and permit this Ivy to creep around thy Temples among thy victorious Laurels.

Scarce had the cold Shades of Night retired from the Sky, what time the Dew on the tender Grass is most grateful to the Cattle, when Damon leaning against a tapering Olive thus began.

D. Arise, fair Lucifer, and previous usher in the cheerful Day: While I, betrayed by ill-requited Love, to my Mistress Nisa complain; and to the Gods, now that I die (tho' it hath hitherto availed me nought that I took them to Witness) yet in my last Hour appeal. Begin with me, my Pipe, Mænalian Strains. Mount Mænalus has Groves for ever filled with Melody, and Pines for ever vocal; he ever hears the Loves of Shepherds, and

N O T E S.

in *Propertius*, Lib. II. 18. 25. *Jupiter Alcmenæ geminas requieverat Arctos.*

13. *Tua carmina.* Some by this understand my Verses, in which your Praises are celebrated; but this seems very harsh.

10. *Sophocleo coturno.* In *Sophocles's* Buskin; i. e. in his sublime tragic Stile. The *Coturnus* signifies the higher kind of Shoe wore by Tragedians, hence put for Tragedy

itself; as the *Soccus* the lower kind of Shoe is for Comedy. *Hor. de Art. Poet.* 90.

Indignatur item privatis ac prope socco Dignis carminibus narrari cæna Thyestæ.

18. *Conjugis Nisæ.* i. e. His designed Wife, as *maritus* is put for a Lover or intended Husband, *Æn.* IV. 536.

Quos ego sum toties jam designata maritos.

H

30. Sparg

Panaque ipsum Deum eorum, qui primus non fuit passus calamos esse inertes. Mea tibia, incipe Mænaliis versus mecum. Nisa datur Mopso! quid nos amantes non speremus? jam præsentis ævo gryppes jungentur equis: sequentique ævo, timidi damæ venient cum canibus ad pocula. Mopse, incide novas faces: uxor ducitur tibi. Marite, sparge nuces: Hesperus deserit montem OEtam tibi. Mea tibia, incipe Mænaliis versus mecum. O Nisa conjuncta digno viro! dum despicias omnes alios præter illum Mopsi; dumque mea fistula est tibi odio, dumque meæ capellæ, hirsutumque supercilium, proluxaque barba sunt odio: nec credis quemquam Deum curare mortalia. Mea tibia, incipe Mænaliis versus mecum. Ego vidi te parvam, legentem roscida mala cum matre in nostris sepibus (ego eram vester dux.) Jam tum alter annus ab undecimo ceperat me: jam poteram contingere fragiles ramos à terrâ. Ut vidi, ut perii amore, ut malus error abstulit me! Mea tibia, incipe Mænaliis versus mecum. Nunc scio quid amor sit: Ismarus, aut Rhodope, aut extremi Garamantes edunt illum in duris cotibus, illum puerum nec nostri generis, nec nostri sanguinis. Mea tibia, incipe Mænaliis versus mecum. Sævus amor docuit matrem Medeam commaculare manus sanguine natorum: tu, mater, fuisti crudelis quoque: an mater fuit magis crudelis, an ille puer magis improbus? ille puer fuit improbus, tu crudelis quoque, mater. Mea tibia, incipe Mænaliis versus mecum. Nunc et lupus fugiat oves ultro: duræ quercus ferant aurea mala: alnus floreat narcisso: myricæ sudent pingua electra corticibus;

Panaque, qui primus calamos non passus inertes.

Incipe Mænaliis mecum, mea tibia, versus. 25

Mopso Nisa datur! quid non speremus amantes?

Jungentur jam gryppes equis: ævoque sequenti

Cum canibus timidi venient ad pocula damæ.

Mopse, novas incide faces: tibi ducitur uxor.

Sparge, marite, nuces: tibi deserit Hesperus

OEtam.

30

Incipe Mænaliis mecum, mea tibia, versus.

O digno conjuncta viro! dum despicias omnes,

Dumque tibi est odio mea fistula, dumque capellæ,

Hirsutumque supercilium, proluxaque barba;

Nec curare Deum credis mortalia quemquam. 35

Incipe Mænaliis mecum, mea tibia, versus.

Sepibus in nostris parvam te roscida mala

(Dux ego vester eram) vidi cum matre legentem.

Alter ab undecimo tum me jam ceperat annus:

Jam fragiles poteram à terrâ contingere ramos. 40

Ut vidi, ut perii, ut me malus abstulit error!

Incipe Mænaliis mecum, mea tibia, versus.

Nunc scio quid sit Amor: duris in cotibus illum

Ismarus, aut Rhodope, aut extremi Garamantes,

Nec nostri generis puerum, nec sanguinis edunt. 45

Incipe Mænaliis mecum, mea tibia, versus.

Sævus amor docuit natorum sanguine matrem

Commaculare manus: crudelis tu quoque mater:

Crudelis mater magis, an puer improbus ille?

Improbus ille puer: crudelis tu quoque mater. 50

Incipe Mænaliis mecum, mea tibia, versus.

Nunc et oves ultro fugiat lupus: aurea duræ

Mala ferant quercus: narcisso floreat alnus:

Pingua corticibus sudent electra myricæ;

Certent

NOTES.

30. Sparge nuces. This Ceremony of throwing Nuts, that the Boys might scramble for them, was usual at Nuptials; for which several Reasons are assigned by Fliny.

30. Tibi deserit Hesperus OEtam. OEta was a Mountain, or Range of Mountains, in Thessaly, of a very great Height; which, as Ruæus

the Music of Pan, the first who suffered not the Reeds to be neglected. Begin with me, my Pipe, Mænalian Strains. Nisa is given away to Mopsus! What may we Lovers not expect? Griffins now shall match with Horses, and in the succeeding Age the timorous Does with Dogs shall come to drink. Mopsus, cut your fresh nuptial Torches: For thee a Wife is conducting home. Strow the Nuts, Bridegroom: Hesperus for thee forsakes OEeta. Begin with me, my Pipe, Mænalian Strains. *O rarely* matched to a worthy Spouse! while you disdain all the World besides, and while you detest my Pipe and Goats, my shaggy Eye-brows, and my overgrown Beard; nor believe that any God regards the Affairs of Mortals. Begin with me, my Pipe, Mænalian Strains. When thou wast but a Child, I saw thee with thy Mother gathering the dewy Apples on our Hedges, I was your Guide; I had then just entered on the Year next after eleven: I was then just able to reach the slender Boughs from the Ground. How I looked, how I languished, how the fatal Delusion stole my Heart away! Begin with me, my Pipe, Mænalian Strains. Now I know what Love is: Ismarus, or Rhodope, or the remotest Garamantes, produced him on rugged Cliffs, a Boy nor of our Race, nor of our Blood. Begin with me, my Pipe, Mænalian Strains. Relentless Love taught the Mother to imbrue her Hands in her own Childrens Blood: A cruel Mother too thou wast: Whether more cruel was the Mother, or more impious the Boy? Impious was the Boy: Thou, Mother, too wast cruel. Begin with me, my Pipe, Mænalian Strains. Now let the Wolf of himself fly from the Sheep: The hard Oaks bear golden Apples: The Alder with Narcissus bloom: The Tamarisks distil rich Amber from their Barks: Let Owls with Swans contend;

be

N O T E S.

Ræus observes, being westward of *Attica* and *Beotia*, the Inhabitants of those Countries used to observe the Stars set and retire out of Sight behind that Mountain. So that with respect to them, *Hesperus leaves OEeta*, is the same as to say, *the Evening-star is now setting*. And the same way of speaking was adopted by Poets of other Countries, tho' differently situated.

39. *Alter ab undecimo*. Literally, *The Year next after eleven had then just taken hold of me*. *Servius* makes it the thirteenth Year; for al-

ter, he says, is said only of two. But *alter ab illo*, Ecl. V. 49. plainly signifies *the next after*, and so it would seem to do here.

44. *Ismarus—Rhodope*. Two Mountains in *Thrace*, very wild and horrid. The *Garamantes* again were a savage People inhabiting the more inland Parts of *Libya*.

47. *Matrem*. This cruel Mother is *Medea*, who, to be revenged on *Jason* for preferring another Mistress to her, slew her Sons whom she bore to him before his Eyes.

et ululæ certent cyncis ;
 Tityrus sit alter Orpheus ;
 Orpheus in silvis, Arion
 inter delphinas. Mea ti-
 bia, incipe Mænalios ver-
 sus mecum. Omnia fiant
 vel medium mare : silvæ
 vivite et valete. Defer-
 rar præceps de speculâ a-
 ërii montis in undas : ha-
 beto hoc extremum munus
 morientis amatoris. Ti-
 bia, define, jam define
 Mænalios versus. Da-
 mon dixit hæc : vos, Pi-
 erides, dicite, quæ Al-
 pbesibæus responderit. Om-
 nes non possumus facere
 omnia. A. Effer aquam
 huc, famula, et cinge
 hæc altaria molli vitta :
 adoleque pingues verbe-
 nas, et mascula thura :
 experiar avertere sanos
 sensus mei conjugis magi-
 cis sacris. Nihil nisi
 carmina desunt hic. Mea
 carmina ducite, ducite
 Daphnin ab urbe domum.
 Carmina vel possunt de-
 ducere Lunam cælo : Cir-
 ce mutavit socios Ulyssæi
 carminibus : frigidus an-
 guis, in pratis, rumpitur
 cantando. Mea carmina,
 ducite, ducite Daphnin
 ab urbe domum. Primum
 circumdo hæc tria licia
 tibi, diversa triplici co-
 lore, ducoque tuam effi-
 giem ter circum hæc alta-
 ria. Deus gaudet impa-
 re numero. Mea carmina,
 ducite, ducite Daphnin
 ab urbe domum. Famula
 Amarylli, nec te ternos co-
 lores tribus nodis : Ama-
 rylli, nec te eos modò : et
 dic hæc verba, nec te vin-
 cula Veneris. Mea car-
 mina, ducite, ducite Daph-
 nin ab urbe domum. Ut
 hic limus durefcit, et ut
 hæc cera liquefcit uno eo-
 demque igni ; sic Daphnis durefcit aliis, et liquefcit nostro amore.

Certent et cyncis ululæ : sit Tityrus Orpheus ;
 Orpheus in silvis, inter delphinas Arion. 56

Incipe Mænalios mecum, mea tibia, versus.

Omnia vel medium fiant mare : vivite silvæ.

Præceps aërii speculâ de montis in undas

Deferar : extremum hoc munus morientis habeto.

Define Mænalios, jam define, tibia, versus. 61

Hæc Damon : vos, quæ responderit Alphe-
 bœus,

Dicite, Pierides. Non omnia possumus omnes.

A. Effer aquam, et molli cinge hæc altaria vitta :

Verbenasque adole pingues, et mascula thura : 65

Conjugis ut magicis sanos avertere sacris

Experiar sensus. Nihil hîc nisi carmina desunt.

Ducite ab urbe domum, mea carmina, ducite
 Daphnin.

Carmina vel cælo possunt deducere Lunam :

Carminibus Circe socios mutavit Ulyssæi : 70

Frigidus in pratis cantando rumpitur anguis.

Ducite ab urbe domum, mea carmina, ducite
 Daphnin.

Terna tibi hæc primùm triplici diversa colore

Licia circumdo ; terque hæc altaria circum

Effigiem duco. Numero Deus impare gaudet. 75

Ducite ab urbe domum, mea carmina, ducite
 Daphnin.

Necte tribus nodis ternos, Amarylli, colores :

Necte, Amarylli, modò : et, Veneris, dic, vin-
 cula nec te.

Ducite ab urbe domum, mea carmina, ducite
 Daphnin.

Limus ut hic durefcit, et hæc ut cera liquefcit 80

Uno eodemque igni ; sic nostro Daphnis amore.

Sparge

N O T E S.

56. Arion. A Lyric Poet, who, in his Italy, where he had enriched himself, was by
 Return to Corinth his native Country, from the covetous Mariners thrown over board,
 while

be Tityrus an Orpheus; an Orpheus in the Woods, an Arion among the Dolphins. Begin with me, my Pipe, Mænalian Strains. All the World for me may even become one great Abyfs: Ye Woods farewell. From the Summit of yon aerial Mountain will I fling me headlong down into the Waves: Take this last Present from thy dying Swain. Cease, my Pipe, now cease Mænalian Strains.

Thus Damon: Ye Pierian *Muses*, say what Alphesibœus responsive sung. All things we cannot all.

A. Bring forth the Water, and bind these Altars with a soft Fillet: Burn thereon fat *unctuous* Vervain, and male Frankincense: That I may try by sacred Magic Spells to dispossess my Love of a sound Mind. Nothing here but Charms are wanting. My Charms bring *Daphnis* from the Town, bring *Daphnis* home to me. Charms can even draw down the Moon from Heaven: Circe by Charms transformed the Associates of Ulysses: The cold Snake is in the Meads by Incantation burst. My Charms bring *Daphnis* from the Town, bring *Daphnis* home to me. First these three Threeds with threefold Colours varied I round thee twine; and thrice lead thy Image round these Altars. The Gods delight in the uneven Number. My Charms bring *Daphnis* from the Town, bring *Daphnis* home to me. Bind, Amaryllis, three Colours in three Knots: Bind them, Amaryllis, now: And say I bind the Chains of Venus. My Charms bring *Daphnis* from the Town, bring *Daphnis* home to me. As this Clay hardens, and as this Wax with one and the same Fire dissolves; so may *Daphnis* by my Love. Sprinkle the salt Cake, and

N O T E S.

while he was playing on his Lyre: But a Dolphin, charmed with his Music, is said to have taken him on its Back, and carried him to *Tænarus*.

59. *Speculâ*. Signifies an Eminence which commands the Prospect of all the Country round.

64. *Effer aquam*, &c. Here *Alphesibœus* personates the Enchantress, whom we must now suppose to be entering on her magic Rites, in order to recover the lost Affection of *Daphnis*: And these Words she addresses to her Maid *Amaryllis*, who is mentioned Verse 78.

65. *Verbenas*. According to the best In-

terpreters is here to be taken for all sorts of Herbs used in such kind of Rites: The Herb Vervain however was peculiarly appropriated to magical Operations, *Plin. Lib. XXII. 2.*

65. *Mascula tbura*. i. e. The purest and best, as *La Cerda* explains it from *Dioscorides*.

66. *Conjugis*, &c. To turn away the sound Mind of him who was to have been my Spouse, i. e. to throw him into the frantic Passion of Love for me whom he has rejected.

71. *Cantando*. i. e. *Dum incantatur*, as *Geor. II. 250.*

Sed picis in morem ad digitos lentescit habendo. i. e. *Dum habetur tractaturque digitis.*

82. *Fragiles.*

Sparge molam, et incende fragiles lauros bitumine. Malus Daphnis urit me; ego uro hanc laurum in Daphnide. Mea carmina, ducite, ducite Daphnin ab urbe domum. Talis amor teneat Daphnin, qualis est, bucula, cum fessa quærendo juvencum, per nemora, atque altos lucos, perditâ procumbit in viridi herbâ propter rivum aquæ, nec meminit decedere seræ nocti: talis amor teneat eum; nec sit mihi cura mederi ejus amori. Mea carmina, ducite, ducite Daphnin ab urbe domum. Ille perfidus olim reliquit has exuvias mihi, cara pignora sui: quæ nunc ego mando tibi, terra, in limine ipso: hæc pignora debent Daphnin mihi. Mea carmina, ducite, ducite Daphnin ab urbe domum. Mœris ipse dedit mihi has herbas, atque hæc venena lecta Ponto: plurima venena nascuntur Ponto. Ego vidi Mœrin ipsum sæpe fieri lupum bis, et condere se silvis, sæpe excire animas imis sepulcris, atque traducere satas messes aliò. Mea carmina, ducite, ducite Daphnin ab urbe domum. Amarylli, fer cineres foras; jaceque eos trans caput fluenti rivo: ne respexeris. Ego aggrediar Daphnin bis: ille nihil curat Deos, nil curat carmina. Mea carmina, ducite, ducite Daphnin ab urbe domum. Aspice, cinis ipse corripuit altaria tremulis flammis suâ sponte, dum moror ferre eum: sit bonum. Certè est nescio quid: et canis Hylax latrat in limine.

Sparge molam, et fragiles incende bitumine lauros.
Daphnis me malus urit; ego hanc in Daphnide laurum.

Ducite ab urbe domum, mea carmina, ducite Daphnin.

Talis amor Daphnin, qualis, cum fessa juvencum
Per nemora, atque altos quærendo bucula lucos 86
Propter aquæ rivum viridi procumbit in herbâ
Perdita, nec seræ meminit decedere nocti:

Talis amor teneat; nec sit mihi cura mederi.

Ducite ab urbe domum, mea carmina, ducite Daphnin. 90

Has olim exuvias mihi perfidus ille reliquit,
Pignora cara fui: quæ nunc ego limine in ipso
Terra, tibi mando: debent hæc pignora Daphnin.

Ducite ab urbe domum, mea carmina, ducite Daphnin. 94

Has herbas, atque hæc Ponto mihi lecta venena
Ipse dedit Mœris: nascuntur plurima Ponto.
His ego sæpe lupum fieri, et se condere silvis
Mœrin, sæpe animas imis excire sepulcris,
Atque fatas aliò vidi traducere messes.

Ducite ab urbe domum, mea carmina, ducite Daphnin. 100

Fer cineres, Amarylli, foras; rivoque fluenti,
Transque caput jace: ne respexeris. His ego
Daphnin

Aggrediar: nihil ille Deos, nil carmina curat.

Ducite ab urbe domum, mea carmina, ducite Daphnin.

Aspice, corripuit tremulis altaria flammis 105
Sponte suâ, dum ferre moror, cinis ipse: bonum sit.
Nescio quid certè est: et Hylax in limine latrat.
Credimus?

NOTES.

82. *Fragiles*: Either crackling, quasi fragorem edentes: In which Sense Lucretius uses the Word, Lib. VI. 3.

Interdum percussa furit petulantibus Euris,
Et fragiles sonitus chartarum commeditatur.
Or, which is the same thing, *withered*, and so

and burn the crackling Laurels in Bitumen. Me cruel Daphnis burns, I on Daphnis *burn* this Laurel. My Charms bring *Daphnis* from the Town, bring Daphnis home *to me*. Such Love on Daphnis, as when a Heifer, tired with ranging after the Bull through Lawns and lofty Groves, *at length* in absolute Despair lies down on the green Rushes by a Rivulet of Water, nor is mindful to withdraw from the late *Hour of Night*: Let such Love *on Daphnis* seize; nor let his Cure be my Concern. My Charms bring *Daphnis* from the Town, bring Daphnis home *to me*. These Garments the faithless *Shepherd* left with me some time ago, the dear Pledges of himself: Which to thee, O Earth, in the very Entrance I now commit: These Pledges owe *to me the Return of Daphnis*. My Charms bring *Daphnis* from the Town, bring Daphnis home *to me*. These Herbs, and these baneful Plants, in Pontus gathered, Moeris himself gave me: In Pontus they numerous grow. By these have I seen Moeris transform himself into a Wolf, and skulk into the Woods, oft from their deep Graves call forth the Ghosts, and transfer the springing Harvests to another Ground. My Charms bring *Daphnis* from the Town, bring Daphnis home *to me*. Bring forth the Ashes, Amaryllis; throw them into a flowing Brook, and over thy Head: Look not back. Daphnis' with these I will assail: Nought he regards the Gods, nought he regards my Charms. My Charms bring *Daphnis* from the Town, bring Daphnis home *to me*. See, the very Ashes have spontaneous seized the Altars with quivering Flames, while I delay to remove them: May it be a happy *Omen*. Something here, I know not what, appears: and

N O T E S.

so apt to crackle: Thus *fragilis* is opposed to *succosus* in *Celsus*: *Succosa firmiora quam fragilia*, *Cel.* II. 18. That the crackling of the Laurel was a good Omen we learn from *Tibullus*, II. 5. 81.

Et succensa sacris crepitet bene laurea flammis,

Onine quo felix, et sacer annus eat.

91. *Exuvias*. The Clothes he had once wore, which were thought to further the Effect of Enchantments. For which Reason *Dido* orders the Garments of *Aeneas* to be laid on the Pile which she pretended to have raised for the Performance of magical Rites:

—*arma viri, thalamo quæ fixa reliquit
Impius, exuviasque omnes—superimponas.*

92. *In ipso limine*. In the Porch of *Vesta's* Temple, says *Servius*. But *Turnebus* explains it, *In the Entrance to Daphnis's House*. Others, with more Reason, understand it of the Entrance to her own House: For it appears that the Enchantress performed all these Rites near her own House, Verse 64, 107.

101. *Rivoque fluenti*. The same as *in rivum fluentem*, of which Construction many Examples occur in *Virgil*. See *Æn.* I. 293. II. 250. V. 451. VI. 191. VIII. 591. IX. 664. XII. 283.

When

*Credimus? an qui amant,
ipfi fingunt somnia sibi?
mea carmina, parcite,
jam parcite, Daphnis ve-
nit ab urbe domum.*

Credimus? an, qui amant, ipfi sibi somnia fingunt?
Parcite, ab urbe venit, jam parcite, carmina,
Daphnis.

E C L O G A IX.

LYCIDAS, MOERIS.

O R D O.

*L. Mœri, quò pedes du-
cunt te? an in urbem
Mantuam, quò via du-
cit? M. O Lycida, nos
vivi pervenimus eò misere-
riæ, ut advena possessor
nostri agelli diceret (quod
nunquam sumus veriti)
hæc arva sunt mea; vos
veteres coloni migrate.
Nos nunc victi, tristes,
quoniam fors versat om-
nia, mittimus bos hædos
illi (quod munus, uti-
nam, nec vertat bene
illi.) L. Certè equidem
audieram, vestrum Me-
nalcæ servasse omnia
arva carminibus, quæ
colles incipiunt subduce-
re se, demittereque jugum
molli clivo, usque ad a-
quam, et cacumina ve-
teris fagi jam fracta.
M. Audieras illud, et
fama fuit sic: sed, Ly-
cida, nostra carmina va-
lent tantum inter Martia
tela, quantum dicunt Cha-
onias columbas valere, a-
quila veniente. Quod nisi
sinistra cornix monuisset
me ante, ab cavâ ilice,
incidere novas lites quæ-
cunque ratione; nec hic
tuus Mœris, nec Menal-
cas ipse viveret. L. Heu, tantum scelus cadit in quemquam! Heu Menalca, tua solatia sunt
penè rapta nobis simul tecum!*

I. **Q**uo te, Mœri, pedes? an, quò via du-
cit, in urbem?

M. O Lycida, vivi pervenimus, advena nostri,
Quod nunquam veriti sumus, ut possessor agelli,
Diceret: Hæc mea sunt; veteres migrate coloni.
Nunc victi, tristes, quoniam Fors omnia versat, 5
Hos illi (quod nec bene vertat) mittimus hædos.

L. Certè equidem audieram, quæ se subducere
colles

Incipiunt, mollique jugum demittere clivo,
Usque ad aquam, et veteris jam fracta cacumina
fagi,

Omnia carminibus vestrum servasse Menalcæ. 10

M. Audieras, et fama fuit: sed carmina tantum
Nostra valent, Lycida, tela inter Martia; quantum
Chaonias dicunt, aquilâ veniente, columbas.

Quòd nisi me quâcumque novas incidere lites
Ante sinistra cavâ monuisset ab ilice cornix; 15
Nec tuus hic Mœris, nec viveret ipse Menalcas.

L. Heu, cadit in quemquam tantum scelus!
heu tua nobis

Penè simul tecum solatia rapta, Menalca!

Quis

N O T E S.

When Virgil, by the Favour of Augustus, had recovered his Patrimony near Mantua, and went in hope to take Possession, he was in Danger to be slain by Arius the Centurion,

to whom those Lands had been assigned by the Emperor, in Reward of his Service against Brutus and Cassius. This Pastoral therefore is filled with Complaints of his hard Usage, and

And Hylax in the Entrance barks. Shall I believe? Or do those in love form to themselves fantastic Dreams? Cease, for Daphnis comes from the Town, now cease, my Charms.

E C L O G U E IX.

LYCIDAS, MOERIS.

L. **W**Hither is Mœris bound? Are you for the Town, whither the Way leads?

M. Ah Lycidas, we have lived to see the Day when an alien Possessor of my little Farm (what we never apprehended) may say: These are mine; old Tenants, begone. Now vanquished and disconsolate, since Fortune turns all things topsy turvy, to him I convey these Kids, of which I wish him little good.

L. Sure I heard that your Menalcas had saved by his Verse all that Ground where the Hills begin invisibly to withdraw, and by an easy Declension to sink down their Ridges as far as the Stream, and now broken Tops of the old Beech.

M. Thou heardst it, Lycidas, and it was reported: But our Verse just as much avails amidst martial Arms; as they say the Chaonian Pigeons do, when the Eagle comes upon them. But had not the ill-boding Raven from an hollow ever-green Oak warned me by any Means to break off new Pleas; neither your Mœris here, nor Menalcas himself had been *this Day* alive.

L. Alas, is any one capable of such Wickedness! Alas, Menalcas, the Charms of thy Poetry were almost snatched from us with thyself!

N O T E S.

and the Persons introduced are alledged to be the Bailif of *Virgil*, or his Father, represented by *Mœris*, and his Friend *Lycidas*, a *Mantuan* Shepherd.

1. *Quo te, Mœri, pedes.* i. e. *Quo pedes ducunt te.*

2. *Vivi pervenimus.* i. e. *Vivendo pervenimus eo.*

6. *Quod nec bene vertat.* Literally, *Which may it not turn out well to him.* The common

Form of congratulating one upon receiving a Favour was *bene vertat*, *I wish you Joy, much Good may it do you.*

13. *Chaonias columbas.* The Pigeons of *Dodona*, in *Chaonia* or *Epirus*, said to have delivered Oracles. *Epirus* was called *Chaonia* from the *Chaonians* who inhabited a Part of that Country.

17. *Heu cadit.* Literally, *Can such Wickedness fall to the Share of any one.*

1

20. *Fontes*

quis igitur caneret nym-
phas? quis spargeret hu-
mum florentibus herbis?
aut induceret fontes viri-
di umbra? vel caneret
carmina, quæ ego taci-
tus sublegi tibi nuper,
cum ferres te ad Ama-
ryllida, nostras delicias?
Quorum carminum hoc
est fragmentum; Tity-
re, pascite meas capellas,
dum redeo, via est brevis:
et, Tityre, age eas pa-
stas potum: et, inter agen-
dum, caveto occurfare ca-
pro, ille ferit cornu. M.
Imò potiùs hæc carmina,
quæ canebat Varo, nec-
dum perfectæ. Quorum
hoc est fragmentum;
Vare, cantantes cycni fe-
rent tuum nomen sublime
ad sidera, si modò Man-
tua superet nobis, Man-
tua, væ, nimiùm vicina
miseræ Cremonæ! L. Sic
tua examina apium fu-
giant Cyrneas taxos: sic
tuæ vaccæ, pastæ cytho,
distentent ubera lacte. In-
cipe, si habes quid. Et
Pierides fecere me poe-
tam: et sunt mihi car-
mina: pastores quoque di-
cunt me esse vatem: sed
ego non sum credulus il-
lis: nam adhuc videor
dicere carmina digna ne-
que Varo, nec Cinna;
sed velut anser, strepere
inter argutos olores. M.
Quidem ago id; et, Ly-
cida, ego ipse tacitus vo-
luto tecum, si valeam
meminisse illud: neque est
ignobile carmen. Jam me-
mini: ades huc, ô Ga-
latea: quisnam ludus est
in undis? hîc est purpu-
reum ver: hîc humus
fundit varios flores cir-
cum flumina: hîc candi-
da populus imminet antro, et lentæ vites texunt umbracula. Ades huc: sine ut insani fluctus feri-
ant litora. L. Quid vero? quæ sunt illa carmina, quæ audieram te solum canentem sub purâ
nocte? memini numeros, si tenerem verba. M. Daphni, quid semper suspicis antiquos ortus
signorum?

Quis caneret nymphas? quis humum florentibus
herbis

Spargeret, aut viridi fontes induceret umbrâ? 20

Vel quæ sublegi tacitus tibi carmina nuper,

Cum te ad delicias ferres Amaryllida nostras?

Tityre, dum redeo, brevis est via, pascite capellas:

Et potum pastas age, Tityre: et, inter agendum,

Occurfare capro, cornu ferit ille, caveto. 25

M. Imò hæc, quæ Varo necdum perfectæ ca-
nebat:

Vare, tuum nomen, (superet modò Mantua nobis,
Mantua væ miseræ nimiùm vicina Cremonæ!)

Cantantes sublime ferent ad sidera cycni.

L. Sic tua Cyrneas fugiant examina taxos: 30

Sic cytho pastæ distentent ubera vaccæ.

Incipe, si quid habes. Et me fecere poetam

Pierides: sunt et mihi carmina: me quoque dicunt

Vatem pastores: sed non ego credulus illis:

Nam neque adhuc Varo videor, nec dicere Cinnâ 35

Digna; sed argutos inter strepere anser olores.

M. Id quidem ago; et tacitus, Lycida, me-
cum ipse voluto,

Si valeam meminisse: neque est ignobile carmen.

Huc ades, ô Galatea: quis est nam ludus in undis?

Hîc ver purpureum: varios hîc flumina circum 40

Fundit humus flores: hîc candida populus antro

Imminet, et lentæ texunt umbracula vites.

Huc ades: insani feriant sine litora fluctus.

L. Quid, quæ te purâ solum sub nocte canentem
Audieram? numeros memini, si verba tenerem. 45

M. Daphni, quid antiquos signorum suspicis
ortus?

Ecce

NOTES.

20. Fontes induceret umbra. Induco is used
in the same sense by Cæsar, 2. Bel. Gal. 33.
Scutis ex cortice factis, aut viminibus intextis,
quæ subito (ut temporis exiguitas postulabat)
pelibus induxerunt.

30. Cyrneas

thyself! Who *then* had sung the Nymphs? Who with flowery Herbs had strewed the Ground, or covered with verdant Shade the Springs? Or who *had sung* those Songs which lately I secretly stole from you, when you resorted to our darling Amaryllis? "Feed, Tityrus, my Goats, till I return, short is the Way: And when they are fed, drive them, Tityrus, to watering: And while you are so doing, beware of meeting the He goat, he butts with the Horn."

M. Nay rather these, which to Varus, and yet unfinished, he sung: "Varus, the tuneful Swans shall raise thy Name aloft to the Stars, if Mantua remain but in our Possession, Mantua, alas, too near unfortunate Cremona!"

L. If thou retainest any, begin: So may thy Swarms avoid Cynrean Yews: So may thy Heifers fed with Cytisus distend their Dugs. Me too the Muses have dubbed a Poet: I too have my Verses: And *our* Shepherds call me Bard: But to them I give no Credit: For as yet methinks I sing nothing worthy of a Varus or a Cinna; but only gabble *as* a Goose among sonorous Swans.

M. That, Lycidas, is what I am about; and now con it over in Silence with myself, if I can recollect it: Nor is it a vulgar Song. "Come hither, Galatea: For what Pleasure have you among *the roaring* Waves? Here is blooming Spring: Here, about the Rivers, Earth pours forth her various Flowers: Here the white Poplar overhangs the Grotte, and the limber Vines weave shady Bowers. Come hither: Leave the mad Billows to buffet the Shores."

L. *But what are these*, which I heard you singing in a clear Night alone? I remember the Air, if I could recollect the Words.

M. Daphnis, why gaze you with Admiration on the Risings of the Signs, which are of ancient Date? Lo Dionæan Cæsar's Star

is

NOTES.

30. *Cyrneas taxos*. The Bees that feed on Yews yield Honey very harsh and bitter to the Taste; and these Trees abounded in *Corfica*, which Island the Greeks called *Cyrne*.

35. *Varo—Cinna*. Quintilius Varus mentioned Ecl. VI. 7. and *Cornelius Cinna*, Pompey's Grandson, who became a Favourite of Augustus.

I 2

47. *Dionæ*

ecce astrum Dionæi Cæsaris processit : astrum, quo segetes gauderent frugibus ; et quo uva duceret colorem in apricis collibus. Daphni, insere pyros : nepotes carpent tua poma. Ætas fert omnia, et animum quoque. Ego memini me puerum sæpe condere longos soles cantando. Nunc tot carmina sunt oblita mihi : jam vox ipsa quoque fugit Mærim : lupi priores videre Mærim. Sed tamen Menalcas ipse referet ista carmina tibi sæpe satis. L. Tu ducis nostros amores in longum tempus causando. Et nunc aspice, omne æquor stratum filet tibi, et omnes auræ ventosi murmuris ceciderunt. Adde hinc est nobis media via : namque sepulcrum Bianoris incipit apparere. Hic, ubi agricolæ stringunt densas frondes, hic, Mæri, canamus : hic deponere hædos : tamen veniemus in urbem. Aut si veremur, ne nox colligat pluuiam ante, licet ut eamus cantantes usque (via minus lædet.) Ut eamus cantantes, ego levabo te hoc fasce. M. Puer, define loqui plura verba : et agamus, quod nunc instat. Canemus carmina melius tum, cum Menalcas ipse venerit.

Ecce Dionæi processit Cæsaris astrum :

Astrum, quo segetes gauderent frugibus ; et quo Duceret apricis in collibus uva colorem. 49

Insere, Daphni, pyros : carpent tua poma nepotes. Omnia fert ætas, animum quoque. Sæpe ego longos Cantando puerum memini me condere soles.

Nunc oblita mihi tot carmina : vox quoque Mærim

Jam fugit ipsa : lupi Mærim videre priores.

Sed tamen ista satis referet tibi sæpe Menalcas. 55

L. Causando nostros in longum ducis amores.

Et nunc omne tibi stratum filet æquor : et omnes, Aspice, ventosi ceciderunt murmuris auræ.

Hinc adeò media est nobis via : namque sepulcrum Incipit apparere Bianoris. Hic, ubi densas 60

Agricolæ stringunt frondes, hic, Mæri, canamus : Hic hædos deponere : tamen veniemus in urbem.

Aut si, nox pluuiam ne colligat ante, veremur, Cantantes licet usque, minus via lædet, eamus.

Cantantes ut eamus, ego hoc te fasce levabo. 65

M. Define plura, puer, et, quod nunc instat agamus.

Carmina tum melius, cum venerit ipse, canemus.

NOTES.

47. Dionæi Cæsaris. Cæsar of the Julian Family, which sprung from Æneas, the

Son of Venus, whom Mythology makes the Daughter of Jupiter and Dione.

50. Carpent

ECLOGA X.

GALLUS.

ORDO.

Arethusa, concede hunc extremum laborem mihi. Pauca carmina sunt dicenda meo Gallo, sed quæ Lycoris ipsa legat.

Extremum hunc, Arethusa, mihi concede laborem.

Pauca meo Gallo, sed quæ legat ipsa Lycoris, Carmina

NOTES.

Gallus, a great Patron of Virgil, and an excellent Poet, was very deeply in love with

one Cytheris, whom he calls Lycoris ; and who had forsaken him for the Company of a Soldier,

is entered on its Course: The Star, at whose rising the Fields were to rejoice with Corn; at whose rising the Grapes on sunny Hills were to take on their *purple* Hue. Daphnis, plant thy Pear-trees: Posterity shall pluck the Fruit of thy Plantations. Age impairs all things, even the Mind itself. Oft, I remember, when a Boy I sung long Summer-days quite down the Sky. Now all these Songs I have forgot: Now the Voice itself has left Moeris; the Wolves have seen Moeris first. But these Menalcas himself will often enough recite to you.

L. By framing Excuses you tediously suspend my fond Desire. And now the whole Surface of the Main for thee lies smooth and still; and mark how every whispering Breeze of Wind hath died away. Besides Half of our Journey still remains: For Bianor's Tomb begins to appear. Here, where the Swains are stripping off the thick Leaves, here, Moeris, let us sing: Here lay down your Kids: Yet we shall reach the Town *betimes*. Or if we are afraid lest the Night should gather Rain before *we arrive*, yet we may still go on singing, the Way will be less tedious. That we may go on singing, I will ease you of this Burden.

M. Shepherd, urge me no more, and let us mind the Business now in hand. We shall sing those Tunes to more Advantage when *Menalcas* himself arrives.

N O T E S.

50. *Carpent tua poma nepotes*. Here *Mæris* abruptly breaks off, as if his Memory had failed him, and thence takes Occasion to make the following Reflection, than which nothing can be more natural: *Omnia fert ætas*, &c.

54. *Lupi Mærim videre priores*. Alluding

to a superstitious Notion, that if a Wolf saw a Man before it was seen by him, it made him lose his Voice.

60. *Bianoris*. The Son of the River *Tyber*, and the prophetic Nymph *Manto*, who founded *Mantua*, and called it after the Name of his Mother.

E C L O G U E X.

G A L L U S.

Indulge me, Arethusa, this last Essay. A few Verses, but such as Lycoris herself may read, I must sing to my Gallus. Who can

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allier. The Poet therefore supposes his Friend *Gallus* retired in his Height of Melancholy into the Solitudes of *Arcadia* (the celebrated Scene of Pastorals) where he represents him in a very

Quis neget carmina Gallo? sic amara Doris non intermisceat suam undam tibi, cum labere subter Sicanos fluctus. Dea incipe, dicamus sollicitos amores Galli, dum simæ capellæ attendent tenera virgulta. Non canimus furdis; silvæ respondent omnia. Quæ nemora, aut qui saltus habuere vos, puellæ Naiades, cum Gallus periret indigno amore? nam neque juga Parnassi, nam neque ulla juga Pindi, neque Aganippæ fons Aoniæ fecere moram vobis. Etiam lauri, etiam myricæ flevere illum. Etiam pinifer Mænalus, et saxa gelidi Lycæi fleverunt illum jacentem sub solâ rupe. Et oves stant circum eum, nec poenitet illas nostrî; nec poeniteat te pecoris, ô divine poeta: et formosus Adonis pavit oves ad flumina. Et upilio venit: tardi bubulci venere: Menalcas uvidus de hibernâ glande venit. Omnes rogant, unde est tibi iste amor? Apollo venit: inquit, Galle, quid insanis? Lycoris tua cura est secuta alium perque nives, perque horrida castra. Et Silvanus venit, cum agresti honore capitis, quassans florentes ferulas, et grandia lilia. Pan Deus Arcadiæ venit: quem nos ipsi vidimus, rubentem sanguineis baccis ebuli, minioque. Et ille inquit, quis erit modus? amor non curat talia. Nec crudelis amor saturatur lacrymis, nec gramina rivis, nec apes saturantur cytiso, nec capellæ fronde. At ille Gallus tristis inquit, tamen, Arcades, vos cantabitis

Carmina sunt dicenda. Neget quis carmina Gallo?
Sic tibi, cum fluctus subter labère Sicanos,
Doris amara suam non intermisceat undam. 5
Incipe: sollicitos Galli dicamus amores,
Dum tenera attendent simæ virgulta capellæ.
Non canimus furdis; respondent omnia silvæ.
Quæ nemora, aut qui vos saltus habuere, puellæ
Naiades, indigno cum Gallus amore periret? 10
Nam neque Parnassi vobis juga, nam neque Pindi
Ulla moram fecere, neque Aoniæ Aganippæ.
Illum etiam lauri, illum etiam flevere myricæ:
Pinifer illum etiam solâ sub rupe jacentem
Mænalus, et gelidi fleverunt saxa Lycæi. 15
Stant et oves circum, nostrî nec poenitet illas;
Nec te poeniteat pecoris, divine poeta:
Et formosus oves ad flumina pavit Adonis.
Venit et upilio: tardi venere bubulci:
Uvidus hibernâ venit de glande Menalcas. 20
Omnes, unde amor iste, rogant, tibi? venit Apollo:
Galle quid insanis? inquit. Tua cura Lycoris,
Perque nives alium, perque horrida castra secuta est.
Venit et agresti capitis Silvanus honore,
Florentes ferulas et grandia lilia quassans. 25
Pan Deus Arcadiæ venit: quem vidimus ipsi
Sanguineis ebuli baccis minioque rubentem.
Et quis erit modus? inquit: Amor non talia curat.
Nec lacrymis crudelis amor, nec gramina rivis,
Nec cytiso saturantur apes, nec fronde capellæ. 30
Tristis at ille: tamen cantabitis, Arcades, inquit,
Montibus

NOTES.

a very languishing Condition, with all the rural Deities about him, pitying his hard Usage, and condoling his Misfortunes.

This Gallus is he who, Suetonius tells us, raised himself from a mean Station to high Favour with Augustus, and had from him the Government of Egypt after the Death of Antony and Cleopatra. Suet. in Aug. LXVI.

1. *Arethusa*. A Fountain or Fountain-nymph in Sicily, where Theocritus flourished.

5. *Doris amara*. Doris is one of the Sea-nymphs, here put for the Sea itself. For the fabulous Story of *Alpheus* and *Arethusa*, see *Æn.* III. 694.

10. *Indigno amore*. Either unworthily requited, qui dignus erat meliore amore: Or taking

can deny a Verse to Gallus? So, when thou glideſt beneath the Sicilian Waves, may brackiſh Doris not intermingle her Stream *with thine*. Begin: Let us ſing the anxious Loves of Gallus, while the flat-nofed Goats browze the tender Shrubs. We ſing not to the Deaf; the Woods reply to all. What Groves, ye Virgin Nairs, or what Lawns detained you, while Gallus pined away with ill-requited Love? For neither any of Parnaffus's Tops, nor thoſe of Pindus, nor Aonian Aganippe, *the Fountain of the Muſes*, did retard you. *There* the very Laurels, the very Tamerisks conſoled him: Even Pine-toped Mænalus *bemoaned* him as he lay beneath a lonely Rock, and over him the Stones of cold Lycæus wept. His Sheep too ſtand *mourning* around him, nor are they aſhamed to ſhare our Griefs; nor of thy Flock, divine Poet, be thou aſhamed: Even fair Adonis tended Sheep along the Streams. The Shepherd too came up: The ſlow-paced Neat-herds came: Menalcas came wet from *gathering* Winter-maſt. All interrogate whence this thy Love? Apollo came: Gallus, he ſays, why raveſt thou *thus*? Lycoris, for whom you pine, is following another *Lover* through Snows, and horrid Camps. Silvanus too came up with rural Honours on his Head, waving the flowery Fennels and big Lillies *that adorned his Brow*. Pan, the God of Arcadia, came: Whom we ourſelves beheld ſtained with the Elder's purple Berries and Vermilion. What Bounds, he ſays, will you ſet *to Mourning*? Love regards not ſuch *vain Lamentations*. Nor cruel Love with Tears, nor graſſy Meads with Streams, nor Bees with Cytifus, nor Goats with Browze are ſatiſfied. But he overwhelmed with Grief: Yet you, Arcadians, he ſays, ſhall ſing theſe *my Woes* on your Mountains:

Ye

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ing *indignus* in the Senſe of *ſædus*, *crudelis*, as *Donatus* interprets it; and as it is uſed in the ſecond *Æneid*;

Quæ cauſa indigna ſerenos—ſædavit vultus?

11. *Nam neque*, &c. The Meaning is, that neither *Parnaffus*, *Pindus*, nor any Place ſacred to the Muſes, could retard you from *Gallus*; for there the very Trees and Shrubs mourned in Conſort with his elegiac Muſe, and muſt have melted you into Pity, had you been in thoſe Retreats; they were ſo far from retarding, that they would have invited you to aid the Love-ſick, dying Swain.

11. *Parnaffi—Pindi*, Parnaffus is a Moun-

tain in *Pbocis*, and *Pindus* in *Beotia*; both of them ſacred to the Muſes. Out of this laſt the Fountain *Aganippe* ſprings, and is here called *Aonian*, from *Aonia*, the ſame as *Beotia*.

15. *Mænalus—Lycæi*. Mænalus and *Lycæus* are two Mountains of *Arcadia*, the Scene of this Paſtoral. The one abounded with Pines, the other is often covered with Snow.

16. *Noſtri nec pœnitent illas*. i. e. *Nec pœnitent illas ingemiſcere noſtra cauſa*.

19. *Bubulci*. Others read *ſubulci*.

22. *Tua cura Lycoris*. Lycoris thy Care, or the Object of thy Love.

33. *Quam*

hæc mea mala vestris montibus: vos Arcades soli periti cantare. O quam molliter tum ossa quiescant mihi, si olim vestra fistula dicat meos amores! atque utinam ego fuisset unus ex vobis, autque custos vestri gregis, aut vinitor maturæ uvæ! Certè siue esset mihi Phyllis, siue Amyntas, seu quicumque furor; (quid tum, si Amyntas sit fuscus: et violæ sunt nigræ, et vaccinia sunt nigra) jaceret mecum inter salices sub lentâ vite: Phyllis legeret sarta mihi, Amyntas cantaret mihi. Hic sunt gelidi fontes, hic sunt mollia prata, Lycori, hic est nemus: hic consumeret tecum ævo ipso. Nunc insanus amor detinet me in armis duri Martis, inter media tela, atque adversos hostes. Tu, procul à patriâ (nec sit mihi credere) vides tantum Alpinas nives, et frigora Rheni, ab dura! solâ sine me. Ah, ne frigora lædant te! ah, ne aspera glacies secet teneras plantas tibi! Ibo, et modulabor carmina avenâ Siculi pastoris Theocriti, quæ sunt condita mihi Chalcidico versu. Est certum, malle pati in silvis, inter spelæa ferarum, incidereque meos amores teneris arboribus: illæ arbores crescent: vos mei amores crescetis. Interea lustrabo Mœnala nymphis mistis, aut venabor acres apros. Non ulla frigora vetabunt me circumdare Parthenios saltus canibus. Jam videor mihi ire per rupes, sonantesque lucos: libet mihi torquere Cydonia spicula Partho cornu:

Montibus hæc vestris: soli cantare periti
Arcades. O mihi tum quàm molliter ossa quiescant,
Vestra meos olim si fistula dicat amores!
Atque utinam ex vobis unus, vestrique fuisset 35
Aut custos gregis, aut maturæ vinitor uvæ!
Certè siue mihi Phyllis, siue esset Amyntas,
Seu quicumque furor; (quid tum, si fuscus Amyntas?
Et nigræ violæ, sunt et vaccinia nigra)
Mecum inter salices lentâ sub vite jaceret: 40
Serta mihi Phyllis legeret, cantaret Amyntas.
Hic gelidi fontes, hic mollia prata, Lycori,
Hic nemus: hic ipso tecum consumerer ævo.
Nunc insanus amor duri me Martis in armis,
Tela inter media, atque adversos detinet hostes. 55
Tu procul à patriâ (nec sit mihi credere) tantum
Alpinas, ah dura! nives, et frigora Rheni,
Me sine sola vides. Ah te ne frigora lædant!
Ah tibi ne teneras glacies secet aspera plantas!
Ibo, et Chalcidico quæ sunt mihi condita versu 50
Carmina, pastoris Siculi modulabor avenâ.
Certum est in silvis, inter spelæa ferarum
Malle pati; tenerisque meos incidere amores
Arboribus: crescent illæ: crescetis amores.
Interea mistis lustrabo Mœnala Nymphis: 55
Aut acres venabor apros. Non me ulla vetabunt
Frigora Parthenios canibus circumdare saltus.
Jam mihi per rupes videor, lucosque sonantes
Ire: libet Partho torquere Cydonia cornu

Spicula:

NOTES.

33. *Quam molliter ossa, &c.* They seem to have had a superstitious Dread lest the Bodies of the Dead should be oppressed with the Weight of the Earth that was laid upon them: And therefore they took care it should first be pounded and crumbled into Dust before it was laid on the Grave; using this Form of Words:

Sit tibi terra levis, may the Earth be light upon thee.

36. *Vinitor.* Is one who prunes or takes care of Vines. As it is here joined not with *vitis*, but *uvæ*, it would seem to import the same as *custos vineæ*, as *Mancinellus* explains it; or *vindemiator*, the *Vintager*.

45. *Adversos,*

Ye Arcadians only skilled in Song. O how softly then my Bones shall rest, if your Pipe in future Times shall sing my Loves! And would to Heaven I had been one of you, and either Keeper of your Flock, or Vintager of the ripe Grape! Sure whether Phyllis or Amyntas, or whoever else had been my Love, (what tho' Amyntas be swarthy? The Violet is black, and Hyacinths are black) they would have reposed with me among the Willows under the limber Vine: Phyllis had gathered Garlands for me, and Amyntas should have sung. Here are cool Fountains, here, Lycoris, soft flowery Meads, here a delicious Grove: Here with thee I could consume my whole Life away. Now Love frantic through Despair detains me in the Service of rigid Mars, in the midst of Darts, and adverse Foes. Thou, far from thy native Land (yet let me not believe it) beholdest nought but Alpine Snows, and the Colds of the Rhine, ah, hard-hearted Fair! alone, and without me. Ah Heaven forbid that these Colds should hurt thee! that the sharp Ice should wound thy tender Feet! I will go, and warble on the Sicilian Shepherd's Reed those Songs which are by me composed in Euphorion's elegiac Strain. I am resolved, rather than pursue thee thus in vain, to submit to Toils and Dangers in the Woods, among the Dens of wild Beasts, and to inscribe my Loves upon the tender Trees: As they grow up, so you, my Loves, will grow. Mean while with mingled Troops of Nymphs over Mænalus will I range, or hunt the fierce Boars. No Colds shall hinder me from traversing with my Hounds the Parthenian Lawns around. Now over Rocks and resounding Groves methinks I roam: Pleased I am to shoot Cydonian

N O T E S.

45. *Adversos*. i. e. says *Servius*, *se pectusque suum pugnae obicientes; recta fronte, intrepido et virili animo occurrentes*.

48. *Me sine sola*. Lycoris had followed Gallus's Rival to the Wars, as is said in the Argument; therefore the Meaning of *me sine sola* is, that she was alone as to him.

50. *Chalcidico versu*. In elegiac Verse, such as Euphorion of Chalcis wrote. *Servius* informs us, that Gallus had translated his Greek Elegies into Latin Verse; and *Ruæus* and most Interpreters take this to be the Meaning of the Words *condita Chalcidico versu*: *Quæ*

versibus traduxi à Chalcidensi poeta, says *Ruæus*. But tho' this may be true, it is not to be made out of Virgil's Words without great straining; for they imply no more than simply that Gallus had composed some Songs or Elegies in the same kind of Verse as the Poet of Chalcis wrote. Catrou seems to me to have hit upon the true Meaning, namely, That he would forsake Euphorion for Theocritus; i. e. Elegy for the pastoral kind of Poetry.

51. *Pastoris Siculi*. Theocritus.

59. *Partbo cornu*. The Partbian Bow; because

K

tanquam hæc sint medicina nostri furoris; aut ille Deus discat mitescere malis hominum. Jam rursus neque Hamadryades, nec carmina ipsa placent nobis: rursus vos silvæ ipsæ concedite. Nostri labores non possunt mutare illum Deum; nec si bibamusque Hebrum mediis frigoribus, subeamusque Sitthonias nives aquosæ hyemis: nec si, cum moriens liber aret in altâ ulmo, versemus oves Æthiopum sub fidere Cancreri. Amor vincit omnia: et nos cedamus amor. Divæ Pierides, erit sat, vestrum poetam cecinisse hæc carmina, dum sedet, et textit fiscellam gracili bibisco: vos facietis hæc carmina maxima Gallo: Gallo, amor cuius crescit mihi tantum in singulas horas, quantum viridis alnus subjicit se novo vere. Surgamus: umbra solet esse gravis cantantibus; umbra juniperi est gravis; umbra nocent et frugibus. Vos capellæ, saturæ, ite domum, ite, Hesperus venit.

Spicula: tanquam hæc sint nostri medicina furoris; Aut Deus ille malis hominum mitescere discat. 61
Jam neque Hamadryades rursus, nec carmina nobis
Ipsa placent: ipsæ rursus concedite silvæ.
Non illum nostri possunt mutare labores;
Nec si frigoribus mediis Hebrumque bibamus, 65
Sithoniasque nives hiemis subeamus aquosæ:
Nec si, cum moriens altâ liber aret in ulmo,
Æthiopum versemus oves sub fidere Cancreri.
Omnia vincit amor: et nos cedamus amor.
Hæc sat erit, Divæ, vestrum cecinisse poetam, 70
Dum sedet, et gracili fiscellam textit hibisco,
Pierides: vos hæc facietis maxima Gallo:
Gallo, cuius amor tantum mihi crescit in horas,
Quantum vere novo viridis se subjicit alnus.
Surgamus: solet esse gravis cantantibus umbra: 75
Juniperi gravis umbra: nocent et frugibus umbræ.
Ite domum saturæ, venit Hesperus, ite capellæ.

P. VIRG.

NOTES.

because the Partians were famed for handling the Bow, which they made of Horn.

59. Cydonia spicula. Cydonian Shafts, from Cydon, a Town in Crete, whose Arrows were

much esteemed.

62. Hamadryades. The Nymphs of the Woods or Trees, from ἀμα, *simul*, and δρυς, *an Oak*, because their Fate was connected with that

BUCOLICORUM FINIS.

nian Shafts from the Parthian Bow: *Fool that I am!* as if these were a Cure for the Rage of Love; or *as if* that God were capable of being softened by human Woes. Now neither the Nymphs of the Groves, nor Songs themselves charm me any more: Even to you, ye Woods, once more I bid adieu. No Sufferings can alter him; not tho' in midst of Frosts we drink of Hebrus, and undergo the Sithonian Snows of rainy Winter; nor should we tend our Flocks in Ethiopia, beneath the Sign of Cancer, when the dying Rind is withered on the stately Elm. Love conquers all; and let us yield to Love. These *Verses*, ye divine Muses, it shall suffice your Poet to have sung, while he sat, and wove his little Basket of slender Osiers: These you will make acceptable to Gallus: To Gallus, for whom my Love grows as much every Hour, as the green Alder shoots up in the Infancy of Spring. Let us arise: The *Evening-shade* uses to prove noxious to Singers; even the Juniper's Shade, *at other Times most wholsom*, now grows noxious; the *Evening-shades* are hurtful even to the Corn. Go home, the Evening-star arises, my full-fed Goats, go home.

T H E

N O T E S.

that of particular Trees, with which they lived and died.

65. *Hebrum*. Hebrus, one of the greatest Rivers in *Thrace*, rising out of Mount *Rhodope*.

66. *Sithoniasque nives*. Sithonian Snows, from *Sithonia*, a Part of *Thrace*.

76. *Gravis cantantibus umbra*. The Evening Shade, as is plain from what follows.

The End of the BUCOLICS;

P. VIRGILII MARONIS GEORGICA.

LIBER I.

ORDO.

Quid faciat lætas segetes ; quo fidere conveniat vertere terram, O Mæcenas, adjungere vites ulmū ; quæ cura boum sit, qui cultus sit pecori habendo ; atque quanta experientia sit parcis apibus, hinc incipiam canere. Vos, ô clarissima lumina mundi, quæ ducitis annum labentem cælo ; Liber et alma Ceres si, vestro munere, tellus mutavit Chaoniam glandem pingui aristâ, miscuitque Acheloïa pocula uvis inventis : et vos Fauni, præsentia agrestium virorum ; Faunique puellæque Dryades simul ferte pedem meis carminibus : cano vestra munera. Tuque, ô Neptune, cui prima tellus, percussa magno tridenti, fudit frementem equum : et tu, Aristæe, cultor nemorum, cui ter centum nivei juvenci tondent pingua dumeta insulæ Cææ :

QUID faciat lætas segetes ; quo fidere terram
Vertere, Mæcenas, ulmisque adjungere
vites

Conveniat ; quæ cura boum, qui cultus habendo
Sit pecori ; atque apibus quanta experientia parcis,
Hinc canere incipiam. Vos, ô clarissima mundi 5
Lumina, labentem cælo quæ ducitis annum ;
Liber, et alma Ceres ; vestro si munere tellus
Chaoniam pingui glandem mutavit aristâ,
Poculaque inventis Acheloïa miscuit uvis :
Et vos agrestum præsentia numina Fauni ; 10
Ferte simul Faunique pedem, Dryadesque puellæ :
Munera vestra cano. Tuque ô, cui prima frementem

Fudit equum magno tellus percussa tridenti,
Neptune : et cultor nemorum, cui pingua Cææ
Ter centum nivei tondent dumeta juvenci : 15
Ipse

N O T E S.

The Poet, in the Beginning of this Book, propounds the general Design of each Georgic : And, after a solemn Invocation of all the Gods who are any way related to his Subject, he addresses himself in particular to *Augustus*, whom he compliments with Divinity ; and after strikes into his Business. He shews the different kinds of Tillage proper to different Soils, traces out the Original of Agricul-

ture, gives a Catalogue of the Husbandman's Tools, specifies the Employments peculiar to each Season, describes the Changes of the Weather, with the Signs in Heaven and Earth that forebode them. Instances many of the Prodigies that happened near the Time of *Julius Cæsar's* Death. And shuts up all with a Supplication to the Gods for the Safety of *Augustus*, and the Preservation of *Rome*.

4. *Pecori.*

T H E
G E O R G I C S
O F
V I R G I L.

B O O K I.

WHAT makes the Fields of Corn joyous ; under what Sign, Mæcenas, it is proper to turn the Earth, and join the Vines to Elms ; what Care *is requisite* for Kine, the Nurture for breeding Sheep *and lesser Cattle* ; and what Experience for *managing* the frugal Bees, hence will I begin to sing. Ye brightest Luminaries of the World, that lead the Year sliding along the Sky ; *thou* Bacchus and fostering Ceres, if by your Bounty Mortals exchanged Chaonian Mast for fattening Ears of Corn, and mingled Draughts of Achelous with the invented *Juice of the Grape* : And ye Fauns propitious to the Swains, ye Fauns and Virgin Dryads both come tripping up together : Your bounteous Gifts I sing. And thou, O Neptune, to whom the Earth, struck with thy mighty Trident, first poured forth the neighing Steed ; and thou Inhabitant of the Groves, for whom three hundred Snow-white Bulls crop Cæa's fertile Thickets : Thou too, O Pan, Guardian

N O T E S.

4. *Pecori*. Pecus here, as opposed to *boves*, signifies the *lesser Cattle*, as Sheep and Goats, but especially Sheep ; as the Word, I think, always signifies in *Virgil* when it stands by itself. See *Ecl.* I, 75. III, 1, 20, 34. V, 87. *Geor.* II, 371.

5. *Hinc*. May either mean *henceforth*, or *with these Subjects*, as *Geor.* II. 444.

5. *Vos, o clarissima mundi*, &c. Varro, in his seventh Book of Agriculture, invokes the Sun and Moon, then *Bacchus* and *Ceres*, as *Virgil* does here : Which sufficiently confutes those who take the Words, *vos, o clarissima lumina*, to be meant of *Bacchus* and *Ceres*.

8. *Chaoniam*. Because the Woods of *Dona* in *Epirus* or *Chaonia* abounded with Oaks and Mast-bearing Trees.

9. *Pocula Achelœia*. Draughts of *Achelous*, i. e. of pure Water. *Achelous* was a River in *Ætolia*, said to be the first that arose out of the Earth, and therefore was frequently put for Water by the Ancients.

12. *Tuque*, &c. Meaning *Aristæus*.

13. *Equum*. La Cerda contends it should be read *aquam* ; but what then becomes of the Epithet *frementem* ?

14. *Cæa*. Cæa, one of the *Cyclades* Islands, where *Aristæus* settled, leaving *Thebes*,

after

tu ipse, Pan, custos ovium, linquens patrium nemus, saltusque montis Lycæi, si tua Mænala sunt tibi curæ, ô Pan Tegeæ, adsis favens nobis: Minervaque inventrix oleæ, puerque, ô Triptoleme, monstrator unci aratri; et tu, Silvane, ferens teneram cupressum ab radice: omnesque Di Deæque, quibus studium est tueri arva, quique alitis novas fruges de nullo semine; quique demittitis satis largum imbrem cœlo. Adeoque tu, Cæsar, quem, est incertum, quæ concilia Deorum sint habitura mox, velisne invisere urbis, curamque terrarum, et maximus orbis accipiat te auctorem frugum, tempestatumque potentem Accipiat, cingens maternâ tempora myrto: An Deus immensi venias maris, ac tua nautæ Numina sola colant: tibi serviat ultima Thule, Teque sibi generum Tethys emat omnibus undis: Anne novum tardis sidus te mensibus addas, Quà locus Erigonen inter, Chelasque sequentes Panditur: ipse tibi jam brachia contrahit ardens Scorpheus, et cœli justâ plus parte relinquit. 35 Quidquid eris; (nam te nec sperent Tartara regem, Nec tibi regnandi veniat tam dira cupido: Quamvis Elysios miretur Græcia campos, Nec repetita sequi curet Proserpina matrem) 39 Da faciem cursum, atque audacibus annue cœptis; Ignarosque viæ mecum miseratus agrestes,

Ingrederere,

veniat tibi: quamvis Græcia miretur Elysios campos, nec Proserpina repetita curet sequi matrem) da facilem cursum, atque annue nostris audacibus cœptis; miseratusque agrestes ignaros viæ mecum

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after his Son *Aëdon* was torn in Pieces by a Pack of Hounds, for gazing upon *Diana* as she was bathing herself.

16. *Lycæi—Mænala*. *Lycæus* and *Mænalus* were two Mountains in *Arcadia*, sacred to *Pan*.

17. *Si*. Here, according to some, has the Force of *et si*, tho' thy own *Mænalus*, &c. be thy Care, yet draw nigh. But others explain it: If thou hast any Care for these Pasturages, aid my Song, whence so much Honour and Advantage will accrue to those Places.

18. *Tegeæ*. *Pan*, so called from *Tegea*, a City of *Arcadia*, sacred to *Pan*.

19. *Uncique puer*. *Triptolemus*, who, according to Fable, first taught the *Greeks* Agriculture, wherein he himself had been instructed by *Ceres*.

20. *Ab radice*. *Achilles Statius* tells us, that *Silvanus* was represented on ancient Coins and Marbles, bearing a Cypress-tree plucked up by the Roots.

22. *Nullo de semine*. This is the Reading which *Pierius* found in several Manuscripts, and

dian of the Sheep, O Tegeæan God, if thy own Mænalus be thy Care, draw nigh propitious, leaving *a while* thy native Grove, and the Lawns of Lycæus: And *thou*, Minerva, Inventress of the Olive; and thou, O Boy, who taught the Use of the crooked Plough And thou, Silvanus, bearing a tender Cypress plucked up by the Root: Ye Gods, and Goddesſes all, whose Province it is to guard the Fields, both ye who nourish the infant Fruits *that ſpring* from no Seed *sown by the Hand of Man*; and ye who on the ſown Fruits ſend down the liberal Shower from Heaven.

And chiefly thou, great Cæſar, whom 'tis yet uncertain which Council of the Gods is ſoon to have: Whether thou wilt vouchſafe to viſit Cities, and *undertake* the Care of Countries, and the widely extended Globe receive thee, Giver of the Fruits, and Ruler of the Seasons, binding thy Temples with thy Mother's Myrtle: Or whether thou comeſt God of the unmeasured Ocean, and Mariners worſhip thy Divinity alone: Whether remoteſt Thule is to be ſubject to thee, and Tethys to purchaſe thee for her Son-in-law with all her Waves: Or whether thou wilt *take thy Seat among the Stars*, join thyſelf to the ſlow Months, a new Conſtellation, where Space lies open *for thy Reception* between Erigone and the Scorpion's purſuing Claws: The Scorpion himſelf, impatient *for thy coming*, already contracts his Arms, and leaves for thee more than an equal Proportion of the Sky. Whatever *Deity* thou wilt be; (for let not Tartarus expect thee for its King, nor let ſuch dire Luſt of Sway once enter thy Mind: Tho' Greece admires her Elyſian Fields, and Proſerpine redemanded cares not to follow her Mother to the upper World) grant me an eaſy Courſe, favour my adventurous Enterprize; and, pitying with me the Swains who are Strangers

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and the Senſe confirms it to be the true one: For, as Mr. *Martin* rightly obſerves, the Poet in theſe two Lines invokes firſt thoſe Deities who take care of ſpontaneous Plants, and then thoſe who ſhed their Influence on Plants that are ſown. Thus, at the Beginning of the ſecond Georgic, he tells us, that ſome Trees come up of their own Accord without Culture, and that others are ſown:

Principio arboribus varia eſt natura creandis.

Namque aliæ, nullis hominum cogentibus, ipſæ Sponte ſua veniunt.

Pars autem poſito ſurgunt de ſemine.

27. *Tempeſtatumque.* Not Storms, as ſome

translate it; for that belongs to the Claſs of Sea-divinities mentioned afterwards. Beſides, to be Ruler or Arbiter of the Seasons, is a much higher Compliment.

30. *Thule.* An Iſland in the *Scottiſh Seas*.

32. *Tardis menſibus.* Either the Summer Months, called ſlow, becauſe the Days are then longer: Or, as Mr. *Martin* has it from Dr. *Halley*, becauſe the four Signs of *Leo*, *Virgo*, *Libra*, and *Scorpio*, are really ſlower in their Aſcenſion than the other eight.

34. *Ardens.* Impatient for thy coming. This Senſe I chooſe rather than to make it an Epithet of *Scorpio*.

43. *Gelidus*

ingredere, et jam nunc assuesce vocari votis. In novo vere, cum gelidus humor liquitur è canis montibus, et putris gleba resolvit se Zephyro; jam tum taurus incipiat ingemere mihi depresso aratro, et vomer attritus sulco incipiat splendescere. Illa seges demum respondet votis avari agricolæ, quæ seges sensit bis solem, bis frigora: immensæ messes ruperunt horrea illius agricolæ. At priusquam scindimus ignotum æquor ferro, cura sit, prædiscere ventos, et varium morem cœli, ac patrios cultusque habitusque locorum; et quid quæque regio ferat, et quid quæque recuset. Hic segetes veniunt felicius, illic uvæ veniunt felicius: arborei fetus, atque gramina injussa virescunt alibi. Nonne vides ut mons Tmolus mittit croceos odores, ut India mittit ebur, ut molles Sabæi mittunt sua thura? At nudi Chalybes mittunt ferrum, Pontusque mittit virosa castorea, et Epeiros mittit palmas Eliadum equarum? Continuo natura imposuit has leges æternaque fœdera certis locis, quo tempore primum Deucalion jactavit lapides in vacuum orbem: unde homines, durum genus, sunt nati. Ergo age, fortes tauri invertant pingue solum terræ extemplo à primis mensibus anni: pulverulentaque æstas coquat jacentes glebas maturis solibus. At si tellus non fuerit fecunda,

Ingredere, et votis jam nunc assuesce vocari.

Vere novo, gelidus canis cum montibus humor
Liquitur, et Zephyro putris se gleba resolvit;
Depresso incipiat jam tum mihi taurus aratro 45
Ingemere, et sulco attritus splendescere vomer.

Illam seges demum votis respondet avari
Agricolæ, bis quæ Solem, bis frigora sensit:
Illius immensæ ruperunt horrea messes.

At prius ignotum ferro quàm scindimus æquor,
Ventos, et varium cœli prædiscere morem
Cura sit, ac patrios cultusque habitusque locorum;
Et quid quæque ferat regio, et quid quæque recuset.
Hic segetes, illic veniunt felicius uvæ:

Arborei fetus alibi, atque injussa virescunt 55
Gramina. Nonne vides, croceos ut Tmolus odores,
India mittit ebur, molles sua thura Sabæi?

At Chalybes nudi ferrum, viroscumque Pontus
Castorea, Eliadum palmas Epeiros equarum?
Continuò has leges, æternaque fœdera certis 60
Imposuit natura locis, quo tempore primum
Deucalion vacuum lapides jactavit in orbem:
Unde homines nati, durum genus. Ergo age, terræ
Pingue solum primis extemplo à mensibus anni
Fortes invertant tauri: glebasque jacentes 65
Pulverulenta coquat maturis Solibus æstas.

At si non fuerit tellus fecunda, sub ipsum
Arcturum

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43. Gelidus humor. Literally, the cold Moisture.

48. Bis quæ solem, &c. i. e. Which is suffered to lie fallow two Years.

49. Ruperunt, &c. Meaning, That his Barns have not been able to contain so great Plenty.

50. Ferro. Any Instrument of Iron.

51. Ventos. To what Winds it stands most exposed.

51. Cœli morem. Whether moist or dry, cold or hot; and how the Soil agrees with each.

52. Patrios cultus, &c. This I explain in Servius's Sense. Sciendum est, says he, ager et quemadmodum à majoribus cultus fit, et quid melius ferre consueverit. A Soil, by being cultivated in a certain Way, acquires a Habit or Aptitude to produce some Grain better than others; which is the habitus locorum, chiefly its acquired Habit or Genius; for the natural Genius is expressed in the following Words, Quid quæque ferat, &c.

55. Arborei fetus. Signifies Nurseries of Trees in general, as Verse 75.

56. Tmolus,

gers to their Way, commence a God, and accustom thyself even now to be invoked by Prayers.

In early Spring, when the melted Snows glide down the hoary Hills, and the crumbling Glebe unbinds itself by the Zephyr; then let my Steer begin to groan under the deep-pressed Plough, and the Share worn on the Furrow *begin* to glitter. That Field at last answers the Wishes of the covetous Farmer, which twice hath felt the Summer's Sun, and twice the Colds of Winter: Harvests immense have *even* burst his Barns.

But before we cut an unknown Plain with the Coulter, let it be our Care previously to learn the Winds, and various Quality of the Climate, the Ways of Culture practised by our Forefathers, and the Genius and Habits of the Soil; what each Country is apt to produce, and what to refuse. Here Corn, there Grapes more happily grow: Nurseries of Trees elsewhere, and Herbs spontaneous bloom. Don't you see, how Tmolus sends us Saffron Odours, India Ivory, the soft Sabæans their Frankincense? But the naked Chalybes Steel, Pontus strong-scented Castor, Epirus the Prime of the Olympic Mares? These Laws and eternal Regulations Nature from the Beginning imposed on certain Places, what time Deucalion first threw *those* Stones into the unpeopled World, whence Men, a hardy Race, sprung up. Come then, let your sturdy Steers turn up a Soil that is rich forthwith from the first Months of the Year: And let the dusty Summer bake the lying Clods with Suns mature and vigorous. But if the Land be not fertile, it will be sufficient
to

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56. *Tmolus*. A Mountain in *Lydia*, famous for the best Saffron.

57. *Sabæi*. The Inhabitants of *Arabia Felix*, in whose Country only the Frankincense-tree is said to grow, *Geor.* II. 117.

Solis est Thurea virga Sabæis.

58. *Chalybes nudi*. The *Chalybes*, according to *Justin*, were a People in *Spain*, here called *Nudi*, because the Heat of their Forges made them work naked.

58. *Virofa castorea*. Castor, according to *Pliny*, is the Beavers Testicles: It is of a medicinal Nature, and the Smell of it so powerful, that it is said to make Women miscarry. *Lucretius* says the Smell of it affects them in certain Circumstances with a kind of Lethargy, and makes them drop the Work

they are about out of their Hands, *Lib.* VI. 794.

Castoreoque gravi mulier sopita recumbit,

Et manibus nitidum teneris opus effluit ei,

Tempore eo si odorata est, quo menstrua solvit.

Hence *Virgil* gives it the Epithet *virofa*, *poisonous* or *beady*. The Moderns have discovered that the Castor is not contained in the Testicles of the Beaver, but in odoriferous Glands about the Groin.

59. *Eliadum palmas equarum*, *Palmas* here signifies the Prime or Choice of the Mares, such as were wont to carry the Palm at the Olympic Games in the Plains of *Elis*. Thus *Æn.* V. 339. *Nunc tertia palma Diore; i. e. Diore tertius victor.*

67. *Sub ipsum Arcturum*. About the Middle of September,

L

71. *Novales*

erit sat suspendere eam
tenui sulco sub Arcturum
ipsum : illic facies ut ius-
si, ne herbæ officiant læ-
tis frugibus : hic facies
ne exiguus humor deserat
sterilem arenam. Tu idem
patiere tonsas novales ter-
ras cessare alternis annis,
et segnem campum duref-
cere situ. Aut ibi seres
flava farra, fidere mu-
tato, unde prius fustule-
ris lætum legumen quas-
sante siliquâ, aut tennes
fetus viciæ, fragilesque
calamos tristici lupini, so-
nantemque silvam. Enim
seges lini urit campum,
seges avenæ urit eum :
papavera persusa Lethæo
somno urunt eum. Sed
tamen labor est facilis al-
ternis annis ; tantum ne
pudeat te saturare arida
sola pingui fimo ; neve
jactare immundum cine-
rem per effetos agros. Sic
quoque arva requiescunt
fetibus mutatis, nec inte-
rea est nulla gratia ina-
ratæ terræ. Sæpe etiam
proluit incendere steriles
agros, atque urere le-
vem stipulam crepitanti-
bus flammis. Sive inde
terræ concipiunt occultas
vires et pabula ; sive per
ignem omne vitium exco-
quitur illis, atque inuti-
lis humor exsudat ; seu il-
le calor relaxat plures vi-
as, et cæca spiramenta,
quâ succus veniat in no-
vas herbas ; seu magis durat terram, et astringit hiantes venas, ne tennes pluviam, acriorve po-
tentia rapidi solis, aut penetrabile frigus Boreæ adurat eam.

Arcturum tenui sat erit suspendere sulco :
Illic, officiant lætis ne frugibus herbæ :
Hic, sterilem exiguus ne deserat humor arenam. 70
Alternis idem tonsas cessare novales,
Et segnem patiere situ durefcere campum.
Aut ibi flava seres, mutato fidere, farra,
Unde prius lætum siliquâ quassante legumen,
Aut tennes fetus viciæ, tristisque lupini 75
Sustuleris fragiles calamos, silvamque sonantem.
Urit enim lini campum seges, urit avenæ ;
Urunt Lethæo persusa papavera somno.
Sed tamen alternis facilis labor ; arida tantum
Ne saturare fimo pingui pudeat sola ; neve 80
Effetos cinerem immundum jactare per agros :
Sic quoque mutatis requiescunt fetibus arva.
Nec nulla interea est inaratæ gratia terræ.

Sæpe etiam steriles incendere profuit agros, 84
Atque levem stipulam crepitantibus urere flammis :
Sive inde occultas vires, et pabula terræ
Pinguia concipiunt ; sive illis omne per ignem
Excoquitur vitium, atque exsudat inutilis humor ;
Seu plures calor ille vias et cæca relaxat
Spiramenta, novas veniat quâ succus in herbas ; 90
Seu durat magis, et venas astringit hiantes ;
Ne tennes pluviam, rapidive potentia Solis
Acrior, aut Boreæ penetrabile frigus adurat.

Multum

NOTES.

71. *Novales.* Novalis terra is properly Ground newly broke up, unde *vetus silva excisa est*, says Pliny. Hence it is transferred to signify Fallow-ground, because by resting it is recruited, and as it were renewed.

72. *Situ.* Situs is properly the foul Weeds, the Scurf or Squalour which overspread the Ground for want of Culture.

73. *Mutato fidere.* Or *semine*, as in *Pierius*.

74. *Lætum legumen.* By this it is probable Virgil understood Beans, which were esteemed

the principal sort of Pulse ; and Pliny quoting this Passage, for *lætum legumen* substitutes *faba*.

76. *Silvam.* A thick luxuriant Crop of any kind is called *silva*.

77. *Urit enim.* The Connection is, if you are to change the Grain, it must be with Pulse, Beans, Vetches, or Lupines, but not with Flax, &c. for these burn and exhaust the Moisture of the Land.

83. *Nec nulla.* Literally, *Nor mean while is there no Gratitude in the Land that is untill'd*, i. e. *left fallow every other Year.* This whole

to raise it up with a light Furrow, even *so late as* towards the rising of Arcturus: In the former Case, lest Weeds obstruct the joyous Corn: In the latter, lest the scanty Moisture forsake the barren sandy Soil.

You shall likewise suffer your Lands after Reaping to rest every other Year, and the Field to harden, *and be overgrown* with Scurf. Or, changing the Season, you shall sow there yellow Wheat, whence before you have taken up a joyful Crop of Pulse, with rattling Pods, or the Vetch's slender Offspring, and the bitter Lupine's brittle Stalks, and rustling Grove. For a Crop of Flax burns the Land; as also Oats and Poppies impregnated with Lethæan Sleep. But yet your Labour will be easy *even tho' you should sow these kinds of Grain* every other Year, provided only you be not backward to saturate the parched Soil with rich Dung; nor to scatter sordid Ashes upon the exhausted Lands: Thus too *with this Precaution* your Land will rest *merely* by changing the Grain. Mean while, should your Field remain untilled *for one Year*, it would not be ungrateful.

Often too it has been of use to set Fire to barren Lands, and burn light Stubble in crackling Flames: Whether the Land from thence receives secret Strength and rich Nourishment, *as is the Case with Land that is poor*; or whether every vicious Disposition is exhaled by the Fire, and the superfluous Moisture sweats off, *as it happens if the Soil be watery*; or whether the Heat opens more Passages, and secret Pores, through which the Sap may be derived into the new-born Herbs, *which is the Case of the stiff Clay*; or whether it hardens more, and binds the gaping Veins, *as happens to a spongy Soil*; that the small Showers, or keen Influence of the violent Sun, or penetrating Cold of Boreas may not † hurt it.

He

† Scorch it.

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whole Paragraph, as it is explained by the Commentators, is so perplexed and confused, that one knows not what to make of it. The Sense of the whole seems to be shortly this. The Poet, Verse 71, advises to let the Ground lie fallow every other Year; or if Circumstances will not admit of this, then he advises, Verse 73, to change the Grain, and sow, after Corn, Pulse of several kinds: But not Flax, nor Oats, nor Poppies, because, Verse 77, these burn out the Substance of the Ground. Yet these too may be used in their

Turn, provided Care be taken to recruit and again enrich the Soil with fat Dung and Ashes, after it has been parched with those hot Grains, Verse 79. But he concludes, that should the Ground be left fallow, and quite untilled, instead of being sown with any of these Grains in the alternate Year, it would not be ungrateful, *i. e.* it would make it well worth the Farmer's While, by producing proportionably more in those Years when it is cultivated.

Adeò ille multum juvat arva, qui frangit inertes glebas rastris, trahitque vimineas crates (neque flava Ceres nequicquam spectat illum ab alto Olympo) et, ille etiam juvat arva qui rursus perrumpit tellurem quæ suscitât terga, proscisso æquore, aratro verso in obliquum, frequensque exercet eam, atque imperat arvis. Agricola, orate Deos humida solstitia, atque serenâs hiemes. Farra sunt lætissima, et ager est lætus hiberno pulvere. Mysia jactat se tantum nullo cultu, et Gargara ipsa mirantur suas messes. Quid dicam de illo, qui, semine jactato, cominus insequitur arva, ruitque cumulos malè pinguis arenæ? deinde inducit fluvium, sequentesque rivus satis? et cum exustus ager æstuat morientibus herbis, ecce, elicit undam supercilio clivosi tramitis: illa unda, cadens per leviam saxa, ciet raucum murmur, temperatque arentia arva scatebris. Quid dicam de eo, qui, ne culmus procumbat gravidis aristis, depascit luxuriam segetum in tenerâ herbâ, cum primùm sata æquant sulcos? quique deducit collectum humorem paludis bibulâ arenâ? præsertim si amnis abundans incertis mensibus exit, et tenet omnia latè obducto limo, unde cavæ lacunæ sudant tepido humore. Nec tamen (cum labores hominumque bouumque sint experti hæc mala versando terram) improbus anser, Strymoniaque grues, et intuba amaræ fibræ, officiunt nihil, aut umbra nocet nihil. Pater Deorum ipse baud voluit viam colendi terram esse facilem, primusque movit agros per artem, acuens mortalia corda;

Multum adeò, rastris glebas qui frangit inertes, Vimineasque trahit crates, juvat arva (neque illum Flava Ceres alto nequicquam spectat Olympo) 96 Et qui, proscisso quæ suscitât æquore terga, Rursus in obliquum verso perrumpit aratro, Exercetque frequens tellurem, atque imperat arvis.

Humida solstitia, atque hiemes orate serenâs, 100 Agricola. Hiberno lætissima pulvere farra, Lætus ager. Nullo tantum se Mysia cultu Jactat, et ipsa suas mirantur Gargara messes.

Quid dicam, jactato qui semine cominus arva 104 Insequitur, cumulosque ruit malè pinguis arenæ? Deinde satis fluvium inducit, rivusque sequentes? Et, cum exustus ager morientibus æstuat herbis, Ecce, supercilio clivosi tramitis undam Elicit: illa cadens raucum per leviam murmur Saxa ciet, scatebrisque arentia temperat arva. 110

Quid, qui, ne gravidis procumbat culmus aristis, Luxuriam segetum tenerâ depascit in herbâ, Cum primùm sulcos æquant sata? quique paludis Collectum humorem bibulâ deducit arenâ? Præsertim incertis si mensibus amnis abundans 115 Exit, et obducto latè tenet omnia limo; Unde cavæ tepido sudant humore lacunæ.

Nec tamen (hæc cum sint hominumque bouumque labores Versando terram experti) nihil improbus anser, Strymoniaque grues, et amaræ intyba fibræ 120 Officiunt, aut umbra nocet. Pater ipse colendi Haud facilem esse viam voluit, primusque per artem Movit agros, curis acuens mortalia corda;

Nec

que sint experti hæc mala versando terram) improbus anser, Strymoniaque grues, et intuba amaræ fibræ, officiunt nihil, aut umbra nocet nihil. Pater Deorum ipse baud voluit viam colendi terram esse facilem, primusque movit agros per artem, acuens mortalia corda;

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100. *Solstitia.* Generally applied by the Poets to signify the Summer Solstice. See *La Cerda*.

102. *Mysia.* There were two Countries of this Name; the one in Europe, between Macedonia, Thrace and Dacia; and the other in the West of Asia, bounding Troas on the inland Sides. This last is here meant.

103. *Gargara.* A Part of Mount Ida, and a City in Troas.

115. *Incertis mensibus.* i. e. In those Months when the Weather is more variable.

118. *Cum sint, &c.* Servius, and the whole Herd of Interpreters after him, explain these Words thus: *Tho' the Labours of Men*

He too greatly improves the Lands who breaks the sluggish Clods with Harrows, and drags Osier Hurdles over them (nor does yellow Ceres view him with unpropitious Eye from high Olympus) and he also who, after the Plain has *once* been torn, again breaks through the Land that raises up its Ridges, *and gives it a second Furrow*, turning the Plough across, and vexes it with frequent Exercise, and rules his Lands imperiously.

Pray, ye Swains, for moist Summers, and serene Winters. In Winter's Dust most joyful is the Corn, joyful is the Field. This improves *the fertile* Mysia more than all her Culture, and *hence* even Gargarus admires his own Harvests.

Why should I speak of *him*, who immediately after sowing the Seed persecutes the Lands *anew*, and levels the Heaps of barren Sand? Then on the springing Corn derives the Stream and ductile Rills? And when the Field is scorched with raging Heat, the Herbs all dying, lo from the Brow of a hilly Tract he decoys the Torrent: Which falling down the smooth-worn Rocks awakes the hoarse Murmur, and with gurgling Streams allays the thirsty Lands.

Why of *him* who, lest the Stalk with over-loaded Ears fall to the Ground, feeds down the Luxuriance of the Crop in the tender Blade, when first the springing Corn is equal with the Furrow? And who drains from soaking Sand the collected Moisture of the Marsh? Chiefly when, in the variable rainy Months, the overflowing River bursts *from its Banks* away, and overspreads all around with slimy Mud, whence the hollow Dykes sweat with tepid Vapour.

Nor after all (when the Labours of Men and Oxen have thus been tried in cultivating the Ground) does the destroying Goose, the Strymonian Cranes, and Succory with its bitter Roots nought hurt *the growing Corn*, or *nought* the Shade injure. Father Jove himself willed the Ways of Tillage not to be easy, and first commanded to cultivate the Fields by Art, whetting the Minds of Mortals

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Men and Oxen have proved all these Evils. But the first Sense that offered in reading the Passage is what is given in the Translation: Which seems to agree full better with the Context, since the Poet does not so much insist on the bad Qualities of Land, as on the Means of meliorating and correcting them.

119. *Improbis anser.* Columella, Lib. VIII. 13. observes of the Goose, *Quicquid tenerum contingere potest, carpit.* And Pallad. Lib. I. 23. *Anserum sterus satis omnibus inimicum est.* 123. *Movit.* Literally, *Stirred or solicited*, i. e. *He taught or commanded Mortals to cultivate the Ground.*

136. *Cavatas*

*nec est passus sua regna
torpere gravi veterno.
Ante Jovem nulli coloni
subigebant arva; nec
quidem erat fas signare,
aut partiri campum limite.
Quærebant victum in me-
dium; tellusque ipsa fe-
rebat omnia liberiùs, nul-
lo poscente. Ille Jupiter
addidit malum virus a-
tris serpentibus, jussitque
lupos prædari, pontumque
moveri; decussitque mella
foliis, removitque ignem,
et repressit vina curren-
tia passim rivis: ut me-
ditando usus extunderet
varias artes paulatim; et
quæreret herbam frumen-
ti sulcis, et excuderet ab-
strusum ignem venis sili-
cis. Tunc primùm fluvii
sensere cavatas alnos:
tum navita fecit numeros
et nomina stellis, appel-
lans Pleiadas, Hyadas,
claramque Arcton filiam
Lycaonis. Tum est in-
ventum captare feras la-
queis, et fallere aves vis-
co; et circumdare magnos
saltus canibus. Atque al-
ius jam verberat latum
ammem fundâ, petens al-
ta, aliusque trahit humi-
da lina pelago. Tum ri-
gor ferri, atque lamina
argutæ ferræ venere:
(nam primi homines scin-
debant fissile lignum cu-
neis) tum variæ artes
venere. Improbus labor
vicit omnia, et egestas
urgens in duris rebus. Ce-
res prima instituit morta-
les vertere terram ferro:
cum jam glandes atque ar-
buta sacra silvæ defice-
rent, et Dodona negaret
victum. Et mox labor
est additus frumentis: ut
mala rubigo esset culmos,*

*segnisque carduus horreret in arvis. Segetes intereunt; aspera silva subit, lappæque, tribulique:
interque nitentia culta arva, infelix lolium, et steriles avenæ dominantur. Quid nisi insectabere
terram assiduis rastris,*

Nec torpere gravi passus sua regna veterno.
Ante Jovem nulli subigebant arva coloni? 125
Nec signare quidem, aut partiri limite campum
Fas erat. In medium quærebant; ipsaque tellus
Omnia liberiùs, nullo poscente, ferebat.
Ille malum virus serpentibus addidit atris,
Prædarique lupos jussit, pontumque moveri; 130
Mellaque decussit foliis, ignemque removit,
Et passim rivis currentia vina repressit:
Ut varias usus meditando extunderet artes
Paulatim, et sulcis frumenti quæreret herbam,
Et filicis venis abstrusum excuderet ignem. 135
Tunc alnos primùm fluvii sensere cavatas:
Navita tum stellis numeros et nomina fecit,
Pleiadas, Hyadas, claramque Lycaonis Arcton.
Tum laqueis captare feras, et fallere visco, 139
Inventum; et magnos canibus circumdare saltus.
Atque alius latum fundâ jam verberat ammem,
Alta petens: pelagoque alius trahit humida lina.
Tum ferri rigor, atque argutæ lamina ferræ:
(Nam primi cuneis scindebant fissile lignum)
Tum variæ venere artes. Labor omnia vicit 145
Improbis, et duris urgens in rebus egestas.
Prima Ceres ferro mortales vertere terram
Instituit: cum jam glandes, atque arbuta sacra
Deficerent silvæ, et victum Dodona negaret.
Mox et frumentis labor additus: ut mala culmos
Effet rubigo, segnisque horreret in arvis 151
Carduus. Intereunt segetes; subit aspera silva,
Lappæque, tribulique: interque nitentia culta
Infelix lolium et steriles dominantur avenæ.
Quod nisi et assiduis terram insectabere rastris, 155
Et

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127. *In medium quærebant.* They made Acquisition for the public, or common Stock.

136. *Cavatas alnos.* The first Vessels were nothing but Hulks coarsely hollowed out of Trees.

138. *Lycaonis Arcton.* The *Ursa Major*, called *Lycaon's Bear*, because his Daughter *Calisto* was transformed by *Juno* into a Bear, and

tals with Care; nor suffered he his Reign to lie inactive in heavy Sloth. Before Jove no Husbandmen subdued the Fields; nor was it so much as lawful to mark out, or by Limits divide the Ground. They enjoyed all Things in common, and Earth of herself produced every thing freely, without any Sollicitation. He infused the noxious Poison into the horrid Serpent, commanded the Wolves to prowl, and the Sea to be put into Commotion; he shook the Honey from the Leaves, removed Fire out of *Mortals Sight*, and restrained the Wine that ran commonly in Rivulets: That Experience by dint of Thought might gradually hammer out the various Arts of *Life*, in Furrows seek the Blade of Corn, and from the Veins of Flint strike out the hidden Fire. Then first the Rivers felt the hollowed Alders: Then the Seaman gave the Stars their Numbers and their Names, the Pleiades, Hyades, and the bright Bear of Lycaon. Then was invented the catching of wild Beasts in Toyls, and the deceiving with Bird-lime, and the encompassing the spacious Lawns with Hounds. And now one, seeking the Depths, lashes the broad River with his Casting-net: And on the Sea another drags his humid Lines along. Then the rigid Force of Steel, and the flat Lingot of the grating Saw (for the first *Mortals* clave the fissile Wood with Wedges) then various Arts ensued. Incessant Labour and Want, in Hardships urgent, surmounted every Obstacle. First Ceres taught *Mortals* with Steel to turn the Ground: When now the Mast and Arbutus of the sacred Wood failed, and Dodona denied *her wonted* Sustenance. Soon too was Distress inflicted on the Corn: That noxious Mildew should eat the Stalks, and the lazy *useless* Thistle shoot up *its* horrid *Spikes* in the Field. The Crops of Corn die; Burrs and Caltrops, a rugged prickly Wood, succeed: And, amidst the *gay* shining Fields, unhappy Darnel, and barren *wild* Oats bear sway. But unless you both vex the Ground with assiduous Harrows, fright away the Birds with Noise,

and

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and by *Jove*, to whom she had been kind, translated to the Stars.

146. *Improbis*. Indefatigable, or unwearyed, as *Æn.* XII. 687.

Fertur in abruptum magno mons improbus actu,

150. *Labor additus*. Labor here I take to signify Calamity or Distress; and *additus* has the Sense of *datus* or *assignatus*, as *Hor.*

3 Lib. Ode IV. 78.

*Incontinentis nec Tityi jecur
Relinquit ales, nequitiae additus
Custos.*

So *Æn.* VI. 90.

*—Nec Teucris Addita Juno
Usquam aberit.*

158. *SpecTabis*.

et terrebis aves sonitu, et
premes umbras opaci ruris
falce, vocaverisque im-
brem votis; heu, frustra
spectabis magnum acer-
vum alterius, solabereque
famem concussâ quercu in
silvis. Et est dicendum,
quæ arma sint duris a-
grestibus; sine quibus mes-
ses potuere nec feri, nec
furgere. Primum vomis,
et grave robur inflexi a-
ratri, tarda que volven-
tia plaustra Eleusinæ ma-
tris Cereris, tribulaque,
trabeæque, et rastri ini-
quo pondere: præterea
virgea vilisque supellex
Celei, arbuteæ crates, et
mystica vannus Iacchi.
Omnia quæ provisa multo
ante tu memor repones, si
digna gloria divini ruris
manet te. Continuo in sil-
vis flexa ulmus domatur
magnâ vi in burim, et
accipit formam curvi a-
ratri. Huic buri temo,
protentus à stirpe in octo
pedes, binæ aures, et den-
talia duplici dorso aptan-
tur. Et ante levis tilia
cæditur jugo, altaque fa-
gus, stivaque, quæ tor-
queat imos currus à ter-
go. Et fumus explorat
illa robora suspensa focis.
Possum referre tibi multa
præcepta veterum, ni re-
fugis, pigetque te cog-
noscere tam leves curas.
Cum primis area est æ-
quanda ingenti cylindro,
et vertenda manu, et so-
lidanda tenaci cretâ, ne
herbæ subeant, neu victa
pulvere fatiscat. Tum
varie pestes illudunt: sæpe exiguus mus posuitque domos sub terris, atque fecit horrea: aut talpæ,
capti oculis, fodere cubilia. Busoque inventus cavis, et plurima alia monstra, quæ terræ ferunt:

Et sonitu terrebis aves, et ruris opaci
Falce premes umbras, votisque vocaveris imbrem;
Heu, magnum alterius frustra spectabis acervum;
Concussâque famem in silvis solabere quercu.

Dicendum, et quæ sint duris agrestibus arma; 160
Queis sine nec potuere feri, nec surgere messes.
Vomis, et inflexi primum grave robur aratri,
Tarda que Eleusinæ matris volventia plaustra,
Tribulaque, traheæque, et iniquo pondere rastri:
Virgea præterea Celei, vilisque supellex, 165
Arbuteæ crates, et mystica vannus Iacchi.

Omnia quæ multo ante memor provisa repones;
Si te digna manet divini gloria ruris.

Continuo in silvis magnâ vi flexa domatur
In burim, et curvi formam accipit ulmus aratri. 170

Huic à stirpe pedes temo protentus in octo,
Binæ aures, duplici aptantur dentalia dorso.
Cæditur et tilia ante jugo levis, altaque fagus;
Stivaque, quæ currus à tergo torqueat imos.

Et suspensa focis explorat robora fumus. 175

Possum multa tibi veterum præcepta referre,
Ni refugis, tenuesque piget cognoscere curas.
Area cum primis ingenti æquanda cylindro,
Et vertenda manu, et cretâ solidanda tenaci;
Ne subeant herbæ, neu pulvere victa fatiscat. 180
Tum variæ illudunt pestes: sæpe exiguus mus
Sub terris posuitque domos, atque horrea fecit:
Aut oculis capti fodere cubilia talpæ.

Inventusque cavis bufo, et quæ plurima terræ
Monstra

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158. *Spectabis.* The *Medicean Manuscript* reads *expectabis*.

163. *Eleusinæ matris.* i. e. Such as were invented by Ceres, who was worshipped at Eleusis in Attica.

164. *Tribula.* The *Tribulum*, or *Tribula*, was an Instrument used by the Ancients to thresh their Corn. It was a kind of Plank or Waggon pointed with Stones or Pieces of I-

ron, with a Weight laid upon it; and so was drawn over the Corn by Oxen. Thus it is described by *Varro*: *Id fit è tabula lapidibus, aut ferro asperata, quo imposito auriga, aut pondere gravi, trahitur jumentis junctis, ut discutiat è spica grana.*

164. *Trabeæque.* The *Trabea* again was a Carriage without Wheels, used for the same Purpose as the former.

165. *Celei.*

and with the Pruning-knife restrain the Shades of the darkened Field, and by Prayers call down the Showers; alas, *while thy Labour proves* in vain, thou shalt view another's ample Store, and in the Woods solace thy Hunger by shaking *Accorns* from the Oak.

We must also describe what are the Instruments used by the hardy Swain; without which the Crops could neither be sown nor spring. First the Share, and heavy Timber of the Plough, and the flow-rolling Wains of the Eleusinian Mother Ceres, the Planks and Sleds *for pressing out the Corn*, and the Harrows of unweildy Weight: Besides the mean Ofier Furniture of Celeus, Arbut-hurdles, and the mystic Van of Bacchus. All which with mindful Foresight you will provide long before-hand, if the blissful Country has due Honour in store for thee. Straight in the Woods a *stubborn Elm* bent with vast Force is subdued into the Plough-tail, and receives the Form of the crooked Plough. To this at the lower End are fitted a Beam extended eight Foot in Length, two Earth-boards, and Share-beams with their double Back. The light Lime-tree also is felled before-hand for the Yoke, and the tall Beech, and the Plough-staff, to turn the Bottom of the Carriage behind. And the Smoke seasons the Wood hung up in Chimnies.

I can recite to you many Precepts of the Ancients, unless you decline them, and think it not worth while to learn these trifling Cares. The Threshing-floor chiefly must be levelled with the huge cylindric Roller, and wrought with the Hand, and consolidated with binding Chalk; that Weeds may not spring up, and that overpowered with Drought it may not chap. Then various Pests mock *your Hopes*: Ofttimes the tiny Mouse has built its Cell, and made its Granaries: Or the Moles, deprived of Sight, have dug their Lodges under Ground. And in the Cavities has the Toad been found, and Vermin which the Earth produces in Abundance:

The

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165. *Celei*. Celeus was the Father of *Trip-
tolemus*, whom *Ceres*, as has been said, in-
structed in Husbandry.

168. *Si te digna manet*, &c. Literally, *If
due Honour awaits thee from the divine Coun-
try*; i. e. *If thou expectest to see thy blest rural
Labours crowned with due Honour*. The Coun-
try or Country-life is called *divine*, because of
its Innocence and divine Pleasures.

172. *Duplici dentalia dorso*. See at the
End of Mr. *Martin's* first Georgic a Draught
of a Plough such as is used at this Day in

Mantua; pretty much the same with that
which *Virgil* here describes. There the Share
Beams (*dentalia*) joined to the two Handles,
form that Shape which *Virgil* calls the *double
Back*.

173. *Lewis*. Light, that it may not op-
press the Oxen with its Weight.

174. *Carrus*. The Plough so called, be-
cause it run upon Wheels, as do several mo-
dern ones, particularly that of *Mantua* above
mentioned.

M

187. *Nux*.

curculioque, atque formica, metuens inopi senectæ, populat ingentem accervum farris. Tu item contemplator, cum in silvis, plurima nux induet se in florem, et curvabit olentes ramos: si fetus harum superant, pariter frumenta sequentur, magnæque tritura veniet cum magno calore. At si umbra exuberat luxuriâ foliorum, nequicquam area teret culmos pingues paleâ. Vidi equidem multos homines ferentes medicare semina, et prius perfundere ea nitro et nigrâ amurcâ, ut fetus esset grandior fallacibus filiquis. Et, quamvis properata exiguo igni maderent, vidi ea, diu lecta, et spectata multo labore, degenerare tamen: nisi humana vis quotannis legeret quæque maxima manu. Sic vidi omnia rueret fati in pejus, ac sublapsa retro referri: Non aliter quam nauta, qui vix subigit lembum remiglis adverso flumine, si forte remisit brachia, ruit atque alveus rapit illum in præceps prono amni. Præterea tam sidera Arcturi, diesque hædorum sunt observandi nobis, et etiam lucidus Argus; quam nautis, quibus, vectis per ventosa æquora in patriam, pontus et fauces ostriferi Abydi tentantur. Ubi libra fecerit horas dici somnique pares, et jam dividet medium orbem luci atque umbris; viri, exercete tauros, serite hordea campis, usque sub extremum imbrem intractabilis brumæ.

Monstra ferunt: populatque ingentem farris accervum 185

Curculio, atque inopi metuens formica senectæ.

Contemplator item, cum se nux plurima silvis

Induet in florem, et ramos curvabit olentes:

Si superant fetus, pariter frumenta sequentur,

Magnæque cum magno veniet tritura calore. 190

At si luxuriâ foliorum exuberat umbra,

Nequicquam pingues paleâ teret area culmos.

Semina vidi equidem multos medicare ferentes,

Et nitro prius, et nigrâ perfundere amurcâ,

Grandior ut fetus filiquis fallacibus esset. 195

Et, quamvis igni exiguo properata maderent,

Vidi lecta diu, et multo spectata labore

Degenerare tamen: ni vis humana quotannis

Maxima quæque manu legeret. Sic omnia fati

In pejus ruere, ac retrò sublapsa referri; 200

Non aliter, quàm qui adverso vix flumine lembum

Remigiis subigit, si brachia forte remisit,

Atque illum in præceps prono rapit alveus amni.

Præterea tam sunt Arcturi sidera nobis, 204

Hædorumque dies servandi, et lucidus Argus;

Quam quibus in patriam ventosa per æquora vectis

Pontus et ostriferi fauces tentantur Abydi.

Libra die somnique pares ubi fecerit horas,

Et medium luci atque umbris jam dividet orbem;

Exercete viri tauros, serite hordea campis, 210

Usque sub extremum brumæ intractabilis imbrem.

Nec

NOTES.

187. Nux. By this Interpreters generally understand the Almond-tree, agreeably to what is said of it in other Authors. *Isid. Lib. XVII. 47. Amygdala, nomen Græcum est, quæ Latine nux longa vocatur—de qua Virgilius, cum se nux plurima silvis induet in florem. So Theophyl. in Natural. Prob. Cap. 17.*

Ὅρα τῆς ἀμυγδαλῆς, &c. Amygdalum cerne fructu ingravescens, adeo ut præ fetu et exuberantia incurvetur, et terram pene contingat. Est hoc, O Polycrates, argumentum maximum fertilitatis. *Plut. Lib. II. de Vita Moysis, γέγερται μέντοι καὶ τῶν, &c. Fertur è vernis arboribus prima florere Amygdalus proventum prænun-*

The Weevil plunders vast Heaps of Corn, and the Ant, fearful of indigent Old-age.

Observe also, when the Almond shall cloathe itself abundantly with Blossoms in the Woods, and bend its fragrant Boughs: If the rising Fruit exceed *the Leaves* in Number, in like Quantity the Corn will follow, and a great threshing with great Heat will ensue. But if the shady Boughs abound with Luxuriance of Leaves, in vain the Floor shall bruise the Stalks fertile *only* in Chaff.

'Tis true I have seen many Sowers artificially prepare their Seeds, and steep them first in Nitre and black Lees of Oil, that the Produce might be larger in the fallacious Pods. And tho', to precipitate them, they were soaked over a slow Fire, selected long, and proved with much Labour, yet have I seen them degenerate: Unless human Industry with the Hand culled out the largest every Year. Thus all Things, by Destiny, haste into Decay, and, gliding away, insensibly are driven backward: Not otherwise than he who rows his Boat with much ado against the Stream, if by chance he slackens his Arms, *is instantly gone*, and the Tide hurries him headlong down the River.

Further, the Stars of Arcturus, and the Days of the Kids, and the shining Dragon must be as much observed by us; as by those, who, homeward born across the Main, attempt the *Euxine* Sea, and the Streights of Oyfter-breeding Abydus.

When *Libra* makes the Hours of Day and Night equal, and now divides the Globe in the Middle between Light and Shades; *then* work your Bullocks, ye Swains, sow Barley in the Fields, till towards the last Shower of the inclement Winter-solstice. *Then* too
is

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prænuntians fructuum arborum. Mr. Martin however contends it is to be meant of the Walnut-tree.

192. *Nequicquam.* Servius renders *nequicquam pingues* by *non pingues*, but it may justly be questioned whether *Virgil* ever uses the Word in that Sense; those other Examples which *Servius* produces are very dubious.

200. *Sublapsa.* Signifies *gliding insensibly*, as *Æn.* XII. 686.

— *Seu turbidus imber*
Proluit, aut annis solvit sublapsa vetustas.

203. *Atque, &c.* Most Interpreters ex-

plain *atque* by *statim*, upon the Authority of *A. Gallus*. But as none of them have produced any parallel Example from a classical Author, I have ventured to recede from the common Explication, by supposing an Ellipsis which every one will easily supply in the Reading. Thus: *Omnia in pejus ruere, ac retro sublapsa referri, non aliter quam ille ruit ac retro sublapsus refertur, &c.* As the ingenious Author of the Essay on the Georgics had considered the Passage in the same Light, I have supplied the Ellipsis with his Words.

Nec non est tempus tegere et segetem lini, et Cereale papaver humo, et jamdudum incumbere rastris, dum licet sicca tellure, dum nubila pendent. Est satio fabis vere: tum putres sulci accipiunt te quoque, Medica: et annua cura venit milio; cum candidus taurus aperit annum auratis cornibus, et canis, cedens averso astro, occidit. At si exercebis humum in triticeam messem, robustaque farra, instabisque aristis solis: Eoæ Atlantides Pleiades abscondantur tibi, Gnosiaque stella ardentis coronæ decedat ante; quam committas debita semina sulcis, quamque properes credere spem anni invitæ terræ. Multi cœpere ante occasum Maiæ; sed expectata seges elusit illos vanis aristis. Verò si feres viciamque, vilemque faselum, nec Pelusiæ curam aspernabere lentis; cadens Bootes mittet haud obscura signa tibi. Incipe, et extende sementem ad medias pruinas. Idcirco aureus sol regit orbem dimensum certis mensibus, per duodena astra mundi. Quinque zonæ tenent cœlum: quarum una est semper rubens corusco sole, et semper torrida ab igni: circum quam extremæ zonæ trahuntur dextrâ lævâque parte, concretæ Cæruleâ glacie, atque atris imbris.

Nec non et lini segetem, et Cereale papaver
Tempus humo tegere, et jamdudum incumbere
rastris,

Dum sicca tellure licet, dum nubila pendent.

Vere fabis satio: tum te quoque, Medica, putres
Accipiunt sulci: et milio venit annua cura; 216
Candidus auratis aperit cum cornibus annum
Taurus, et averso cedens Canis occidit astro.

At si triticeam in messem robustaque farra
Exercebis humum, solisque instabis aristis; 220
Ante tibi Eoæ Atlantides abscondantur,

Gnosiaque ardentis decedat stella Coronæ,
Debita quàm sulcis committas semina; quàmque
Invitæ properes anni spem credere terræ.

Multi ante occasum Maiæ cœpere; sed illos 225
Expectata seges vanis elusit avenis.

Si verò viciamque feres, vilemque faselum,
Nec Pelusiæ curam aspernabere lentis;
Haud obscura cadens mittet tibi signa Bootes.

Incipe, et ad medias sementem extende pruinas. 230

Idcirco certis dimensum partibus orbem
Per duodena regit mundi Sol aureus astra.

Quinque tenent cœlum zonæ: quarum una corusco
Semper Sole rubens, et torrida semper ab igni:

Quam circum extremæ dextrâ lævâque trahuntur,
Cæruleâ glacie concretæ, atque imbris atris. 236

Has

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212. *Cereale papaver.* Probably the white Poppy, whose Seed was served up by the Ancients with the Desert, *Plin. XIX. 8.* *Servius* assigns several Reasons why the Poppy is called *Ceres's*: But all of them appear fabulous. It is sufficient for explaining the Author to know that Poppies were consecrated to *Ceres*, and that most of her Statues are adorned with them.

215. *Medica.* Burgundy Trefoil, or *Medick-fodder*, so called, because it was brought from *Media* into Greece.

216. *Annua cura.* Thy annual Care, in

Opposition to the *Medick Plant* which lasts many Years; *Pliny* says it lasts thirty.

218. *Averso astro.* The backward Star or Constellation, *viz.* of the Bull, so called because he rises backwards.

221. *Eoæ Atlantides.* The *Pleiades* are called *Atlantides*, because they were fabled to be the Daughters of *Atlas*. *Eoæ*, in the Morning, *i. e.* when they set or go below our western Horizon about the Sun-rising, which is called their *Cosmical Setting*.

222. *Gnosia stella coronæ.* *Ariadne's Crown*, so called from *Gnosus*, a City of *Crete*, where
Minos,

is the Time to hide in the Ground a Crop of Flax, and the Poppy of Ceres, and high Time to ply your Harrows, whilst, the Ground yet dry, you may, whilst the Clouds are yet suspended.

In the Spring is the sowing of Beans: Then thee too, O Medick Plant! the rotten Furrows receive, and Millet comes, an annual Care; when the bright Bull with gilded Horns opens the Year, and the Dog sets, giving Way to the backward Star. But if you labour the Ground for a Wheat-harvest, and strong Grain, and are bent on bearded Ears alone; let the Pleiades in the Morning be set, and let the Gnosian Star of *Ariadne's* blazing Crown emerge from the Sun, before you commit to the Furrows the Seed designed, and before you hasten to trust the unwilling Earth with the Hopes of the Year. Many have begun before the setting of Maia; but the expected Crop hath mocked them with empty Ears. But if you are to sow Vetches, and mean Kidney-beans, nor despise the Care of the Egyptian Lentil; setting Bootes will afford thee Signs not obscure. Begin, and extend thy sowing to the Middle of the Frosts.

For this Purpose the golden Sun, through the twelve Constellations of the World, rules the Globe measured out into certain Portions. Five Zones embrace the Heavens: Whereof one is ever glowing with the flashy Sun, and scorched for ever by his Fire: Round which *two others* on the Extremities of the Globe to right and left are extended, *pinched and frozen up* with Cærulean Ice, and horrid

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Minos, the Father of *Ariadne*, reigned.

222. *Decedat*. I have followed the Stream of the Commentators in rendering this Word by *emerges*, viz. *from the Sun*, i. e. *rises heliacally*; because the heliacal rising of this Constellation, and not the setting, happens at the Time here mentioned by *Virgil*, tho' I believe the Word is hardly to be found any where else in this Sense.

225. *Maia*. *Maia*, one of the *Pleiades*, here put for the whole.

227. *Vilem*. Because they were very common among them, and therefore of little Estimation.

229. *Cadens Bootes*. About the Beginning of November.

232. *Mundi*. Either *orbem mundi*, or rather *astra mundi*; as *Æn.* IX. 93.

Filius huic contra, torquet qui sidera mundi.

236. *Concretæ*. Frozen up as *concretum flumen*, or thick and foggy, as *Cicero* says, *Grassus hic et concretus acer*. Dr. Trapp translates it *stiff*, which, however it may agree to *cærulea glacie*, is incongruous to *atris imbribus*, and therefore he adopts another Epithet, *black with lowering Clouds*. *Imber*, 'tis true, sometimes signifies *Clouds fraught with Rain*, as *Æn.* III. 193.

Tum mihi cæruleus supra caput astitit imber.

But here I am inclined to think it means *Snows*, as being joined with Ice, and because of the Epithet *concretæ*. In this Sense *Virgil's* Description of the two frigid Zones agrees with that of other Poets, *Ov. Met.* I. 56. *Nix tegit alta duos*.

Inter has mediamque zonam, duæ sunt concessæ agris mortalibus munere Divûm, et via est secta per ambas, quâ obliquus ordo signorum verteret se. Ut mundus consurgit arduus ad Scythiam Riphæasque arces; ita premitur devexus in Austros Libyæ. Hic vertex nobis est semper sublimis: at atra Styx videt, profundique manes vident illum sub pedibus. Hic ad superiorem polum maximus anguis elabitur circum sinuoso flexu, inque morem fluminis per duas Arctos, Arctos, metuentes tingi æquore oceani. Illic, ut perhibent, aut intempesta nox semper filet, et tenebræ densantur nocte obtentâ; aut Aurora redit à nobis, reducitque diem: ubique primus sol oriens afflavit nos anhelis equis, illic rubens vesper accendit sera lumina. Hinc possumus prædiscere tempestates dubio cælo, hinc possumus prædiscere diemque messis, tempusque ferendi; et quando conveniat impellere infidum marmor remis: quando conveniat deducere armatas classes, aut evertere tempestivam pinum silvis. Nec frustra speculamur obitus et ortus signorum, annumque parem quatuor diversis temporibus. Si quando frigidus imber continet agricolam domi; tempus datur maturare ea, quæ mox forent properanda cælo sereno. A-

rator procudit durum dentem obtusi vomeris, et cavat lintres arbore: impressit aut signum pecori, aut numeros acervis frugum. Alii exacuunt vallos, bicornesque furcas, atque parant Amerina retinacula lentæ viti. Nunc facilis fiscina texatur rubeâ virgâ: nunc torrete fruges igni, nunc frangite eas molari saxo.

Has inter mediamque, duæ mortalibus ægris Munere concessæ Divûm: et via secta per ambas, Obliquus quâ se signorum verteret ordo. 239
Mundus ut ad Scythiam Riphæasque arduus arces Consurgit; premitur Libyæ devexus in Austros. Hic vertex nobis semper sublimis: at illum Sub pedibus Styx atra videt Manesque profundi. Maximus hîc flexu sinuoso elabitur anguis Circum, perque duas in morem fluminis Arctos: Arctos Oceani metuentes æquore tingi. 246
Illic, ut perhibent, aut intempesta filet nox Semper, et obtentâ densantur nocte tenebræ; Aut redit à nobis Aurora, diemque reducit: Nosque ubi primus equis Oriens afflavit anhelis, Illic fera rubens accendit lumina Vesper. 251

Hinc tempestates dubio prædiscere cælo Possumus, hinc messisque diem, tempusque ferendi; Et quando infidum remis impellere marmor Conveniat: quando armatas deducere classes, 255
Aut tempestivam silvis evertere pinum. Nec frustra signorum obitus speculamur et ortus, Temporibusque parem diversis quatuor annum.

Frigidus agricolam si quando continet imber, Multa, forent quæ mox cælo properanda sereno, Maturare datur. Durum procudit arator 261
Vomeris obtusi dentem: cavat arbore lintres: Aut pecori signum, aut numeros impressit acervis. Exacuunt alii vallos, furcasque bicornes; Atque Amerina parant lentæ retinacula viti. 265
Nunc facilis rubeâ texatur fiscina virgâ: Nunc torrete igni fruges, nunc frangite saxo.

Quippe

NOTES.

248. Et obtenta, &c. Literally, And Night being outstretched, Darkness is thickened.

255. Deducere. To draw them down from the Docks.

262. Lintres. Either little Boats, or Troughs, such as they used for carrying their Grapes, Tib. L. I. El. 5.

Hæc mihi servabit plenis in lintribus uvæ.

265. Amerina

horrid Showers of *Snow*. Between these and the middle *Zones*, two by the Bounty of the Gods are given to weak Mortals, and a Path cut through both, where the Series of the Signs might revolve obliquely. As the World rises up on high towards Scythia and the Riphæan Hills; *so* bending towards the Southwinds of Libya it is depressed. The one Pole to us is still elevated: But the other under our Feet is seen by gloomy Styx and the infernal Ghosts. Here, after the Manner of a River, the huge Dragon glides away with tortuous Windings, around and through between the two Bears, the Bears that fear to be dipt in the Ocean. There, as they report, either dead Night for ever reigns in Silence, and, outspread, wraps all Things up in Darkness; or else Aurora returns *thither* from us, and brings *them* back the Day: And when the rising *Sun* first breathes on us with panting Steeds, there ruddy Vesper lights up his late Illuminations.

Hence we are able to foreknow the Seasons when the Sky is dubious, hence the Days of Harvest, and the Time of sowing; and when it is proper to sweep the faithless Sea with Oars, when to launch the armed Fleets, or to fell the Pine-tree in the Woods in Season. Nor in vain do we study the Settings and the Risings of the Signs, and the Year equally divided into four different Seasons.

If at any time a bleak Shower confines the Husbandman, then is his Time to provide many Things, which, so soon as the Sky is serene, must be done precipitantly. *Then* the Ploughman sharpens the hard Point of the blunted Share: Scoops little Boats from Trees: Or stamps the Mark on his Sheep, or the Number on his Sacks of *Corn*. Others point Stakes, and two-horned Forks, and prepare Amerine *Osier*-bands for the limber Vine. Now let the pliant Basket of Bramble-twigs be wove: Now parch your Grain over the Fire, now grind it with the *Mill*-stone. For even

on

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265. *Amerina retinacula*. Amerine Bands, so called from *Ameria*, a Town in *Umbria*, which abounded with *Osiers*.

266. *Rubeâ virgâ*. Bramble-twigs: Others render it *Rubean Wicker*, from *Rubi*, a Town

in *Italy*, which *Horace* mentions in his Journey to *Brundisium*. But as *Pliny* mentions the Bramble among the Twigs that are fit for such Purposes, it is more probable that these are here meant.

269. *Rivos*.

Quippe etiam fas et jura
 sinunt exercere quædam
 festis diebus. Nulla reli-
 gio vetuit deducere rivus,
 prætere segeti, segeti,
 moliri insidias avibus,
 incendere vepres, mer-
 sa-
 reque gregem balantum o-
 vium salubri fluvio. Sæ-
 pe agitator tardi aselli o-
 nerat costas illius oleo aut
 vilibus pomis: revertens-
 que domum reportat in-
 cusum lapidem, aut mas-
 sam atræ picis ex urbe.
 Luna ipsa dedit alios dies
 felices operum alio ordine.
 Fuge quintam diem: il-
 li die pallidus Orcus, Eu-
 menidesque sunt fatæ.
 Tum nefando partu Ter-
 ra creat Cœumque, Iape-
 tumque, sævumque Ty-
 phœa, et fratres conju-
 ratos rescindere cœlum.
 Scilicet ter sunt conati im-
 ponere Ossam Pelio, at-
 que involvere frondosum
 Olympum Ossæ: ter pater
 Jupiter disjecit hos ex-
 structos montes fulmine.
 Septima dies post decimam
 est felix, et ponere vi-
 tem, et domitare prensos
 boves, et addere licia te-
 læ. Nona dies est melior
 fugæ, contraria furtis.
 Adæ multa dedere se me-
 lius gelidâ nocte; aut
 cum Eous irrorat terras
 novo sole. Noctē leves
 stipulæ melius, noctē ari-
 da prata tondentur me-
 lius: lentus humor non
 deficit noctes. Et quidam
 pervigilat ad seros ignes
 hiberni luminis, instri-
 catque faces acuto ferro.
 Interea conjux, solata lon-
 gum laborem cantu, per-
 currit telas arguto pecti-
 ne: aut decoquit humo-
 rem dulcis musti Vulcano,
 et despumat undam tepidi aheni foliis. At rubicunda Ceres succiditur æstu, et area terit to-
 stas fruges medio æstu.

Quippe etiam festis quædam exercere diebus
 Fas et jura sinunt. Rivus deducere nulla
 Religio vetuit: segeti prætere segeti, 270
 Insidias avibus moliri, incendere vepres,
 Balantumque gregem fluvio mersare salubri.
 Sæpe oleo tardi costas agitator aselli
 Vilibus aut onerat pomis: lapidemque revertens
 Incusum, aut atræ massam picis urbe reportat. 275
 Ipsa dies alios alio dedit ordine Luna
 Felices operum. Quintam fuge: pallidus Orcus,
 Eumenidesque fatæ. Tum partu Terra nefando
 Cœumque Iapetumque creat, sævumque Typhœa,
 Et conjuratos cœlum rescindere fratres. 280
 Ter sunt conati imponere Pelio Ossam
 Scilicet, atque Ossæ frondosum involvere Olym-
 pum:

Ter Pater exstructos disjecit fulmine montes.
 Septima post decimam felix, et ponere vitem,
 Et prensos domitare boves, et licia telæ 285
 Addere: nona fugæ melior, contraria furtis.
 Multa adæ gelidâ melius se nocte dedere;
 Aut cum Sole novo terras irrorat Eous.
 Noctē leves melius stipulæ, nocte arida prata
 Tondentur: noctes lentus non deficit humor. 290
 Et quidam seros hiberni ad luminis ignes
 Pervigilat, ferroque faces inspicat acuto;
 Interea longum cantu solata laborem
 Arguto conjux percurrit pectine telas:
 Aut dulcis musti Vulcano decoquit humorem, 295
 Et foliis undam tepidi despumat aheni.

At rubicunda Ceres medio succiditur æstu;
 Et medio tostas æstu terit area fruges.

Nudus

NOTES.

269. Rivus deducere. Not to float the Ground, as some will have it; for that, as we learn from Servius, was prohibited by the Priests on Holy-days: But to drain the Pools,

and make the Rivulets run off the Fields; which was allowed, as we read in Columella: *Ferriis autem ritus majorum etiam illa permittit—Pisanas, lacus, focis veteres torgere, et purga-*re.

on Holy-days divine and human Laws permit to perform some Works. No Religion hath forbid to drain the Fields, to raise a Fence before the Corn, to lay Snares for Birds, to fire the Thorns, and plunge in the wholesome River a Flock of bleating *Sheep*. Oft-times the Driver of the sluggish As loads his Ribs with Oil, or low-rated Apples: And in his Return from the Town brings back an indented *Mill-stone*, or a Mass of black Pitch.

The Moon too hath allotted Days auspicious to Works, some in one Order, some in another. Shun the fifth: *On this* pale Pluto and the Furies were born. Then at a hideous Birth the Earth brought forth Cæus, Iapetus, and stern Typhœus; and all the *Giant*-brothers who conspired to scale the Skies. For thrice they did essay to lay Ossa upon Pelion, and to roll woody Olympus upon Ossa: Thrice Father *Jove* with his Thunder overthrew the piled up Mountains. The seventh, next to the tenth, is lucky both to plant the Vine, and break the Oxen *first* caught in the Yoke, and to add the Woof to the Web: The ninth is better for a Journey, but adverse to Thefts. Many Works too have succeeded better in the cool Night; or when, at the rising of the Sun, the Morn sprinkles the Dews upon the Earth. By Night the light Stubble, by Night the parched Meadows are better shorn: the clammy Dews fail not by Night. And some by the late Fires, their Winter-light, watch all Night long, and with the sharp Steel shape matches into a tapering Point. Mean while by Song his Spouse cheering her tedious Labour runs over the Webs with the shrill *sounding* Shuttle: Or over the Fire boils away the Liquor of the luscious Must, and scums with Leaves the Tide of the trembling Caldron.

But reddening Ceres is cut down in Noontide Heat, and in Noontide Heat the Floor threshes out the parched Grain. Plow naked,

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re. To float the Fields, in *Virgil's* Stile, is *inducere rivos*, as Verse 106. in Opposition to which *deducere humorem* signifies to drain, Verse 113.

272. *Fluvio salubri*. *Columella* observes, upon this Passage, that it was unlawful to wash the Sheep on Holy-days for the sake of the Wool: But that it was allowed to wash them, for the Cure of their Diseases. Hence *Virgil* mentions the wholesome River, to shew

that he meant it by way of Medicine.

284. *Septima post decimam*. The seventh next to the tenth: Or, as others, the seventeenth.

295. *Dulcis musti*. The Use of this boiled Must is to put into some Sorts of Wine, to make them keep. *Columella* recommends the sweetest Wine for this Purpose; so that *dulcis* in this Passage is no idle Epithet to *musti*.

Tu nudus ara, nudus sere :
hiems est ignava colono.

Agricolæ plerumque fru-
untur parto frigoribus hi-

emis lætique curant mu-
tua convivia inter se :

genialis hiems invitat ad
hæc, resolvitque curas e-

orum. Ceu cum jam pres-
sæ carinæ tetigere por-

tum, et læti nautæ impo-
suere coronas puppibus.

Sed tamen tum est tempus
stringere et quernas glan-

des, et baccas lauri, ole-
amque, cruentaque myr-

ta. Tunc est tempus eum
ponere pedicas gruibus, et

retia cervis, sequique au-
ritos lepores : tum figere

damas, torquentem stupea
verbera Balearis fundæ,

cum alta nix jacet, cum
flumina trudent glaciem.

Quid dicam tempestates et
sidera autumnî ? atque

quæ sint vigilanda viris,
ubi jam diesque est brevi-

or, et æstus est mollior ?
vel cum imbriferum ver-

ruit ; cum spicea messis
inhorruiet campis, et cum

lætentia frumenta tur-
gent in viridi stipula ?

Sæpe ego, cum agricola
induceret messorem flavis

arvis, et jam stringeret
hordea fragili culmo, vi-

di omnia prælia vento-
rum, quæ latè eruerent

gravidam segetem, ab i-
mis radicibus, expulsam

sublime : ita, nigro tur-
bine, hiems ferret levem-

que culmum, volantesque
stipulas. Sæpe etiam im-

mensum agmen aquarum
venit cælo, et nubes, col-

lectæ ex alto mari, glomerant sædam tempestatem atris imbris : arduus æther ruit,

Nudus ara, sere nudus : hiems ignava colono.

Frigoribus parto agricolæ plerumque fruuntur, 300

Mutuaque inter se læti convivia curant :

Invitat genialis hiems, curasque resolvit.

Ceu pressæ cum jam portum tetigere carinæ,

Puppibus et læti nautæ imposuere coronas.

Sed tamen et quernas glandes tunc stringere tem-
pus, 305

Et lauri baccas, oleamque, cruentaque myrta.

Tunc gruibus pedicas, et retia ponere cervis,

Auritosque sequi lepores : tum figere damas,

Stuppea torquentem Balearis verbera fundæ,

Cum nix alta jacet, glaciem cum flumina trudent.

Quid tempestates autumnî, et sidera dicam? 311

Atque ubi jam breviorque dies, et mollior æstas,

Quæ vigilanda viris? vel cum ruit imbriferum
ver ;

Spicea jam campis cum messis inhorruiet, et cum

Frumenta in viridi stipulâ lætentia turgent ; 315

Sæpe ego, cum flavis messorem induceret arvis

Agricola, et fragili jam stringeret hordea culmo,

Omnia ventorum concurrere prælia vidi ;

Quæ gravidam latè segetem ab radicibus imis

Sublime expulsam eruerent : ita turbine nigro 320

Ferret hiems culmumque levem stipulasque volan-
tes.

Sæpe etiam immensum cælo venit agmen aquarum,

Et sædam glomerant tempestatem imbris atris

Collectæ ex alto nubes : ruit arduus æther,

Et

NOTES.

303. *Pressæ*. Weather-beaten. Others render it laden. But the former Sense figures more aptly the Toils of the Farmer ; and agrees better to the Words *ceu pressæ carinæ cum jam*, &c. the *cum jam* denotes that the Ships had been in Distress.

307. *Pedicas*. Springs for catching Birds or beasts by the Legs.

317. *Stringeret*. Was binding up. *Servius* renders it *secaret*, and quotes Verse 305.

Et quernas glandes tum stringere tempus.

But surely *stringere* there signifies to gather & strip off with the Hand.

322. *Sæpe etiam—cælo venit*. The common Way of explaining this Line, in a great Measure, destroys the whole Beauty of the Passage, takes away the Solemnity of the Description, and renders it somewhat preposterous. It turns that lofty Expression, *ruit arduus æther*, into a Tautology, and breaks

naked, and sow naked: Winter is an inactive Time for the Hind. In the Colds of *Winter* the Farmers mostly enjoy the Fruit of their Labour, and rejoicing with one another provide mutual Entertainments: The genial Winter invites them, and relaxes their Cares. As Weather-beaten Ships, when now they have reached the Port, and the joyous Mariners have planted Garlands on the Sterns. But yet then is the Time both to strip the Mast of Oak, and the Bay-berries, the Olive, and the bloody Myrtle-berries. Then to set Springes for Cranes, and Nets for Stags, and to pursue the long-eared Hares: And, whirling the hempen Thongs of the Balearian Sling, to pierce the Does, when the Snow lies deep, when the Rivers shove the Ice along.

Why should I speak of the Storms and Constellations of Autumn? And what *Accidents* must be guarded against by the Swains when now the Day is shorter, and the Summer more soft and mild? Or when the showery Spring pours down *its Stores*; what time the spiky Harvest bristles in the Fields, and when the milky Corn swells on the green Stalk? Oft have I seen, when the Farmer had just brought the Reaper into the yellow Fields, and was now binding up the Barley with the brittle Straw, oft have I seen all the Fierceness of the Winds combine, which far and wide tore up the full loaded Corn from the lowest Roots, and tossed it up on high: Just so with blackening Whirlwind a wintery Storm would drive light Straw and flying Stubble. Often also an immense Band of Vapours gather on the Sky, and Clouds collected from the Deep brew thick a deformed Storm of black Showers:

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into the Description before the Reader is prepared for it.

To see the Passage in its just Light, we are to consider that the Poet is here describing one of those Storms that are fraught with Thunder, Hail, Lightning, Rain, and which come gradually on by sensible Approaches. First the Clouds or Vapours come marching up together in Bands, *agmen aquarum*, till they have overcast the whole Face of the Sky;

Sape etiam immensum cœlo venit agmen aquarum.

Then, by gathering themselves in thicker Wreathes, they encrease the Darkness, and brew the Storm more deep and threatening:

Et sædam glomerant tempestatem imbris atris,

Collectæ ex alto nubes,

After this solemn Apparatus, the Storm bursts, the Clouds discharge such a Deluge of Rain as if the whole Sky were dissolved, and poured down at once, *ruit arduus æther*.

Venit cœlo therefore is here of the same Import with *venit in cœlum*, or *convenit in cœlo*, agreeable to *Virgil's* Stile in many other Places. Thus *Æn.* I. 293. *Hunc tu accipies cœlo* for *accipies in cœlum*. *Æn.* V. 451. *Et clamor cœlo*, for *ad cœlum*, or *per cœlum*. See also *Æn.* VI. 191. VIII. 591. IX. 664. XII. 283.

324. *Ex alto*. Servius explains it *ab Aquilone*, from the North; because the North-pole is elevated with respect to us: But this seems forced. *Alto* is often put elsewhere for the Sea, and seems to be so here.

N 2

332. *Alba*.

et ingenti pluviâ diluit
læta satq; laboresque bo-
um : fossæ implentur, et
cava flumina crescunt cum
sonitu, æquorque fervet
spirantibus fretis. Pater
Jupiter ipse molitur ful-
mina coruscâ dextrâ, in
mediâ nocte nimborum ;
quo motu maxima terra
tremat : feræ fugere, et
humilis pavor stravit
mortalia corda per gen-
tes. Ille dejicit aut mon-
tem Atho, aut Rhodope-
n, aut alta Ceraunia
flagranti telo : Austri et
densissimus imber ingemi-
nant ; nunc nemora, nunc
litora plangunt ingenti
vento. Metuens hoc, ob-
serva menses et sidera cæ-
li ; quo loco frigida stel-
la Saturni receptet sese ;
in quos orbes cœli Cyllen-
ius ignis erret. In pri-
mis venerare Deos ; at-
que refer annua sacra
magnæ Cereri, operatus
in lætis herbis, sub casum
extremæ hiemis jam sereno
vere. Tunc agni sunt
pingues, et tunc vina
sunt mollissima : tunc som-
ni sunt dulces, umbræque
sunt densæ in montibus.
Cuncta agrestis pubes tibi
adoret Cererem. Cui tu
dilue favos lacte, et miti
Baccho : terque felix bo-
stia eat circum novas fru-
ges : quam hostiam om-
nis chorus, et ovantes so-
cii comitentur ; et vocent
Cererem clamore in tecta :
neque quisquam supponat
falce maturis aristis, an-
te quam, redimitus quoad
sua tempora torta quercu,
det incompósitos motus, et
dicat carmina Cereri. At-

que ut possimus discere hæc certis signis, æstusque, pluviasque et ventos agentes frigora : pater Ju-
piter ipse statuit, quid menstrua Luna moneret ; quo signa Austri caderent ; quid agricolæ videntes
sepe tenerent armenta propius stabulis.

Et pluvia ingenti fata læta boumque labores 325
Diluit : implentur fossæ, et cava flumina crescunt
Cum sonitu, fervetque fretis spirantibus æquor.
Ipse Pater, mediâ nimborum in nocte, coruscâ
Fulmina molitur dextrâ : quo maxima motu
Terra tremit : fugere feræ, et mortalia corda 330
Per gentes humilis stravit pavor. Ille flagranti
Aut Atho, aut Rhodopen, aut alta Ceraunia telo
Dejicit : ingeminant Austri, et densissimus imber ;
Nunc nemora ingenti vento, nunc litora plangunt.

Hoc metuens, cœli menses et sidera ferva ; 335
Frigida Saturni sese quò stella receptet ;
Quos ignis cœli Cyllenius erret in orbes.
In primis venerare Deos ; atque annua magnæ
Sacra refer Cereri, lætis operatus in herbis,
Extremæ sub casum hiemis, jam vere sereno. 340
Tunc agni pingues, et tunc mollissima vina :
Tunc somni dulces, densæque in montibus umbræ.
Cuncta tibi Cererem pubes agrestis adoret.
Cui tu lacte favos, et miti dilue Baccho :
Terque novas circum felix eat hostia fruges : 345
Omnis quam chorus, et socii comitentur ovantes ;
Et Cererem clamore vocent in tecta : neque ante
Falcem maturis quisquam supponat aristis,
Quàm Cereri, tortâ redimitus tempora quercu,
Det motus incompósitos, et carmina dicat. 350

Atque hæc ut certis possimus discere signis,
Æstusque, pluviasque, et agentes frigora ventos,
Ipse Pater statuit, quid menstrua Luna moneret ;
Quo signo caderent Austri, quid sæpe videntes
Agricolæ, propius stabulis armenta tenerent. 355

Continuò

NOTES.

332. Atho. Athos is a Mountain in Macedonia that overlooks the Ægean Sea. Rhodope is a Mountain in Thrace, a Part of Mount Hemus, which extends itself as far as Scythia, taking different Names according to the different Places it passes through,

332. Ceraunia. The Ceraunian Mountains again are in Epirus ; they were formerly so called from νεραυνος, Thunder, because their Height exposed them much to Thunder. They are now called Monti del la Chimera.

342. Tunc somni dulces. Both dulces somni and

The lofty Sky pours down, and with Torrents of Rain sweeps away the joyful Corns, and Labours of the Oxen: The Ditches are filled, and the deep Rivers swell with roaring Noise, and in the steaming frothy Friths the Sea boils and rages. Father *Jove* himself, amidst a Night of Clouds, lances the flashy Thunders with his Right-hand: With the Violence of which Earth trembles to its utmost Extent: The Beasts are fled, and through the Nations humble Fear hath sunk the Hearts of Men. He with his flaming Bolt strikes down or Athos, or Rhodope, or the high Ceraunia: The Southwinds redouble, and the Shower is more and more condensed; now the Woods, now the Shores in howling Notes resound with the tempestuous Wind.

In fear of this, observe the Months and Constellations of the Heavens; which Way the cold Star of Saturn shapes his Course, towards which of the heavenly Orbs Mercury's fiery Planet wanders. Above all pay Veneration to the Gods; and renew to great Ceres the sacred annual Rites, offering up thy Sacrifice upon the joyous Turf, at the expiring of the last Days of Winter, when now the Spring comes on serene. Then the Lambs are fat, and then the Wines most mellow: Then Slumbers on the Hills are sweet, and thick the Shades. In thy Behalf let all the rural Youths adore Ceres. In honour of whom mix thou the Honey-comb with Milk and gentle Wine, and thrice let the auspicious Victim go round the recent Grain: Which let the whole Chorus of the Village and thy Associates accompany in jovial Mood; and with Acclamation invite Ceres into their Dwellings: Nor let any one put the Sickle to the ripe Corn, till, in honour of Ceres, having his Temples bound with wreathed Oak, he perform the rustic artless Dance, and sing Hymns.

And that we may learn these Things by certain Signs, both Heats and Rains, and Cold-bringing Winds, Father *Jove* himself has appointed what the monthly Moon should betoken; with what Signs *concomitant* the Southwinds should fall; from what common Observations the Husbandman should learn to keep his Herds nearer their Stalls.

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and *densæ umbræ* I think are to be construed with *in montibus*; for the Meaning is plainly, that Slumbers then are sweet on the Hills under Trees, which then begin to be covered with thick Shade: Not as if Sleep were sweeter

then than at other Seasons, as one would imagine Dr. *Trapp* and other Interpreters understood it.

354. *Caderent*. Seems here to have the Signi-

Continuò, ventis surgentibus, aut freta ponti agitata incipiunt tumescere, et aridus fragor incipit audiri altis montibus: aut litora resonantia longè misceri, et murmur nemorum increbrescere. Jam tum unda malè temperat sibi à curvis carinis, cum celeres mergi revolant ex medio æquore, feruntque clamorem ad litora, cumque marinæ fulicæ ludunt in sicco; ardeaque deserit notas paludes, atque volat supra altam nubem. Sæpe etiam, vento impendente, videbis stellas labi præcipites cœlo; longosque tractus flammæ albescentes à tergo per umbram noctis: sæpe levem paleam et caducas frondes volitare: aut plumas nantes in summâ aquâ colludere. At cum fulminat de parte trucidis Boreæ, et cum domus Eurique Zephyrique tonat, omnia rura natant plenis fossis, atque omnis navita legit humida vela ponto. Imber nunquam obfuit imprudentibus. Aut aëriæ grues fugere illum imbrem surgentem imis vallibus: aut bucula, suspiciens cœlum, captavit auras patulis naribus: aut arguta hirundo circumvolitavit lacus: et ranæ cecinere veterem querelam in limo. Et sæpius formica, terrens angustum iter, extulit ova tectis penetralibus, et ingens cœlestis arcus bibit: et exercitus corvorum, decedens è pastu magno agmine, increpuit densis alis. Jam videas varias volucres pelagi, et eas quæ rimantur circum Asia prata in dulcibus stagnis Caystri, certatim infundere largos rores; nunc objectare caput fretis, nunc currere in undas,

Continuò ventis surgentibus, aut freta ponti Incipiunt agitata tumescere, et aridus altis Montibus audiri fragor: aut resonantia longè Litora misceri, et nemorum increbrescere murmur. Jam sibi tum à curvis malè temperat unda carinis, Cum medio celeres revolant ex æquore mergi, Clamoremque ferunt ad litora; cumque marinæ In sicco ludunt fulicæ; notasque paludes Deserit, atque altam supra volat ardea nubem. Sæpe etiam stellas, vento impendente, videbis 365 Præcipites cœlo labi; noctisque per umbram Flammæ longos à tergo albescere tractus: Sæpe levem paleam, et frondes volitare caducas: Aut summâ nantes in aquâ colludere plumas. 369

At Boreæ de parte trucidis cum fulminat, et cum Eurique Zephyrique tonat domus, omnia plenis Rura natant fossis, atque omnis navita ponto Humida vela legit. Nunquam imprudentibus imber Obfuit: aut illum surgentem vallibus imis Aëriæ fugere grues: aut bucula cœlum 375 Suspiciens, patulis captavit naribus auras: Aut arguta lacus circumvolitavit hirundo: Et veterem in limo ranæ cecinere querelam. Sæpius et tectis penetralibus extulit ova Angustum formica terrens iter: et bibit ingens 380 Arcus: et è pastu decedens agmine magno Corvorum increpuit densis exercitus alis. Jam varias pelagi volucres, et quæ Asia circum Dulcibus in stagnis rimantur prata Caystri, Certatim largos humeris infundere rores; 385 Nunc caput objectare fretis, nunc currere in undas, Et

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Signification of incumbent; in which Sense Varro says, *adversi venti ceciderunt.*

357. *Aridus fragor.* Such a Sound as is made by dry Trees when they break.

374. *Aut illum surgentem vallibus imis, &c.* Some construe the Words thus; *grues fugere ex imis vallibus.* Others take the Meaning to be, that the Shower rises out of the Vallies. The

Strait, when the Winds are rising, the Friths of the Sea with Tossings begin to swell, and a dry crashing Noise to be heard in the high Mountains : Or the far sounding Shores *begin* to be disturbed, and the Murmurs of the Grove to rise louder and louder. Now hardly the Billows refrain from the crooked Ships, when the Cormorants fly swiftly back to Land from the midst of the Sea, and send their Screams to the Shore ; and when the Sea-coots sport on the Beach ; and the Heron forsakes the well known Fens, and soars above the lofty Cloud. Often too, when Wind is approaching, you shall see the Stars shoot precipitant from the Sky ; and behind them long Trails of Flame whiten athwart the Shades of Night : Often the light Chaff and fallen Leaves flutter about : Or Feathers swimming on the Surface of the Water frisk together.

But when it lightens from the Quarter of surly Boreas, and when the House of Eurus and of Zephyrus thunders, all the Fields are floated with full Ditches, and every Mariner on the Sea furls his humid Sails. Showers never hurt any unforewarned : Either the airy Cranes have shunned it in the deep Vallies as it rose : Or the Heifer, looking up to Heaven, hath snuffed the Air with wide Nostrils : Or the chattering Swallow hath fluttered about the Lakes : And the Frogs croaked their old Complaint in the Mud. And often the Ant, wearing a narrow Path, hath conveyed her Eggs from her secret Cell : The spacious Bow hath drunk deep : And an Army of Ravens, on their Return from feeding, have beat the Air, and made a Noise, with Wings close crouded. Now you may observe the various Sea-fowls, and those that rummage for their Food about the Asian Meads, in Cayster's pleasant Lakes keenly lave the copious Dews upon their Shoulders ; now on the Banks offer their Heads to the working Tides, now run into the Streams,

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The Author of the Essay on the Georgics interprets it, that the Cranes avoid the coming Storm, by retreating to the low Vallies. This Interpretation is agreeable to Aristotle in his History of Animals, where, treating of the Foresight of Cranes, he says, They fly on high, that they may see far off, and if they perceive Clouds and Storms, they descend, and rest on the Ground ; *εαν ιδωσι νεφν, και*

χειμερια, καταπτασαι πονηραζουσιν.

378. *Veterem cecinere querelam.* Either alluding to the known Fable of the Frogs in *Æsop* ; or to that fabulous Tradition of the Transformation of the Lycians into Frogs. For which see *Ovid. Met. VI. 374.*

380. *Bibit ingens arcus.* According to a vulgar Notion, that the Rainbow drunk up the Vapours, to feed the Clouds for Rain.

387. *Incaffum.*

et gestire studio lavandi incassum. Tum improba cornix vocat pluviam plenâ voce, et sola spatatur secum in siccâ arenâ. Nec quidem puellæ, carpentes nocturna pensa, nescivere hiemem; cum viderent oleum scintillare ardente testâ, et putres fungos concreescere. Nec minus, ex imbri, poteris prospicere, et certis signis cognoscere soles et aperta cœla serena. Nam tum neque acies videtur esse obtusa stellis, nec Luna surgere obnoxia radiis solis fratris: nec tenuia vellera lanæ ferri per cœlum. Alcyones, dilectæ Thetidi, non pandunt pennas ad tepidum solem in litore: immundi sues non meminere jactare solutos manipulos palearum ore. At nebulae magis petunt ima loca, recumbuntque campo: et noctua observans occasum solis de summo culmine nequicquam exercet seros cantus. Nisus apparet sublimis in liquido aëre, et Scylla dat pœnas pro purpureo capillo. Quacumque illa fugiens secat æthera pennis, Ecce inimicus, atrox, magno stridore per auras Insequitur Nisus: quâ se fert Nisus ad auras, Illa levem fugiens raptim secat æthera pennis. Tum liquidas corvi pressio ter gutture voces 410 Aut quater ingeminant: et sæpe cubilibus altis, Nescio quâ præter solitum dulcedine læti,

et gestire studio lavandi incassum. Tum improba cornix vocat pluviam plenâ voce, et sola spatatur secum in siccâ arenâ. Nec quidem puellæ, carpentes nocturna pensa, nescivere hiemem; cum viderent oleum scintillare ardente testâ, et putres fungos concreescere. Nec minus, ex imbri, poteris prospicere, et certis signis cognoscere soles et aperta cœla serena. Nam tum neque acies videtur esse obtusa stellis, nec Luna surgere obnoxia radiis solis fratris: nec tenuia vellera lanæ ferri per cœlum. Alcyones, dilectæ Thetidi, non pandunt pennas ad tepidum solem in litore: immundi sues non meminere jactare solutos manipulos palearum ore. At nebulae magis petunt ima loca, recumbuntque campo: et noctua observans occasum solis de summo culmine nequicquam exercet seros cantus. Nisus apparet sublimis in liquido aëre, et Scylla dat pœnas pro purpureo capillo. Quacumque illa fugiens secat æthera pennis, Ecce inimicus, atrox, magno stridore per auras Insequitur eam per auras magno stridore: quâ Nisus fert se ad auras, illa fugiens raptim secat levem æthera pennis. Tum corvi ingeminant liquidas voces ter aut quater pressio

Et studio incassum videas gestire lavandi.
Tum cornix plenâ pluviam vocat improba voce,
Et sola in siccâ secum spatatur arenâ.
Nec nocturna quidem carpentes pensa puellæ 390
Nescivere hiemem; testâ cum ardente viderent
Scintillare oleum, et putres concreescere fungos.
Nec minus ex imbri Soles, et aperta serena
Prospicere, et certis poteris cognoscere signis.
Nam neque tum stellis acies obtusa videtur; 395
Nec fratris radiis obnoxia surgere Luna:
Tenuia nec lanæ per cœlum vellera ferri.
Non tepidum ad Solem pennas in litore pandunt
Dilectæ Thetidi Alcyones: non ore solutos
Immundi meminere sues jactare manipulos. 400
At nebulae magis ima petunt, campoque recumbunt:

Solis et occasum servans de culmine summo
Nequicquam seros exercet noctua cantus.
Apparet liquido sublimis in aëre Nisus,
Et pro purpureo pœnas dat Scylla capillo. 405
Quacumque illa levem fugiens secat æthera pennis,
Ecce inimicus, atrox, magno stridore per auras
Insequitur Nisus: quâ se fert Nisus ad auras,
Illa levem fugiens raptim secat æthera pennis.
Tum liquidas corvi pressio ter gutture voces 410
Aut quater ingeminant: et sæpe cubilibus altis,
Nescio quâ præter solitum dulcedine læti,

Inter

guttur: et sæpe altis cubilibus, læti nescio quâ dulcedine præter solitum morem,

NOTES.

387. *Incassum*. Either, as *Servius* has it, because their Feathers keep their Bodies from being wet: *Quia plumarum compositio aquam minime ad corpus admittit*; or, as others, their Bustle is idle, and to no Purpose, since without so much Pains they will soon be effectually washed by the coming Rain.

393. *Ex imbri*. Some read *soles eximbres*, clear Sun-shine, without Rain.

396. *Nec fratris radiis obnoxia*. She rises bright, as if she shone with a Light unborrowed and independent on her Brother's Beams.

Those who are curious to see a critical Explication of the Word *obnoxius*, may consult *Aulus Gellius* in his *Noc. Att.* L. VII. 17.

397. *Tenuia lanæ vellera*. Signifies thin, fleecy Clouds, as *Pliny* explains it, Lib. XVIII.

35. *Si nubes ut vellera lanæ spargentur* — aquam in triduum præfagiant.

399. *Dilectæ Thetidi Alcyones*. *Ceyx*, the King of *Trachinia*, having perished by Shipwreck in the *Ægean Sea*, his Queen *Halcyone*, seeing his dead Body floating near the Shore, flung herself upon it in the Transports of

Streams, and sportive joy with Eagerness to wash *their Plumes* in vain. Then the inauspicious Crow with full Throat invites the Rain, and solitary stalks by herself on the dry Sand. Nor were even the Maids, carding their Tasks of *Wool* by Night, ignorant of the *approaching Storm*; when they saw the Oil sputter in the heated Potsherd-lamp, and fowl fungous Clots grow thick *around the Wick*.

Nor *with less Ease* may you foresee, and by sure Signs discern Sunshine succeeding Rain, and open serene Skies. For neither are the Stars then seen with blunted Edge, nor the Moon to rise *obscure*, as indebted to her Brother's Beams: Nor thin fleecy Clouds to be carried through the Sky. Nor do Thetis's beloved Halcyons expand their Wings upon the Shore to the warm Sun: The impure Swine are not heedful to toss about with their Snouts loosened Bundles of *Straw*. But the Mists sink down to the lower Grounds, and rest upon the Plain: And the Owl, observant of the setting Sun from the high House-top, practises her Evening Songs in vain. Nisus, transformed *into a Hawk*, in the clear Sky appears aloft, and Scylla, *in form of the Lark*, is punished for *having cut her Father's purple Lock*. Wherever she flying cuts the light Air with her Wings, so hostile, implacable Nisus, with loud Screams pursues her through the Sky: Where Nisus mounts into the Sky, she swiftly flying cuts the light Air with her Wings. Then the Ravens with compressed Throat thrice or four times repeat their Notes clear and *shrill*: And often in their towering Nests, affected with I know not what unusual Joy, they caw and make a Bustle together

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of her Passion, and *Thetis*, in Compassion to the unhappy Lovers, transformed them into the Birds called Halcyons or Kingsfishers. For them the Sea is said to be smoothed seven or eleven Days about the Winter Solstice, that they may the more conveniently hatch their Young. Hence those are called Halcyon-days.

403. *Nequicquam exercet*. Among the various Glosses which Interpreters have put on these Words, the true and most obvious Meaning seems to be this: That whereas the Hooting of the Owl is commonly a Prognostic of bad Weather, yet when these Signs of fair Weather here mentioned occur, she hoots and sings in vain, her dreary Prognostic is not to be minded, or if any regard it as a Sign of bad Weather, they will find themselves disap-

pointed. Thus Verse 459, after having said that the Clearness of the Sun's Orb at rising and setting betokens fair Weather, he adds, *frustra terrebere nimbis*; Mists and blackening Clouds, which at other Times are Forerunners of Rain, are then not to be regarded, it is then in vain to be alarmed by them.

To those who dislike this Interpretation *Servius* proposes another, taking *nequicquam* for *non*; but it is a Question if ever the Word has that Signification either in *Virgil* or any other good Author.

403. *Seros*. The Owl is the only Bird that never sings but by Night; for as to the Nightingale, it is well known that she sings also by Day, only her Music is not then so much regarded amidst the Chorus of other Birds.

strepitant inter se foliis : imbribus actis, juvat eos revivere parvam progeniem, dulcesque nidos. Equidem haud credo, quia ingenium sit datum illis divinitus, aut major prudentia rerum fato : verum, ubi tempestas, et mobilis humor cœli mutare vias ; et Jupiter humidus Austris densat ea, quæ modò erant rara, et relaxat ea, quæ erant densa ; species animorum vertuntur, et eorum pectora concipiunt nunc alios, nunc alios motus, dum ventus agebat nubila. Hinc est ille concentus avium in agris, et hinc pecudes sunt lætæ, et corvi ovantes gutture. Si verò respicies ad rapidum Solem, Lunasque sequentes eum ordine ; crastina hora nunquam fallit te, neque capere infidiis serenæ noctis. Cum primùm Luna colligit revertentes ignes, si comprehenderit nigrum aëra obscuro cornu ; maximus imber parabitur agricolis pelagoque. At, si suffuderit virgineum ruborem ore, erit ventus : aurea Phœbe semper rubet vento. Sin erit pura in quarto ortu (namque is est certissimus auctor) nec ibit obtusis cornibus per cœlum ; et totus ille dies, et qui nascentur ab illo, ad exactum mensem, carebunt pluvia ventisque : nautæ servati solvent vota in litore Glauco, et Panopææ, et Inoo Melicertæ. Sol quoque, et exoriens, et cum condet se in undas, dabit signa. Certissima signa sequuntur solem, et quæ refert manè, et quæ refert astris surgentibus. Ubi ille variaverit nascentem ortum maculis,

Inter se foliis strepitant : juvat, imbribus actis
Progeniem parvam dulcesque revivere nidos.
Haud equidem credo, quia sit divinitus illis 415
Ingenium, aut rerum fato prudentia major :
Verùm, ubi tempestas, et cœli mobilis humor
Mutavere vias ; et Jupiter humidus Austris
Densat, erant quæ rara modò, et quæ densa relaxat ;

Vertuntur species animorum, et pectora motus
Nunc alios ; alios, dùm nubila ventus agebat, 421
Concipiunt. Hinc ille avium concentus in agris,
Et lætæ pecudes, et ovantes gutture corvi.

Si verò Solem ad rapidum Lunasque sequentes
Ordine respicies ; nunquam te crastina fallit 425
Hora, neque infidiis noctis capiere serenæ.

Luna revertentes cum primùm colligit ignes,
Si nigrum obscuro comprehenderit aëra cornu ;
Maximus agricolis pelagoque parabitur imber.

At, si virgineum suffuderit ore ruborem, 430
Ventus erit : vento semper rubet aurea Phœbe.

Sin ortu in quarto (namque is certissimus auctor)
Pura, nec obtusis per cœlum cornibus ibit ;

Totus et ille dies, et qui nascentur ab illo,
Exactum ad mensem, pluviam ventisque carebunt :
Votaque servati solvent in litore nautæ 436

Glauco, et Panopææ, et Inoo Melicertæ.

Sol quoque, et exoriens, et cum se condet in undas,

Signa dabit. Solem certissima signa sequuntur,
Et quæ manè refert, et quæ surgentibus astris. 440
Ille ubi nascentem maculis variaverit ortum

Conditus

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416. Rerum fato prudentia major. A superior Knowledge of Things by Fate. Some construe the Words thus: Prudentia rerum

major fato, a Knowledge of Nature superior to Fate, i. e. as I take it, a greater Knowledge than may be accounted for from Destiny and

ther among the Leaves: The Rains now past, they are fond to revisit their little Offspring, and beloved Nests. Not indeed, I am persuaded, as if they had a Spirit of Discernment from the Gods, or superior Knowledge of Things by Fate: But when the Temperature of the Air and fluctuating Vapours have changed their Courses; and Jove, veiled in Showers, by his Southwinds condenses those Things which just before were rare, and rarifies what Things were dense; the Images of their Minds are altered, and their Breasts receive now Motions of one Sort; now of another, while the Wind rolled the Clouds. Hence that Consort of Birds in the Fields, and *hence* the Cattle frisking for Joy, and the Ravens exulting in hoarse Notes.

But if you give Attention to the rapid Sun, and the Moons in Order following; the Hour of ensuing Morn shall never cheat you, nor shall you be deceived by the treacherous Aspect of a Night *fair and serene*. When first the Moon collects the returning Rays, if with Horns obscure she inclose dusky Air; a vast Storm of Rain is preparing for the Swains and Mariners. But, if she shall spread a Virgin Blush over her Face, Wind will ensue: Golden Phoebe still reddens with Wind. But if at her fourth Rising (for that is the most unerring Monitor) she walks along the Sky pure and bright, nor with blunted Horns; both that whole Day, and all those that shall come after it, till the Month be finished, shall be free from Rain and Winds: And the Mariners, preserved *from Shipwreck*, shall pay their Vows upon the Shore to Glaucus, Panoepa, and Melicerta, Ino's Son.

The Sun too, both rising, and when he sets in the Waves, will give Signs. The surest Signs attend the Sun, both those which he brings in the Morning, and those when the Stars arise. When he shall chequer his new-born Face with Spots, hid in a Cloud,
and

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and the established Laws of Matter and Motion. Others, *major prudentia in fato rerum, a superior Insight into Fate.*

418. *Jupiter.* Jupiter, no doubt, often signifies the Air; but the Dignity of the poetical Style lies in these and the like figurative Expressions, and therefore ought not to be lost in a Translation.

427. *Luna revertentes.* These Signs, taken from the Moon, were proverbial:

Pallida luna pluit; rubicunda flat, alba serenat.

434. *Nascentur.* The Roman and Lombard Manuscript, according to Pierius, read *nascentur.*

conditus in nubem, refu-
geritque medio orbe; im-
bres sint suspecti tibi :
namque Notus sinister ar-
boribusque, satisque, pe-
corique urget ab alto ma-
ri. Aut ubi sub lucem
diversi radii rumpent sese
inter densa nubila; aut
ubi Aurora, linquens cro-
ceum cubile Tithori, sur-
get pallida; heu, tum
pampinus malè defendet
mites uvas; tum multa
horrida grando salit cre-
pitans in tectis. Profu-
erit magis meminisse hoc
etiam, cum jam sol decedat
Olympo emenso: nam
sæpe videmus varios co-
lores errare in vultu ip-
sius. Cæruleus color de-
nuntiat pluviam, igneus
denuntiat Euros. Sin ma-
culæ incipient immisceri
rutilo igni; tunc videbis
omnia fervere pariter
vento nimisque. Non
quisquam moneat me ire
per altum mare illâ no-
cte, neque convellere fu-
nem à terrâ. At si orbis
solis erit lucidus, cum re-
feretque diem, condetque
eum relatum; frustra
terrebere nimbis, et cer-
ves silvas moveri claro
Aquilone. Denique, quid
serus Vesper vebat, unde
ventus agat serenas nu-
bes, et quid humidus Au-
ster cogitet, sol dabit sig-
na tibi. Quis audeat di-
cere solem esse falsum?
ille etiam sæpe monet cæ-
cos tumultus instare, frau-
demque et operta bella tu-
mescere. Ille etiam est
miseratus Romam Cæsare
extincto, cum texit niti-
dum caput obscurâ ferru-
gine; impiaque secula ti-
muerunt æternam noctem.

Quamquam illo tempore,

tellus quoque, et æquora ponti, obscœnique canes, importunæque volucres dabant signa. Quoties
vidimus Ætnam, undantem fornacibus ruptis, effervere in agros Cyclopum,

Conditus in nubem, medioque refugerit orbe;
Suspecti tibi sint imbres: namque urget ab alto
Arboribusque satisque Notus, pecorique sinister.
Aut ubi sub lucem densa inter nubila sese 445
Diversi rumpent radii; aut ubi pallida surget
Tithoni croceum linquens Aurora cubile;
Heu, malè tum mites defendet pampinus uvas;
Tam multa in tectis crepitans salit horrida grando.
Hoc etiam, emenso cum jam decedet Olympo, 450
Profuerit meminisse magis: nam sæpe videmus
Ipsius in vultu varios errare colores.

Cæruleus pluviam denuntiat: igneus Euros.
Sin maculæ incipient rutilo immiscerier igni;
Omnia tunc pariter vento nimisque videbis 455
Fervere. Non illâ quisquam me nocte per altum
Ire, neque à terrâ moneat convellere funem.
At si, cum referetque diem, condetque relatum,
Lucidus orbis erit; frustra terreberè nimbis,
Et claro silvas cernes Aquilone moveri. 460

Denique, quid Vesper serus vebat, unde serenas
Ventus agat nubes, quid cogitet humidus Auster,
Sol tibi signa dabit. Solem quis dicere falsum
Audeat? ille etiam cæcos instare tumultus
Sæpe monet, fraudemque et operta tumescere
bella. 465

Ille etiam extincto miseratus Cæsare Romam,
Cum caput obscurâ nitidum ferrugine texit,
Impiaque æternam timuerunt secula noctem.
Tempore quamquam illo tellus quoque et æquora
ponti,

Obscœnique canes, importunæque volucres 470
Signa dabant. Quoties Cyclopum effervere in agros
Vidimus undantem ruptis fornacibus Ætnam,

Flam-

NOTES.

444. *Diversi rumpent.* The Roman Ma-
nuscript has *rumpunt*; Servius and others after

him read *erumpent*.

458. *Cum referetque*, &c. Literally, *When*
be

and coyly shun the Sight with Half his Orb, you may then suspect Showers: For the Southwind, pernicious to Trees, and Corn, and Flocks, hastens from the Sea. Or when at the Dawn, the Rays shall break and scatter themselves diversely among thick Clouds; or when Aurora, leaving the Saffron-bed of Tithonus, rises pale; ah, the Vine-leaf will then but ill defend the mild ripening Grapes; so thick the horrid Hail bounds rattling on the Roofs. This too it will be more advantageous to remember, when, having measured the Heavens, he is just setting: For often we see various Colours wander over his Face. The Azure threatens Rain: The Fiery, Storms of Wind. But if the Spots begin to be blended with bright Fire; then you shall see all embroiled together with Wind and Drifts of Rain. Let none advise me that Night to launch into the Deep, nor to tear my Cable from the Land. But if, both when he ushers in, and when he shuts up the revolving Day, his Orb is clear and lucid; in vain shall you be alarmed by the Clouds, but you shall see the Woods waved by the fair Northwind.

In fine, the Sun will give thee Signs of what *Weather* late Vesper brings, from what Quarter the Wind will roll the Clouds serene and fair, what humid Auster meditates. Who dares to call the Sun a Deceiver? He even forewarns often that dark Insurrections are at hand, and that Treachery and secret Wars are swelling to a Head. He also sympathized with Rome on Cæsar's Death, when he covered his bright Head with a dark ensanguined Hue, and the impious Age feared eternal Night. Tho' at that time the Earth too, and Ocean's watery Plains, Dogs in hideous Howlings, and Birds, by importunate unseasonable Screams, gave ominous Signs. How often have we seen Mount Ætna from its burst Furnaces boil over in Waves on the Lands of the Cyclops, and shoot
up

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As shall both bring back the Day, and shut it up when brought back.

467. Ferrugine. This Word signifies here a dark red, somewhat resembling that of Blood.

470. Obscenique canes. i. e. Dogs of bad

Omen, howling abominably. Every Thing vile, obscene, or impure, was by the Ancients reckoned inauspicious; hence the Word signifies direful or unlucky.

482. Fluvi-

volvereque globos flammarum, liquefactaque saxa? Germania audit sonitum armorum toto cœlo: et Alpes tremuerunt insolitis motibus. Ingens vox quoque est exaudita vulgò per silentes lucos, et simulacra, pallentia miris modis, sunt visa sub obscurum noctis; pecudesque sunt locutæ, infandùm! amnes sistunt, terræque debiscunt; et mœstum ebur illacrymat templis, æraque sudant. Eridanus, rex fluviorum, proluit silvas, contorquens eas insano vortice, tulitque armenta cum stabulis per omnes campos. Nec eodem tempore aut minaces fibræ cessavere apparere tristibus extis, aut cruor cessavit manare puteis; et urbes resonare aliè per noctem, lupis ululantibus. Non plura fulgura alias ceciderunt sereno cœlo; nec diri cometæ toties arsere. Ergo Philippi videre Romanas acies concurrere iterum inter sese paribus telis: nec fuit indignum Superis, Emathiam et latos campos Hæmi pinguescere bis nostro sanguine. Scilicet et tempus veniet, cum, illis finibus, agricola, molitus terram in curvo aratro, inveniet pila exesa scabra rubigine:

Flammarumque globos, liquefactaque volvere saxa?

Armorum sonitum toto Germania cœlo
Audit: insolitis tremuerunt motibus Alpes. 475
Vox quoque per lucos vulgò exaudita silentes
Ingens, et simulacra modis pallentia miris
Visa sub obscurum noctis; pecudesque locutæ,
Infandùm! sistunt amnes, terræque dehiscunt;
Et mœstum illacrymat templis ebur, æraque sudant. 580

Proluit insano contorquens vortice silvas
Fluviorum rex Eridanus; camposque per omnes
Cum stabulis armenta tulit. Nec tempore eodem
Tristibus aut extis fibræ apparere minaces,
Aut puteis manare cruor cessavit; et aliè 485
Per noctem resonare, lupis ululantibus, urbes.
Non aliàs cœlo ceciderunt plura sereno
Fulgura; nec diri toties arsere cometæ.
Ergo inter sese paribus concurrere telis
Romanas acies iterum videre Philippi: 490
Nec fuit indignum Superis, bis sanguine nostro
Emathiam, et latos Hæmi pinguescere campos.
Scilicet et tempus veniet, cum finibus illis
Agricola, incurvo terram molitus aratro,
Exesa inveniet scabrâ rubigine pila: 595

Aut

NOTES.

482. *Fluviorum rex Eridanus.* The Poet here, on purpose to express the Rapidity of this River, begins the Verse with two short Syllables. The *Eridanus*, or *Po*, rises from the Foot of Mount *Vesulus*, and passing thro' the *Cisalpine Gaul*, falls into the *Adriatic Sea*. *Virgil* calls it the King of Rivers, because it is the largest and most famous of all the Rivers in *Italy*.

490. *Romanas acies iterum videre Philippi.* It is generally agreed that *Virgil* here means those two Battles which are so famous in History; the one between *Cæsar* and *Pompey*, and the other between *Brutus* and *Cassius* on the one Side, and *Augustus* and *M. Antony*

on the other. But it is certain, from History, that the Scenes of these two Battles were widely distant from each other; for the former was fought on the Plains of *Pharsalus* in *Thessaly*, the other at *Philippi* in *Thrace*, which two Places are above two hundred Miles Distance the one from the other. It can hardly be conceived what Confusion there is among Interpreters in their Attempts to unravel this great Difficulty. *Servius*, *Stephanus* in his *Tthesaurus*, *Petavius*, *Dr. Heylin*, *Torrentius*, *Desprez*, *Mr. Dacier*, *Father Sandon*, but especially the two celebrated Writers of the Roman History, *Catrou* and *Rouille*; all these, and Numbers of others, will needs have

up into the Air Globes of Flame, and molten Rocks? Germany heard a clashing of Arms over all the Sky: The Alps trembled with uncommon Earthquakes. A mighty Voice too was commonly heard through the silent Groves, and Spectres, hideously pale, were seen under Cloud of Night: And the very Cattle (O horrid!) spoke. Rivers stopt their Courses, Earth yawned wide: The mourning Ivory weeps in the Temples, and the brazen Statues sweat. Eridanus, Supreme of Rivers, overflowed, whirling in his furious Eddies whole Woods along, and bore away the Herds with their Stalls over all the Plains. Nor at the same time did either the Fibres fail to appear threatening in the baleful Entrails, or Streams of Blood to flow from the Wells; and Cities to resound aloud with Wolves howling by Night. Never did Lightning fall in greater Quantities from a serene Sky: Nor did direful Comets so often blaze. For this Philippi twice hath seen the Roman Armies in intestine War engage: Nor seemed it unbecoming to the Gods, that Emathia, and the extensive Plains of Hæmus, should twice be fattened with our Blood. Nay, and the Time shall come, when in those Regions the Husbandman, labouring the Ground with the crooked Plough, shall find Javelins half consumed with corrosive Rust: Or
with

N O T E S.

have it that both these Battles were fought on the same Spot. But this Opinion is quite inconsistent with the plainest Testimony of the most authentic Historians, tends to subvert the Credibility of all History whatsoever, and lays a Foundation for universal Scepticism.

If the Reader would see a satisfactory Solution of this Difficulty, he may consult a Pamphlet lately published in the way of Letters by Mr. Holdsworth, intitled *Pharsalia and Philippi*. The Sum of that Gentleman's Opinion is this: "That Virgil means by his two Battles of *Philippi*, not two Battles fought on the same individual Spot, but at two distant Places of the same Name, the former at *Philippi* (alias *Thebæ Phthiæ*) near *Pharsalus* in *Thessaly*; the latter at *Philippi*, near the Confines of *Thrace*. And tho' the Historians (all except *Lucius Florus*) for Distinction's sake, call the latter Battle only by the Name of *Philippi*; yet, as there was a *Philippi* likewise near *Pharsalia*, in Sight of which the former was fought, the Poets, for certain

Reasons (which, says he, I shall consider hereafter) call both by the same Name."

As to the Reasons that he says determined Virgil to call both Battles by the same Name, the chief of them, I think, is this: "That, in Compliment to *Augustus*, he might impress the superstitious Romans with a Belief, that the Vengeance of the Gods against the Murderers of *Cæsar* was denounced by Numbers of Prodiges and Omens; and in so remarkable a Manner, that there appeared in it a particular Stroke of Providence, according to the Heathen Superstition, that the second Battle, which proved fatal to the Romans, should be fought in the same Province with the first, and near a second *Philippi*."

492. *Emathiam—Hæmi*. The same ingenious Gentleman proves that the ancient *Macedonia* or *Emathia*, according to the Language of the Poets, extended as far as the River *Nessus* in *Thrace* to the East, and to the South comprehended all *Thessaly*, and consequently took in the *Pharsalian Philippi*; so
that

aut pulsabit inanes galeas
 gravibus rastris, mirabi-
 turque grandia ossa effos-
 sis sepulcris. Patrii Di,
 Indigetes, et Romule, ma-
 terque Vesta, quæ servas
 Tuscum Tiberim et Ro-
 mana palatia; saltem ne
 prohibete hunc juvenem
 succurrere everso seculo.
 Jam pridem luimus per-
 juria Laomedontæ Tro-
 jæ nostro sanguine. Jam
 pridem, ô Cæsar, regia
 cæli invidet te nobis, at-
 que queritur te curare
 triumphos hominum. Quip-
 pe ubi fas atque nefas est
 verum, tot bella sunt
 per orbem; tam multæ
 facies scelerum: non ul-
 lus dignus bonos habetur
 aratro, arva squalent co-
 lonis abductis ad militi-
 am, et curvæ falces con-
 flantur in rigidum enssem.
 Hinc Euphrates movet
 bellum, illinc Germania
 movet bellum: vicinæ
 urbes ferunt arma inter
 se legibus fœderis ruptis:
 impius Mars sævit toto
 orbe. Ut cum quadrigæ
 effudere sese carceribus,
 addunt se in spatia: et
 auriga, frustra tendens
 retinacula, fertur equis,
 neque currus audit babe-
 nas.

Aut gravibus rastris galeas pulsabit inanes,
 Grandiaque effosis mirabitur ossa sepulcris.

Dî patrii, Indigetes, et Romule, Vestaque
 mater,

Quæ Tuscum Tiberim, et Romana palatia servas;
 Hunc saltem everso juvenem succurrere seculo 500
 Ne prohibete. Satis jam pridem sanguine nostro
 Laomedontæ luimus perjuria Trojæ.

Jam pridem nobis cæli te regia, Cæsar,
 Invidet, atque hominum queritur curare trium-
 phos.

Quippe ubi fas verum atque nefas; tot bella per
 orbem; 505.

Tam multæ scelerum facies: non ullus aratro
 Dignus honos: squalent abductis arva colonis,
 Et curvæ rigidum falces conflantur in enssem.

Hinc movet Euphrates, illinc Germania bellum:
 Vicinæ ruptis inter se legibus urbes 510

Arma ferunt: sævit toto Mars impius orbe.

Ut cum carceribus sese effudere quadrigæ,
 Addunt se in spatia, et frustra retinacula tendens
 Fertur equis auriga, neque audit currus habenas.

P. VIR-

NOTES.

that both Battles, here referred to, were re-
 ally fought in Emathia, as Virgil here says.
 Again he shews that both Philippi's were near
 Mount Hæmus, which, tho' commonly rec-
 loked only a Mountain of Thrace, was really
 a Chain of Mountains like the Alps and A-
 pennines; the Head or highest Part thereof
 was in Thrace, but all the other Mountains,

viz. Rhodope, Pangæus, &c. quite round to
 Pindus and Ossa, branch out from the same
 Head. Virgil himself seems to take the
 Mount in this extensive View, when he cries
 out, Geor. II. 488.

O qui me gelidis in vallibus Hæmi
 Sissat, et ingenti ramorum protegat umbra?

with his cumbrous Harrows shall clash on empty Helmets, and having dug up Graves admire at the huge Bones.

Ye guardian Deities of my Country, ye Indigetes, and *thou*, O Romulus, and Mother Vesta, who presideſt over the Tuſcan Ti-ber, and the Palaces of Rome; forbid it not at leaſt that this young Prince repair the Ruins of the Age. Long ſince have we with our Blood attoned for the Perjuries of Laomedon's Troy. Long ſince, O Cæſar, the Courts of Heaven envy us *the Poſſeſſion* of thee, and complain that thou art concerned about the Triumphs of Mortals. Since among them the Diſtinctions of Right and Wrong are perverted; ſo many Wars, ſo many Species of Crimes prevail throughout the World: The Plough has none of thoſe Honours that are its Due: The Fields lie waſte, their Owners forced to *bear Arms*, and the crooked Scythes are forged into rigid Swords. Here Euphrates, there Germany raiſes War: Neighbouring Cities; having broke their mutual Leagues, take Arms *againſt each other*: Pitileſs Mars rages over all the World. As when the four-horſed Chariots have ſtarted from the Gaol, they fly out ſwifter and ſwifter to the Race, and the Charioteer, ſtretching in vain the Bridle, is hurried away by the Steeds, nor is the Chariot heedful of the Reins.

THE

NOTES.

As all the other Places mentioned in this Paſſage, were in *Theſſaly* or *Achaia*, 'tis reaſonable to ſuppoſe, that by the Valleys of *Hæmus* he means the ſame Country too. But let that be as it will, there are ſeveral Paſſages in *Lucan* which evidently ſhew that *Hæmus* reached to the *Theſſalian Philippi*. Thus at the latter End of the firſt Book he prophe-

cies that the Battle of *Pharſalia* (which he too calls by the Name of *Philippi*) was to be fought under the Rock of *Hæmus*, Verſe 681.

Latoſque Hæmi ſub rupe Philippos.

See alſo L. VII. 174, 449, 576.

511. *Impius*. Here ſignifies *cruel*, *unnatural*, that has no *pietas*, no Tenderneſs, no natural Affection.

P. VIRGILII MARONIS
GEORGICA.

LIBER II.

ORDO.

*Hactenus cecini cultus ar-
vorum, et sidera cœli ;
nunc canam te, Bacche,
necnon silvestria virgul-
ta tecum, et prolem tardè
crescentis olivæ. Adsis
huc, ô pater Lenæ: om-
nia hîc sunt plena tuis
muneribus : ager floret
tibi gravidus pampineo
autumno : vindemia spu-
mat plenis labris : Veni
huc, ô pater Lenæ ; et
mecum tinge nudata crura
novo musto, cothurnis di-
reptis. Principio est va-
ria natura creandis ar-
boribus : namque aliæ ve-
niunt ipsæ suâ sponte,
nullis hominum cogentibus
eas ; tenentque campos
latè et curva flumina : ut
molle siler, lentæque ge-
nistæ, populus, et canen-
tia salicæ glaucâ fronde.
Autem pars surgunt de
posito semine : ut altæ
Castaneæ, Æsculusque
maxima nemorum, quæ
frondet Jovi, atque quer-
cus habitæ oracula à Gra-
iis. Densissima silva pul-
lulat aliis ab radice : ut cerasis, ulmisque : etiam parva Parnassia laurus*

HACTENUS arborum cultus, et sidera
cœli ;
Nunc te, Bacche, canam, necnon sil-
vestria tecum

Virgulta, et prolem tardè crescentis olivæ.

Huc, pater ô Lenæ: tuis hîc omnia plena

Muneribus: tibi pampineo gravidus autumnus 5

Floret ager: spumat plenis vindemia labris:

Huc, pater ô Lenæ, veni; nudataque musto

Tinge novo mecum direptis crura cothurnis.

Principio arboribus varia est natura creandis:

Namque aliæ, nullis hominum cogentibus, ipsæ 10

Sponte suâ veniunt; camposque, et flumina latè

Curva tenent: ut molle siler, lentæque genistæ,

Populus, et glaucâ canentia fronde salicæ.

Pars autem posito surgunt de semine: ut altæ 14

Castaneæ, nemorumque Jovi quæ maxima frondet

Æsculus, atque habitæ Graiis oracula quercus.

Pullulat ab radice aliis densissima silva:

Ut cerasis, ulmisque: etiam Parnassia laurus

Parva

NOTES.

The Subject of the following Book is Plant-
ing. In handling of which Argument, the
Poet shews all the different Methods of raising
Trees; describes their Variety, and gives
Rules for the Management of each in parti-

cular. He then points out the Soils in which
the several Plants thrive best: And thence
takes Occasion to run out into the Praises of
Italy. After which he gives some Directions
for discovering the Nature of every Soil, pre-
scribes

T H E
G E O R G I C S
O F
V I R G I L.

B O O K II.

THUS far of the Culture of Fields, and of the Constellations of the Heavens; now, Bacchus, will I sing of thee, and with thee of woodland Trees, and of the slow-growing Olive's Offspring. Hither, O Father Lenæus (here all is full of thy Bounties: For thee the Field laden with the viny Harvest flourishes: *For thee* the Vintage foams in the full Vatts:) Hither, O Father Lenæus, come; and, having thy Buskins stript off, stain thy naked Legs with me in new Wine.

First, Nature is various in producing Trees: For some, without any cogent Means applied by Men, come freely of their own Accord, and widely overspread the Plains and winding Rivers: As the soft Osier, and limber Broom, the Poplar, and the whitening Willows, with Sea-green Leaves. But some arise from deposited Seed: As the lofty Chesnuts, and the Æsculus, most majestic of the Groves, which, in honour of Jove, shoots forth its Leaves, and the Oaks reputed oracular by the Greeks. To others a most luxuriant Wood of *Suckers* springs from the Roots: As the Cherries, and the Elms: Thus too the little Bay of Parnassus raises itself

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scribes Rules for dressing of Vines, Olives, &c. and concludes the Georgic with a Panegyric on a Country Life.

2. *Silvestria virgulta*. Forest-trees, chiefly those that were used in propping the Vine, as the Poplar, Elm, Osier, Ashes, &c.

4. *Lenæe*. A Name of *Bacchus* of Greek Derivation, from *ληνος*, *torcular*, a *Wine-press*.

8. *Direptis coturnis*. The *Coturnus* or

Buskin was a Part of *Bacchus's* Dress. *Tac. L. II. In celebrando vindemiæ simulacra, Silius Bacchum referens bedera vinētus erat, et coturnos gerebat.*

8. *Tinge*. Alludes to the Custom of treading out the Grapes with their Feet.

16. *Æsculus*. A kind of Oak, which some take to be what we call the Bay-oak. This Tree was consecrated to *Jupiter*.

P 2

19. *Sæ*

subjicit se sub ingenti
umbrâ matris. Natura
primùm dedit hos modos :
his modis omne genus sil-
varum fruticumque, sa-
cerorumque nemorum viret.

Sunt alii modi, quos u-
sus ipse repperit sibi ali-
quâ viâ. Hic homo, ab-
scindens plantas de tenero
corpore matrum, deposuit
eas sulcis : hic obruit ar-
vo stirpes, quadrifidas-
que sudes, et vallos acu-
to robore : aliæ arbores
silvarum exspectant pres-
sos arcus propaginis, et
viva plantaria defodi in
suâ terrâ. Aliæ egent ra-
dicis nil : putatorque baud
dubitat mandare summum
cacumen, referens illud
terræ. Quin et, mira-
bile dictu, radix oleagi-
na, caudicibus sectis, tru-
ditur è ficco ligno. Et
sæpe videmus ramos alte-
rius arboris vertere im-
punè in ramos alterius,
pyrumque mutatam ferre
mala insita sibi, et lapi-
dosa corna rubescere pru-
nis. Quare agite, ô a-
gricolæ, discite proprios
cultus generatim, molli-
teque feros fructus colen-
do eos : neu segnes ter-
ræ jaceant : juvat conse-
rere Ismara Baccho, at-
que vestire magnum Ta-
burnum oleâ. Tuque ades, decurreque inceptum laborem unâ mecum, ô decus, ô meritò maxima
pars nostræ famæ, Mæcenas, volansque da vela patenti pelago.

Parva sub ingenti matris se subjicit umbrâ. 19
Hos natura modos primùm dedit : his genus omne
Silvarum, fruticumque viret, nemorumque sacro-
rum.

Sunt alii, quos ipse viâ sibi repperit usus.
Hic plantas tenero abscindens de corpore matrum,
Deposuit sulcis : hic stirpes obruit arvo,
Quadrifidasque sudes, et acuto robore vallos : 25
Silvarumque aliæ pressos propaginis arcus
Exspectant, et viva suâ plantaria terrâ.

Nil radices egent aliæ : summumque putator
Haud dubitat terræ referens mandare cacumen.
Quin et caudicibus sectis, mirabile dictu, 30
Truditur è ficco radix oleagina ligno.

Et sæpe alterius ramos impunè videmus
Vertere in alterius, mutatamque insita mala
Ferre pyrum, et prunis lapidosa rubescere corna.

Quare agite, ô proprios generatim discite cultus,
Agricolæ, fructusque feros mollite colendo : 36
Neu segnes jaceant terræ : juvat Ismara Baccho
Conferere, atque oleâ magnum vestire Taburnum.

Tuque ades, inceptumque unâ decurre laborem,
O decus, ô famæ meritò pars maxima nostræ, 40
Mæcenas ; pelagoque volans da vela patenti.

Non

N O T E S.

19. *Se subjicit.* i. e. *Sursum jacit, shoots up.* See Ecl. X. 74.

22. *Viâ.* Arte, as Cic. de Cl. Or. XLVI. *Antea neminem solitum viâ nec arte, sed accurate tamen, et de scripto plerosque dicere.*

23. *Hic plantas, &c.* This refers to the Propagation of Trees by Suckers.

25. *Quadrifidasque sudes.* This is the Method of Propagation, by fixing the large Branches like Stakes in the Earth.

25. *Acuto robore.* Trunco exacuto et in mucronem fastigiato, as Pliny has it. The *quadrifidas sudes* is when the Bottom is slit across both Ways ; the *acuto robore* is when it is cut into a Point, which is called the *Colt's Foot.* Essay on the Georgics.

26. *Silvarum.* Trees very luxuriant, and

abounding with Shoots that look like a little Wood.

26. *Pressos propaginis arcus exspectant.* This describes the Method of raising Trees by Layers, i. e. by bending down a Branch from the Mother-tree, and planting it in the Ground, till it take Root firm enough to nourish itself ; which, according to Columella, is in the third Year : Then it may be separated from the Mother.

27. *Exspectant.* i. e. By their Luxuriance and bending down to the Earth they seem to expect Propagation, and to desire, as it were, that their Shoots may be set in the Ground.

27. *Viva.* i. e. Not separated from their Mother-tree.

29. *Referens mandare.* This is the Method

self under its Mother's diffusive Shade. Nature at first ordained these Means for the Production of Trees: By these every Species blooms, of Woods, and Shrubs, and sacred Groves. Others there are, which Experience has found out for itself by Art. One cutting off the Suckers from the tender Body of their Mother, set them in the Furrows: Another buries the Stocks in the Ground, and Stakes, *whose Bottom is split in four*, and Poles with the Wood sharpened to a Point: Some Trees *luxuriant* expect the bent down Arches of a Layer, and living Nurseries in their own *native* Soil. Others have no need of any Root: And the Planter makes no Scruple to commit to Earth the topmost Shoots, giving them back to her Care. Nay (what is wondrous to relate) even after her Trunk is cut in Pieces, the Olive-tree shoots forth Roots from the dry Wood. Often we see the Boughs of one Tree transformed with no Disadvantage, into those of another, and a Pear-tree *thus* changed bear ingrafted Apples, and stony Cornelian Cherries glow upon Plumb-tree Stocks.

Wherefore come on, O Husbandmen, learn the Culture proper to each Kind, and soften the wild Fruits by Cultivation: Nor let *even poor and* infertile Grounds lie neglected: It is worth while to plant *even rugged Mountains such as* Ismarus with Vines, and clothe vast Taburnus with Olives.

And thou, my Glory, to whom I justly owe the greatest Portion of my Fame, be present, O Mæcenas, pursue with me this Task begun, and flying set sail on this Sea now opening wide.

I choose

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thod of Propagation, which is called by *Cuttings*. *Referens* signifies giving them back to the Earth, whence they came.

30. *Caudex*. Is properly the Body of the Tree separate from the Root, as *truncus* is the Body separate from the Head.

37. *Neu segnes jaceant terræ*. Dr. Trapp renders it, *Let not your Land lie idle*. And in like Manner all the other Interpreters I have seen. But the Construction seems rather to be, *neu segnes terræ jaceant*, nor let Land however naturally infertile lie neglected; which both preserves the Connection with what goes before, and shews the Propriety of adding *juvat Ismara Baccho conferere*, &c. Mountains by Nature rugged, and whose Soil is *segnis*, infertile, and backward to produce, yet by Culture will turn to good Account: Thus *Isma-*

rus bears excellent Vines, and *Taburnus* is famous for the Production of Olives.

37. *Ismara*. Ismarus, a Mountain in the maritime Parts of *Thrace*.

38. *Taburnum*. Taburnus, a Mountain in *Campania*, between *Capua* and *Nola*, fertile in Olives. Its modern Name is *Taburo*.

39. *Decurre*. This is the same Allusion with that in Verse 41. *Pelagoque volans da vela patenti*; *decurro* being applied to prosperous sailing, when the Ship runs with a gliding Motion along the Waves; as *Æn. V. 212*.

Prona petit maria, et pelago decurrit aperto.

41. *Pelagoque volans*, &c. And flying set sail into the open Sea, *i. e.* accompany and conduct me through this immense Work, which now opens itself to my View like an expanded Ocean.

50. *Mutata*.

Ego non opto amplecti
cuncta meis versibus : non,
si sint mihi centum lin-
guæ, centumque ora, et
ferrea vox : ades, et le-
ge oram primi litoris.
Terræ sunt in nostris ma-
nibus : non tenebo te hic
fictio carmine, atque per
ambages et longa exorsa.
Arbores, quæ tollunt se
in oras luminis suâ spon-
te, surgunt infecunda qui-
dem, sed læta et fortia :
quippe natura subest solo.
Tamen si quis inserat
hæc quoque, aut mandet
hæc mutata subactis scro-
bibus, exuerint silvestrem
animum : frequentique cul-
tu, haud tarda sequen-
tur, in quasunque artes
voces illa. Nec non et
illa quæ exit sterilis ab
imis stirpibus, faciet hoc,
si sit digesta per vacuos
agros : nunc altæ fron-
des, et rami matris opa-
cant eam, adimuntque
fetus illi crescenti, urunt-
que eam ferentem fru-
ctus. Jam arbor, quæ
sustulit se jactis semini-
bus, venit tarda, factu-
ra umbram feris nepoti-
bus : pomaque degenerant,
oblita priores succos : et
uva fert turpes racemos
prædam avibus. Scilicet
labor est impendendus om-
nibus, et omnes sunt co-
gendæ in sulcum, ac do-
mandæ multâ mercede. O-
leæ provenientes è trun-
cis, vites è propagine me-
lius respondent, et myrtus
Paphiæ de solido robore.
Eduræ coryli nascuntur
plantis, et ingens fraxi-
nus, populusque umbro-
sa arbor Herculeæ coronæ,
glandesque Chaonii patris
Jovis : etiam ardua pal-
ma nascitur, et abies visura marinos casus. Verò horrida arbutus inseritur ex fetu nucis, et steri-
les platani gessere valentes malos. Fagus incanuit flore castaneæ, ornusque albo flore pyri : sues-
que fregere glandem sub ulmis.

Non ego cuncta meis amplecti versibus opto :

Non, mihi si linguæ centum sint, oraque centum,
Ferreæ vox : ades, et primi lege litoris oram.

In manibus terræ : non hic te carmine ficto, 45
Atque per ambages, et longa exorsa tenebo.

Sponte suâ quæ se tollunt in luminis oras,
Infecunda quidem, sed læta et fortia surgunt :
Quippe solo natura subest. Tamen hæc quoque
si quis

Inserat, aut scrobibus mandet mutata subactis, 50
Exuerint silvestrem animum : cultuque frequenti,
In quasunque voces artes, haud tarda sequentur.

Nec non et sterilis quæ stirpibus exit ab imis,
Hoc faciet, vacuos si sit digesta per agros :

Nunc altæ frondes, et rami matris opacant, 55
Crescentique adimunt fetus, uruntque ferentem.

Jam, quæ seminibus jactis se sustulit arbor,
Tarda venit, feris factura nepotibus umbram :

Pomaque degenerant succos oblita priores :

Et turpes avibus prædam fert uva racemos. 60

Scilicet omnibus est labor impendendus, et omnes
Cogendæ in sulcum, ac multâ mercede domandæ.

Sed truncis oleæ melius, propagine vites

Respondent, solido Paphiæ de robore myrtus.

Plantis eduræ coryli nascuntur, et ingens 65

Fraxinus, Herculeæque arbor umbrosa coronæ,

Chaonique patris glandes : etiam ardua palma

Nascitur, et casus abies visura marinos.

Inseritur verò ex fetu nucis arbutus horrida :

Et steriles platani malos gessere valentes. 70

Castaneæ fagus, ornusque incanuit albo

Flore pyri : glandemque sues fregere sub ulmis.

Nec

NOTES.

50. Mutata. i. e. Mutata loco, trans-
planted.

56. Uruntque ferentem. Pinch or starve it
in bearing, by intercepting the Sun and Air.

59. Pomaque. Poma here, and in many
other Places, signifies all Sorts of Fruits. See
Verse 82. and *Plin. L. XVII. 10.*

63. Truncis.

I choofe not to comprize all in my Verfe: Not tho' I had an hundred Tongues, an hundred Mouths, and an Iron Voice: Be preſent, and coaſt along the neareſt Shore. The Land is *ſtill* in View: I will not here detain thee with fictitious Song, nor with Circumlocution and tedious Preamble.

Thoſe which ſpring up ſpontaneouſly into the Regions of Light, are unfruitful indeed, but they riſe vigorous and ſtrong: For in the Soil lies hid ſome natural Quality *peculiarly ſuited to them*. Yet if any one ingraft even theſe, or depoſite them tranſplanted in Trenches well prepared, they will put off their ſavage Nature, and by frequent Culture will not be ſlow to follow whatever Arts and *Methods of Improvement* you call them to. And the *Suckers* alſo, which ſprout up barren from the low Roots, will do the ſame, if they be diſtributed through Fields where they have Room to *ſtrike their Roots*: Now in their natural State the high Shoots and Branches of the Mother overſhadow them, and hinder them from bearing Fruit as they grow up, or pinch and ſtarve them when they bear. The Tree again that is raiſed from Seed thrown *into the Ground*, grows up ſlowly, ſo as to form a Shade for late Poſterity: And its Fruits degenerate, forgetting their former Juices: *Thus* even the Vine bears ſorry Cluſters, a Prey for Birds. For Labour muſt be beſtowed on all, and all muſt be reduced into the Trench, and tamed, and made prolific with vaſt Pains. But Olives answer our *Wishes* better when propagated by Truncheons, Vines by Layers, the Myrtles of the Paphian Goddess by *Setts* from the ſolid Wood. From Suckers the hard Hazels grow, the huge Aſh, and the ſhady Poplar-tree that furniſhed Hercules his Crown, and the Oaks of the Chaonian Father *Jove*: *Thus* alſo the lofty Palm is propagated, and the Fir-tree, doomed to viſit the Dangers of the Main.

But the rugged Arbute is ingrafted on the Offspring of the Walnut, and barren Planes have born ſtout Apple-trees. Cheſnut-trees have born Beeches, and the Mountain-aſh hath whitened with the ſnowy Bloſſoms of the Pear: And Swine have crunched Acorns under

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63. *Truncis*. Truncheons, called by *Columella* and *Cato*, *Talææ*: They are the thick Branches ſawn in Pieces.

67. *Chaonique patris glandes*. Glandes,

Accorns, are here put for the Oaks that bear them. *Chaonii patris* is *Jupiter* worſhipped at *Dodona* in *Chaonia*, or *Epirus*, to whom the Oak was ſacred.

86. *Orchites*.

Nec est simplex modus inferere atque imponere oculos. Nam quæ gemmæ trudent se de medio cortice, et rumpunt tenues tunicas, angustus sinus fit in nodo ipso: includunt germen decifum ex alienâ arbore hac, docentque illud inolescere udo libro. Aut rursus enodes trunci refecantur, et via finditur altè in solidum lignum cuneis: deinde feraces plantæ immittuntur. Nec est tempus longum, et ingens arbor exiit ad cælum felicibus ramis, miraturque novas frondes et poma non sua. Præterea baud est unum genus, nec fortibus ulmis, nec salici, lotoque, nec Idæis cyparissis: nec pingues olivæ nascuntur in unam faciem, Orchites, et radii, et pausia amarâ baccâ; pomaque, et silvæ regis Alcinoi: nec est idem surculus Crustumii, Syriisque pyris, gravibusque volemis. Eadem vindemia non pendet nostris arboribus, quam vindemiam insula Lesbos carpit de Methymnæo palmitē. Sunt Thasiæ vites, sunt et albæ Mærotides; hæ Mereotides sunt habiles pinguibus terris, illæ Thasiæ sunt habiles levioribus terris. Et Psythia vitis est utilior vino passô faciendo, tenuisque lageos vitis tentatura pedes olim, vincturaque linguam: sunt purpureæ, præciæque vites: et, quo carmine dicam te, ô Rhætica vitis? nec idè contende cum Falernis cellis. Sunt etiam Ammineæ vites, ex quibus sunt firmissima vina: quibus et Tmolus, et Phanæus ipse rex montium vitiferorum affurgit:

Nec modus inferere, atque oculos imponere simplex:
Nam quæ se medio trudent de cortice gemmæ,
Et tenues rumpunt tunicas; angustus in ipso 75
Fit nodo sinus: huic alienâ ex arbore germen
Includunt, udoque docent inolescere libro.
Aut rursus enodes trunci refecantur, et altè
Finditur in solidum cuneis via: deinde feraces
Plantæ immittuntur: nec longum tempus, et ingens
Exiit ad cælum ramis felicibus arbor,
Miraturque novas frondes, et non sua poma.

Præterea genus haud unum nec fortibus ulmis,
Nec salici, lotoque, nec Idæis cyparissis:
Nec pingues unam in faciem nascuntur olivæ, 85
Orchites, et radii, et amarâ pausia baccâ;
Pomaque, et Alcinoi silvæ: nec surculus idem
Crustumii, Syriisque pyris, gravibusque volemis.
Non eadem arboribus pendet vindemia nostris,
Quam Methymnæo carpit de palmitē Lesbos. 90
Sunt Thasiæ vites, sunt et Mariotides albæ;
Pinguibus hæ terris habiles, levioribus illæ:
Et Passô Psythia utilior, tenuisque lageos,
Tentatura pedes olim, vincturaque linguam:
Purpureæ, præciæque: et, quo te carmine dicam, 95
Rhætica? nec cellis idè contende Falernis.
Sunt etiam Ammineæ vites, firmissima vina:
Tmolus et affurgit quibus, et rex ipse Phanæus:

Argitisque

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86. *Orchites.* This is the Reading of *Servius*, which appears to be right, because it is spelt in that Manner by the Prose Writers of Agriculture. Thus *Pliny*: *Genera earum tria dixit Virgilius, Orchites, et radios, et pausias.* The *Orchis* is a round Olive, so called from *ορχις*, a Testicle.

86. *Radii.* The *radius* is a long Olive, so called from its Similitude to a Weaver's Shuttle.

86. *Amarâ pausia baccâ.* The Poet mentions the bitter Berry of this sort of Olive,

because it is to be gathered before it is quite ripe; for then it has a bitter or austere Taste.

88. *Crustumii, Syriisque pyris, gravibusque volemis.* The *Crustumia*, so called from *Crustumium* in *Tuscany*, were reckoned the best sort of Pears. The *Syrian Pears*, called also *Tarentina*, are thought by some to be the *Bergamot*. The *Volemi*, so called from their Largeness; *quia volam manus impleant*, because they fill the Palm of the Hand. *Ruvæus* takes them for the *bon Cbrétien*; others for the *Libralia* or *Pounders*.

90. *Methym-*

under Elms. Nor is the Method of ingrafting and that of inoculating one and the same. For *inoculating is thus*, where the Buds thrust themselves forth from the Middle of the Bark, and burst the slender Coats, a small Notch is made in the very Knot: Hither they inclose an Eye from another Tree, and teach it to unite with the moist Rind. Or again, *in ingrafting* the knotless Stocks are cut, and a Passage is cleft deep into the solid *Wood* with Wedges: Then fertile Clons are inserted: And in no long Time a huge Tree shoots up to Heaven with prosperous Boughs, and admires its new Leaves, and Fruits not its own.

Moreover, the Species is not single neither of strong Elms, nor of Willows, of the Lote-tree, nor of the Idæan Cypresses: Nor do the fat Olives grow in one Form, the *Orchites*, and the *Radii*, and the *Paussa* with bitter Berries: Nor Apples, and the Orchards of Alcinous: Nor are the Shoots the same of the Crustumian and Syrian Pears, and of the heavy Volemi. The same Vintage hangs not on our Trees, which Lesbos gathers from the Methymnæan Vine. There are the Thasian Vines, and there are the white Mareotides; these fit for a rich Soil, and those for a lighter one: And the Psythian more serviceable when dried, and the thin *light* Lageos, which will try the Feet at length, and bind the Tongue: The Purple, and the Rath-ripe: And in what Numbers shall I sing of thee, O Rhetian Grape? Nor therefore vie thou with the Falernian Cellars. There are also Amminean Vines, best bodied Wines: Which even Tmolus and Phanæ King of Mountains honours: And the smaller

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90. *Methymnæo palmitē*. So called from *Methymna*, a City of *Lesbos*, an Island in the *Ægean* Sea, famous for good Wine.

91. *Thasæa vites*. So called from *Thasus*, another Island in the same Sea.

91. *Mareotides albæ*. Most probably an *Egyptian* Wine, from *Mareotis*, a Lake near *Alexandria*. Which Opinion *Horace* seems to countenance; for he represents *Cleopatra* inebriated with it.

“*Mentemque lymphatam Mareotico
Redegit in veros timores
Cæsar.*”

Others understand this of a *Libyan* Wine, from *Mareotis*, a Part of *Africa*.

93. *Passo Psythia*, &c. *Passum* is a Wine made from Raisins, or dried Grapes. The *Psythia vitis* is probably so called from some

City in *Greece*; for *Columella* calls it *Græculam*.

93. *Lageos*. So called from *λαγως*, a *Hare*, on account of its Colour.

95. *Preciæ*. Quasi *præcoquæ*, says *Servius*, because they are first ripe.

96. *Falernis*. *Campanian* Wine, so called from *Falernus*, a Mountain in *Campania*.

96. *Rhetica*. So called from *Rhetia*, a Country bordering upon *Italy*. This Wine is praised by *Cato*, *Strabo*, and other Authors.

97. *Ammineæ*. 'Tis not certain what Wine is here meant.

98. *Tmolus*. A Mountain in *Lydia*, very famous for Wine.

98. *Rex Phanæus*. From *Phanæ*, the Name of a Mountain in *Chios*, whose Wines are abundantly celebrated.

Q

101. Dis

minorque Argitis : cui non ulla certaverit aut fluere tantum, aut durare per totidem annos. Ego non transferim te, ô Rhodia vitis, accepta mensis, et secundis Dis, et te, bumaste, tumidis racemis. Sed neque est numerus quam multæ species earum sint, nec quæ sint nomina : neque enim refert comprehendere eas numero : quem qui velit scire, idem velit discere quam multæ arenæ Libyci æquoris turbentur Zephyro : aut, ubi Euris violentior incidit navigiis, nosse, quot Ionii fluctus veniant ad litora. Nec verò omnes terræ possunt ferre omnia genera arborum. Salices nascuntur fluminibus, alnique crassis paludibus, steriles omni saxosis montibus, et litora sunt lætissima myrtetis : denique Bacchus amat apertos colles, taxi amant Aquilonem et frigora. Aspice et orbem domitum extremis cultoribus, Eoasque domos Arabum, pictosque Gelonos. Patriæ sunt divisæ arboribus. India sola fert nigrum eburnum, et thurea virga est Sabæis solis. Quid referam tibi balsamaque sudantia ex odorato ligno, et baccas semper frondentis acanthi ? quid referam nemora Æthiopum canentia molli lanâ ? utque Seres depectant tenuia vellera foliis ? aut quos lucos India propior Oceano, sinus extremi orbis gerit ? ubi baud ullæ sagittæ potuere vincere summum æra arboris jactu : et tamen illa gens quidem non est tarda pharetris sumtis. Media fert tristes succos tardumque saporem

Argitisque minor : cui non certaverit ulla,
Aut tantum fluere, aut totidem durare per annos.
Non ego te, mensis, et Dis accepta secundis, 101
Transferim, Rhodia, et tumidis, bumaste, racemis.
Sed neque quam multæ species, nec nomina quæ
sint,

Est numerus : neque enim numero comprehendere
refert :

Quem qui scire velit, Libyci velit æquoris idem 105
Discere, quam multæ Zephyro turbentur arenæ :
Aut, ubi navigiis violentior incidit Euris,
Nosse, quot Ionii veniant ad litora fluctus.

Nec verò terræ ferre omnes omnia possunt.
Fluminibus salices, crassique paludibus alni 110
Nascuntur : steriles saxosis montibus orni.
Litora myrtetis lætissima : denique apertos
Bacchus amat colles : Aquilonem et frigora taxi.

Aspice et extremis domitum cultoribus orbem,
Eoasque domos Arabum, pictosque Gelonos. 115
Divisæ arboribus patriæ. Sola India nigrum
Fert eburnum : solis est thurea virga Sabæis.
Quid tibi odorato referam sudantia ligno
Balsamaque, et baccas semper frondentis acanthi ?
Quid nemora Æthiopum molli canentia lana ? 120
Velleraque ut foliis depectant tenuia Seres ?
Aut quos Oceano propior gerit India lucos,
Extremi sinus orbis ? ubi æra vincere summum
Arboris haud ullæ jactu potuere sagittæ :
Et gens illa quidem sumtis non tarda pharetris. 125
Media fert tristes succos, tardumque saporem

Felicitis

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101. Dis et mensis accepta secundis. i. e. It was so excellent as to be fit for being used in Libations, which were made at the second Courses.

102. Bumaste. From the Greek *βυμαστος*, *Bumamma*, because its Clusters swelled out big, somewhat resembling a Cow's Udder.

115. Pictos Gelonos. The Geloni were a

People of *Scythia*, who painted their Faces.

116. Sola India—fert eburnum. Theophrastus was of the same Opinion, that Ebony was peculiar to *India* ; but other Authors tell us that the best Ebony is brought from *Ethiopia*.

119. Balsamaque. According to the best Accounts of modern Authors the true Country

smaller Argitis, which none can rival, either in yielding so much Juice, or in lasting so many Years. I must not pass thee over, Rhodian *Grape*, grateful to the Gods and second Courses, nor thee, *Bumastos*, with thy swollen Clusters. But we neither can recount how numerous the Species, nor what are their Names, nor imports it to comprize their Number: Which whoever would know, the same may seek to learn how numerous are the Sands of the Libyan Sea tossed by the Zephyr: Or to know how many Waves of the Ionian Sea come *rolling* to the Shores, when Eurus, more violent, falls upon the Ships.

But neither can all Soils bear all sorts of *Trees*. Willows grow along the Rivers, and Elders in miry Fens: The barren wild Ashes on rocky Mountains. The Shores rejoice most in Myrtle-groves: Bacchus in fine loves open Hills: The Yews the Northwind and the Colds.

Survey also *those Parts* of the Globe that are subdued and cultivated by Hinds most remote, both the eastern Habitations of the Arabians, and the painted Geloni. Countries are distinguished by their Trees. India alone bears black Ebony: The Frankincense-tree belongs to the Sabæans only. Why should I mention to thee Balms distilling from the fragrant Woods, and the Berries of the ever-green Acanthus? Why the Forests of the Ethiopians whitening with downy Wool? And how the Seres comb the fine *silky* Fleeces from the Leaves? Or the Groves which India, nearer the Ocean, produces, the utmost Skirts of the Globe? Where no Arrows by their Flight have been able to surmount the airy Summit of the Trees: And yet that Nation is not unskilful in Archery. Media bears the bitter Juices, and the permanent Relish of the happy Apple:

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try of the Balam-plant is *Arabia Felix*. The Balam flows out of the Branches by making Incisions in the Summer Months.

119. *Baccas semper frondentis acanthi*. There are two Sorts of the *Acanthus*; the one an *Egyptian* Tree, of which the Poet here speaks; and the other an Herb, to which he elsewhere refers. It is observed that the Flowers grow in little Balls which *Virgil* might poetically call Berries.

120. *Nemora Æthiopum molli canentia lana*. The Forests abounding with Cotton-trees.

121. *Velleraque ut foliis depectant tenuia Se-*

res? The Seres were a People of *India* who furnished the other Parts of the World with Silk. The Ancients were generally ignorant of the Manner in which it was spun by the Silk-worms, and imagined it was a sort of Down gathered from the Leaves of Trees.

126. *Media fert tristes succos*. The Fruit here mentioned is certainly the Citron; for *Dioscorides* says expressly, that the Fruit which the *Greeks* call *Medicum*, is in *Latin* called *Citrium*. Its Rind is bitter, and its Seeds covered with a bitter Skin; hence *tristes succos*. By its *tardum saporem* again is probably meant a Taste which dwells long upon the Palate.

felicitis mali : quo non ullum præsentius auxilium venit, ac agit atra venena membris, siquando sævæ novercæ infecere pocula, miscueruntque herbas, et non innoxia verba. Ipsa est ingens arbor, simillimaque lauro quoad faciem : et, si non jactaret alium odorem latè, erat laurus. Folia haud sunt labentia ullis ventis : ejus flos est apprima tenax : Medi sovent animas et olentia ora, et medicantur anhelis senibus illo flore. Sed neque silvæ Medorum, ditissima terra, nec pulcher Ganges, atque Hermus turbidus auro certent laudibus Italiæ : non Bactra, neque Indi, totaque Panchaia pinguis thuriferis arenis. Non tauri, spirantes ignem naribus, invertere hæc loca, dentibus immanis hydri satis ; nec seges virum horruit galeis densisque hastis : sed gravidæ fruges, et Massicus humor Bacchi implevere ea, oleæque lætaque armenta tenent ea. Hinc bellator equus, arduus, infert sese campo ; hinc albi greges, et taurus, maxima victima, sæpe perfusi tuo sacro flumine, ô Clitumne, duxere Romanos triumphos ad templa Deum. Hic est assiduum ver, atque æstas cum alienis mensibus.

Hic pecudes sunt bis anno gravidæ, et arbor bis utilis pomis. At rabidæ tigres, et sæva semina leonum absunt ; nec aconita fallunt miseros legentes : nec squameus anguis rapit immensos orbes per humum, neque

Felicitis mali : quo non præsentius ullum,
Pocula siquando sævæ infecere novercæ,
Miscueruntque herbas, et non innoxia verba,
Auxilium venit : ac membris agit atra venena. 130
Ipsa ingens arbor, faciemque simillima lauro :
Et, si non alium latè jactaret odorem,
Laurus erat. Folia haud ullis labentia ventis :
Flos apprima tenax. Animas et olentia Medi
Ora sovent illo, et senibus medicantur anhelis. 135
Sed neque Medorum silvæ, ditissima terra,
Nec pulcher Ganges, atque auro turbidus Hermus,
Laudibus Italiæ certent ; non Bactra, neque Indi,
Totaque thuriferis Panchaia pinguis arenis.
Hæc loca non tauri spirantes naribus ignem 140
Invertère, fatis immanis dentibus hydri ;
Nec galeis, densisque virum seges horruit hastis :
Sed gravidæ fruges, et Bacchi Massicus humor
Implevere, tenent oleæque, armenta que læta.
Hinc bellator equus campo sese arduus infert ; 145
Hinc albi, Clitumne, greges, et maxima taurus
Victima, sæpe tuo perfusi flumine sacro,
Romanos ad templa Deum duxere triumphos.
Hic ver assiduum, atque alienis mensibus æstas :
Bis gravidæ pecudes, bis pomis utilis arbor. 150
At rabidæ tigres absunt, et sæva leonum
Semina ; nec miseros fallunt aconita legentes :
Nec rapit immensos orbes per humum, neque tanto
Squameus

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127. *Felicitis mali.* The Citron is probably called *bappy* on account of its great Virtues.

137. *Auro turbidus Hermus.* Hermus is a River of *Lydia* ; it receives the *Pactolus*, famous for its golden Sands.

140. *Hæc loca.* Alluding to the Story of *Jason*, who went to *Colchis* for the golden Fleece ; where he conquered the Bulls which breathed forth Fire from their Nostrils, &c.

143. *Massicus humor.* Massicus is a Mount-
tain of *Campania*, celebrated for Wine.

146. *Albi Clitumne greges.* The Banks of the *Clitumnus*, a River of *Italy*, in *Umbria*, were famous for feeding white Flocks, which *Pliny* makes to have been the Effect of the Water. But whatever be in that, they were sought for Sacrifice, the white Colour being thought more acceptable to the Gods. For which

ple: Than which no Remedy comes more seasonable, and *more effectually* expels the black Venom from the Limbs, what time cruel Stepmothers have poisoned a Cup, and mingled Herbs, and not innoxious Spells. The Tree itself is stately, and in Form most like a Bay: And if it did not widely diffuse a different Scent, would be a Bay. Its Leaves fall not off by any Winds: Its Blossoms are exceedingly tenacious. With it the Medes correct their Breaths and unfavoury Mouths, and cure their asthmatic old Men.

But neither the Forests of Media, that richest Country, nor the beautiful Ganges, and Hermus, turbid with golden Sands, can match the Praises of Italy: Not Bactra, nor the Indians, and Panchaia, all enriched with Incense-bearing Soil. Bulls breathing Fire from their Nostrils never plowed these Regions, to be sown with a hideous Dragon's Teeth; nor did *ever* a Crop of Men shoot dreadful up with Helmets and crouded Spears: But teeming Corn, and Bacchus's Campanian Juice have filled *the Land*, Olives and joyous Herds possess it. Hence the Warrior-horse with stately Port advances into the Field; Hence, Clitumnus, thy white Flocks, and the Bull, Chief of Victims, which, after they have been often plunged in thy sacred Stream, accompany the Roman Triumphs to the Temples of the Gods. Here is perpetual Spring, and Summer in Months not her own: Twice *a Year* the Cattle are big with Young, twice the Trees productive of Fruit. But here are no ravening Tygers, nor the savage Breed of Lions; nor *poisonous* Wolfsbane deceives the wretched Gatherers: Nor *here* the scaly Serpent sweeps his immense Orbs along the Ground, nor with

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which Reason the Victims were whitened with Chalk when the natural Colour could not be found, as in *Juvénal*, Sat. X. 66.

Duc in Capitolia magnum Cretatumque bovem.

147. *Sacro*. Not only because all Rivers were reputed sacred, but because Temples and Places of Worship were frequent on its Borders.

149. *Alienis mensibus*. i. e. In such Months when other Countries do not feel the Warmth. Thus *Lucretius* uses *alienis partibus anni* in much the same Sense.

150. *Bis pomis utilis arbor*. Varro mentions an Apple-tree which bears twice. *Malus bisera*, ut in *agro Consentino*.

152. *Nec miseros fallunt*, &c. *Servius*, who alleges that the *Aconite* grew in *Italy*, takes the Meaning to be, that it deceives no Body, because it is so well known. But this Sense is so low, that one can hardly imagine *Virgil* capable of it; besides, why should the Gatherers be called *miseri*, *miserable*, if they all knew it so well as never to mistake it? Therefore the Meaning must either be, that this Herb grows not at all, or but very rarely in *Italy*. *Fallunt* has the Force of *interimunt*, because poisonous Herbs only destroy those who are ignorant of their noxious Qualities. So *Ecl. IV. 24. Fallax herba veneni*.

159. *Lari*.

colligit se in spiram tanto tractu, quanto in quibusdam aliis regionibus. Adde tot egregias urbes, laboremque operum; tot oppida congesta manu præruptis saxis; fluminaque labentia subter antiquos muros urbium. An memorem mare, quod alluit Italiam supra, quodque alluit eam infra? an memorem tantos lacus? an te, maxime Lari; teque, Benace, assurgens fluctibus et marino fremitu? an memorem portus, claustraque addita Lacui Lucrino, atque æquor circa illas, indignatum magnis stridoribus, quâ parte Julia unda sonat ponto longè refuso, Tyrrhenusque æstus immittitur Avernis fretis? hæc eadem Italia ostendit rivos argenti, metallaque æris in venis, atque fluxit plurima auro. Hæc Italia extulit acre genus virum, Marsos, Sabelamque pubem, Liguremque assuetum malo, Volscosque verutos: hæc extulit Decios, Marios, magnosque Camillos, Scipiadas duos bello, et te, maxime Cæsar; qui jam nunc victor in extremis oris Asiæ, avertis imbellem Indum Romanis arcibus. Salve, Saturnia tellus, magna parens frugum, magna parens virum: tibi ingredior res antiquæ laudis et artis, ausus recludere sanctos

fontes ejus; canoque Ascræum carmen per Romana oppida. Nunc est locus dicendis ingeniis arborum; quæ robora sint cuique, quis sit color, et quæ natura sit rebus ferendis.

Squameus in spiram tractu se colligit anguis.
Adde tot egregias urbes, operumque laborem; 155
Tot congesta manu præruptis oppida faxis;
Fluminaque antiquos subter labentia muros.
An mare quod supra, memorem, quodque alluit
infra?

Anne lacus tantos? te, Lari maxime; teque
Fluctibus et fremitu assurgens, Benace, marino? 160
An memorem portus, Lucrinoque addita claustra?
Atque indignatum magnis stridoribus æquor,
Julia quâ ponto longè sonat unda refuso,
Tyrrhenusque fretis immittitur æstus Avernis?
Hæc eadem argenti rivos, ærisque metalla 165
Ostendit venis, atque auro plurima fluxit.
Hæc genus acre virum, Marsos, pubemque Sabel-
bellam,

Assuetumque malo Ligurem, Volscosque verutos
Extulit: hæc Decios, Marios, magnosque Camillos,
Scipiadas duos bello, et te, maxime Cæsar; 170
Qui nunc extremis Asiæ jam victor in oris,
Imbellem avertis Romanis arcibus Indum.
Salve, magna parens frugum, Saturnia tellus,
Magna virum: tibi res antiquæ laudis et artis
Ingredior; sanctos ausus recludere fontes; 175
Ascræumque cano Romana per oppida carmen.

Nunc locus arborum ingeniis; quæ robora cuique,

Quis color, et quæ sit rebus natura ferendis.

Difficiles

N O T E S.

159. Lari. The Larius is a great Lake at the Foot of the Alps, in the Milanese, now called Lago di Como.

160. Benace. The Benacus is another great Lake in the Veronese, now called Lago di Garda; out of which flows the Mincius, on the Banks whereof Virgil was born.

161. Lucrinoque addita claustra, &c. Lucrinus and Avernus are two Lakes of Campania: Augustus made a Haven of them, to

which he gave the Name of the Julian Haven. As in Suetonius: Portum Julium apud Baias, immisso in Lucrinum et Avernum lacum mari, effecit.

164. Tyrrhenusque fretis immittitur æstus Avernis. The Lake Avernus, Strabo tells us, lay near the Lucrine Bay, but more within Land. Hence it appears that a Canal was made between the two Lakes, which the Poet here calls the Streights of Avernus.

165. Æris

with so vast a Train collects himself in Spires. Add so many magnificent Cities, and Works of elaborate Art ; so many Towns upreared with the Hand on craggy Rocks ; and Rivers gliding under ancient Walls. Or need I mention the Sea which washes it above, and that below ? Or its Lakes so vast ? Thee, Larius, of largest Extent, and thee, Benacus, swelling with the Waves and roaring of a Sea ? Or shall I mention its Ports, and the Moles raised to dam the Lucrine Lake, and the imprisoned Sea raging indignant with loud Murmurs, where the Julian Wave afar resounds, the Sea being driven back, and where the Tuscan Tide is let into the Streights of Avernus ? This same Land hath in its Veins disclosed Rivers of Silver and Mines of Copper, and copious flowed with Gold. The same hath produced a warlike Race of Men, the Marsi, and the Sabellian Youth, and the Ligurian inured to Hardship, and the Volscians armed with sharp Darts : This same produced the Decii, the Marii, and the great Camilli, the Scipio's invincible in War, and thee, most mighty Cæsar ; who at this very time victorious in Asia's remotest Limits, avertest from the Roman Towers the Indian peaceful and disarmed. Hail, Saturnian Land, great Parent of Fruits ; great Parent of Heroes : for thee I enter on a Subject of ancient Renown and Art, adventuring to disclose the sacred Springs ; and sing the Ascræan Strain through Roman Cities.

Now it is time to describe the Genius's of Soils ; what Strength and Energy to each belongs, what Colour, and what its Nature is aptest

to

N O T E S.

165. *Æris metalla.* - *Æs* is commonly translated *Brass*, but Copper is the native Metal ; Brass being made of Copper melted with *Lapis Calamintaris*.

168. *Assuetumque malo.* Some explain it accustomed to Deceit. But it is not likely that the Poet would mention the Vices of the People, where he is celebrating the Praises of Italy. Therefore *malum* here must signify Hardship or Labour ; which agrees with the Character given of the Ligurians by Dionysius, who says they lead a laborious Life, and live by the Chace.

169. *Mariæ.* Julius Cæsar was related to this Family by Marriage : So that the Poet makes a Compliment to Augustus, by celebrating the Marian Family.

171. *Qui nunc, &c.* I take the Meaning of this Passage to be, that the mere Fame of thy Victories have so terrified the Indians, that they dare not take up Arms against the Romans, but are fain to sue for Peace. Agreeably to what is reported both by Suetonius and Diodorus Siculus. So that *victor avertis* is, " In Consequence of these thy Victories thou deterrest."

176. *Ascræum carmen.* By *Ascræan* Verse he means that he follows *Hesiod*, who was of *Ascra* in *Beotia*.

179. *Collesque maligni.* That are envious as it were, illiberal, and yield but scanty Increase.

189. *Filicem.*

Primùm, difficiles terræ, malignique colles, ubi est tenuis argilla, et calculus dumosis arvis, gaudent Palladiâ silvâ vivacis olivæ. Plurimus oleaster, surgens eodem tractu, est indicio, et agri strati silvestribus bacis. At humus, quæ est pinguis, lætaque dulci uligine, campique qui est frequens herbis, et fertilis ubere, qualem sæpe solemus despiciere cavâ convalle montis; amnes liquuntur summis rupibus huc, trahuntque felicem limum: quique campus est editus Austro, et pascit invisam filicem curvis aratris; hic campus olim sufficet tibi vites prævalidas, fluentesque nullo Baccho: hic erit fertilis uvæ, hic erit fertilis laticis, qualem libamus pateris et auro, cum pinguis Tyrrhenus inflavit ebur ad aras, et reddimus Diis fumantia exta victimarum pandis lancibus. Sin est magis studium tueri armenta vitulosque, aut fetus ovium, aut capellas urentes culta arbusta; petito saltus, et longinqua arva saturi Tarenti; et talem campum qualem infelix Mantua amisit, pascentem niveos cynos herboso flumine. Non liquidi fontes, non gramina desunt gregibus: et quantum herbarum armenta carpent longis diebus, gelidus ros reponet tantum exigua nocte. Terra ferè nigra, et pinguis sub presso vomere, et cui est putre solum, (namque imitamur hoc arando) est optima frumentis. Non cernes plura plaustra, tracta à tardis juvenicis, decedere domum ex ullo æquore. Aut illa terra undè iratus arator devexit silvam, et evertit ignava nemora per multos annos, eruitque antiquas domos avium cum inis stirpibus;

Difficiles primùm terræ, collesque maligni,
Tenuis ubi argilla, et dumosis calculus arvis, 180
Palladiâ gaudent silvâ vivacis olivæ.
Indicio est tractu surgens oleaster eodem
Plurimus, et strati baccis silvestribus agri.
At quæ pinguis humus, dulcique uligine læta,
Quique frequens herbis, et fertilis ubere campus,
Qualem sæpe cavâ montis convalle solemus 186
Despicere; huc summis liquuntur rupibus amnes,
Felicemque trahunt limum: quique editus Austro,
Et filicem curvis invisam pascit aratris;
Hic tibi prævalidas olim, multoque fluentes 190
Sufficiet Baccho vites: hic fertilis uvæ,
Hic laticis, qualem pateris libamus et auro,
Inflavit cum pinguis ebur Tyrrhenus ad aras,
Lancibus et pandis fumantia reddimus exta.

Sin armenta magis studium, vitulosque tueri, 195
Aut fetus ovium, aut urentes culta capellas;
Saltus, et saturi petito longinqua Tarenti;
Et qualem infelix amisit Mantua campum,
Pascentem niveos herboso flumine cynos.
Non liquidi gregibus fontes, non gramina desunt:
Et quantum longis carpent armenta diebus, 201
Exiguâ tantum gelidus ros nocte reponet.

Nigra ferè, et presso pinguis sub vomere terra,
Et cui putre solum (namque hoc imitamur arando)
Optima frumentis. Non ullo ex æquore cernes 205
Plura domum tardis decedere plaustra juvenicis:
Aut undè iratus silvam devexit arator,
Et nemora evertit multos ignava per annos,
Antiquasque domos avium cum stirpibus inis.

Erui;

est optima frumentis. Non cernes plura plaustra, tracta à tardis juvenicis, decedere domum ex ullo æquore. Aut illa terra undè iratus arator devexit silvam, et evertit ignava nemora per multos annos, eruitque antiquas domos avium cum inis stirpibus;

NOTES.

189. *Filicem*. Masvicius has *filicem*, which Reading is not without Foundation; for Columella says Flints are beneficial to Vines. And Mr. Millar, the Author of the Gardiner's Dictionary, observes, that the Land which a-

bounds with Fern is always very poor and unfit for Vines: But the flinty Rocks which abound in *Chiavari* are always preferred; and the Vines there produced are esteemed the best in Italy.

192. *Pateris et auro*. Thus the Commentators

to produce. First untractable Lands, and unfruitful Hills, where lean Clay *abounds*, and Pebbles in the bushy Fields, rejoice in Pallas's Wood of longlived Olives. The wild Olive rising copious in the same Soil is an Indication, and the Fields strewed with woodland Berries. But the Ground that is fat, and gladdened with sweet Moisture, and the Plain that is luxuriant in Grass, and of a fertile Soil, such as we are often wont to look down upon in the hollow Valley of a Mountain; hither Streams glide from the high Rocks, and draw a rich fattening Slime *along*: And that which is raised to the South, and nourishes the Fern abhorred by the crooked Ploughs; this in time will afford thee Vines exceeding strong, and flowing with Plenty of generous Wine: This *will be* prolific of Grapes, this of such Liquor as we pour forth in Libation from golden Bowls, when the fat Tuscan has blown the Ivory-trumpet at the Altars, and we offer up the smoking Entrails in the bending Chargers.

But if you are studious to preserve Herds of *Kine* and Calves, or the Offspring of the Sheep, or Kids that kill the Nurseries; seek the Lawns and distant Fields of fruitful Tarentum; and Plains like those which hapless Mantua hath lost, feeding Snow-white Swans in the grassy Stream. *There* neither limpid Springs nor Pastures will be wanting to the Flocks: And as much as the Herds will crop in the long Days, so much will the cool Dews in *one* short Night restore.

A Soil that is blackish and fat under the deep piercing Share, and whose Mold is loose and crumbling (for this we imitate by ploughing) is generally best for Corn. From no Plain will you see more Waggon move homeward with slow *heavy-loaded* Oxen: Or *that* from which the angry Ploughman has bore away a Wood, and felled the Groves that have been at a stand for many Years, and with their lowest Roots grubbed up the ancient Habitations of the

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tators observe to be equivalent to *pateris aureis*, which is true as to the Sense. But we are to remember that *auro* is used for any Vase of Gold; as *Æn.* I. 743. —*pleno se proluit auro*.

193. *Pinguis Tyrrhenus*. The antient *Tuscans* were famous for indulging their Appetites, which made them generally fat.

201. *Quantum longis*, &c. What the Poet here says of the prodigious Growth of the Grass in a Night's Time seems incredible, yet *Varro* informs that *Cæsar Vopiscus* affirmed, that at *Rosæa*, a Vine-pole being fixed in the Ground, would be lost in the Grass the next Day.

R

211. *Enituit*.

illæ aves petiere altum a-
era nidis relictis : at cam-
pus prius rudis enituit vo-
mere impulso. Nam qui-
dem jejuna glareæ clivosi
ruris et scaber tophus, et
creta exesa nigris chely-
driis, vix ministrat hu-
miles cassias roremque api-
bus : negant alios æquæ agros
ferre æquæ dulcem cibum,
et præbere curvas latebras
serpentibus. Illa terra,
quæ exhalat tenuem ne-
bulam, volucresque fu-
mos, et bibit humorem, et
ipsa remittit eum ex se,
cum vult ; quæque sem-
per vestit se suo viridi
gramine, nec lædit fer-
rum scabie et salsa rubi-
gine ; illa, inquam, in-
texet ulmos tibi lætis viti-
bus ; illa est ferax oleæ :
experire, colendo, illam ef-
se et facilem pecori, et
patientem unci vomeris.
Dives Capua, et ora vi-
cina jugo Veservo, et am-
nis Clanius non æquus
vacuis Aceris, arat ta-
lem terram. Nunc di-
cam, quo modo possis cog-
noscere quamque terram.
Si requiras an sit rara,
an sit densa supra mo-
rem ; quoniam altera fa-
vet frumentis, altera fa-
vet Baccho ; densa ma-
gis favet Cereri, quæque
rarissima magis favet Ly-
æo : antè, capies locum
oculis, jubebisque puteum
demitti altè in solido lo-
co, rursusque repones om-
nem humum, et æquabis
summas arenas pedibus.
Si deerunt ad replendum
locum ; uber erit rarum,
aptiusque pecori et almis
vitibus : sin negabunt se

posse ire in sua loca, et terra superabit, scrobibus repletis, ager est spissus ; expecta cunctantes
glebas, crassaque terga, et proscinde terram validis juvencis. Autem salsa tellus, et quæ perhi-
betur amara, est infelix frugibus, (ea nec mansuescit arando,

Eruit ; illæ altum nidis petiere relictis : 210

At rudis enituit impulso vomere campus.

Nam jejuna quidem clivosi glareæ ruris,

Vix humiles apibus cassias roremque ministrat :

Et tophus scaber, et nigris exesa chelydriis

Creta, negant alios æquæ serpentibus agros 215

Dulcem ferre cibum, et curvas præbere latebras.

Quæ tenuem exhalat nebulam, fumosque volucres,

Et bibit humorem, et, cum vult, ex se ipsa remittit ;

Quæque suo viridi semper se gramine vestit,

Nec scabie, et salsa lædit rubigine ferrum ; 220

Illa tibi lætis intexet vitibus ulmos ;

Illa ferax oleæ est : illam experire colendo,

Et facilem pecori, et patientem vomeris unci.

Talem dives arat Capua, et vicina Veservo 224

Ora jugo ; et vacuis Clanius non æquus Aceris.

Nunc, quo quamque modo possis cognoscere,
dicam.

Rara sit, an supra morem sit densa, requiras ;

Altera frumentis quoniam favet, altera Baccho ;

Densa magis Cereri, rarissima quæque Lyæo :

Antè locum capies oculis, altèque jubebis 230

In solido puteum demitti, omnemque repones

Rursus humum, et pedibus summas æquabis arenas.

Si deerunt ; rarum, pecorique et vitibus almis

Aptius uber erit : sin in sua posse negabunt

Ire loca, et scrobibus superabit terra repletis, 235

Spissus ager ; glebas cunctantes, crassaque terga

Expecta, et validis terram proscinde juvencis.

Salsa autem tellus, et quæ perhibetur amara,

Frugibus infelix, (ea nec mansuescit arando, 239

Nec

NOTES.

211. Enituit. Signifies it looked sleek, smooth and shining, as new taken in Ground, if it be of a rich Mould, commonly does when first ploughed.

213. Cassias. Virgil, says Mr. Martin,

mentions two Sorts of Cassia ; the one is an aromatic Bark, not much unlike Cinnamon, and is probably what we call Cassia Lignea. Of this he speaks, Verse 466th of this Georgic, Nec Cassia liquidi corrumpitur usus olivi.

The

the Birds; they abandoning their Nests soar on high: But the Field looks gay soon as the Share is driven into it. For lean hungry Gravel of a hilly Field scarce furnishes humble Cassia and Rosemary for the Bees: And the rough rotten Stone, and Chalk corroded by black Water-snakes, no other Lands, they say, yield so sweet Food to Serpents, or afford them such winding Coverts. That Land which exhales thin Mists and flying Smoke, and drinks in the Moisture and emits it at Pleasure; and which always clothes itself with its own verdant Grass, nor hurts the Coulter with Scurf and salt Rust; that will entwine thy Elms with joyous Vines; that is fertile of Olives: That Ground you will experience in manuring both to be friendly to Cattle, and submissive to the crooked Share. Such a Soil rich Capua tills, and the Territory adjoining to Mount Vesuvius, and the Clanus not kind to depopulated Acerræ.

Now will I tell by what Means you may distinguish each. If you desire to know whether it be rare *and loose*, or unusually dense *and stiff*; (because the one is fit for Corn, the other for Wine; the stiff for Ceres best, and the most loose for Bacchus:) First you shall mark out a Place with your Eye, and order a Pit to be sunk deep in solid Ground, and again return all the Mold into its Place, and level with your Feet the Sands at top. If they prove deficient, the Soil is loose, and more fit for Cattle and bounteous Vines: But if they deny the Possibility of returning to their Places, and there be an Overplus of Mold after the Pit is filled up, then it is a dense Soil; expect reluctant Clods, and stiff *tenacious* Ridges, and tear up the Land with sturdy Bullocks.

But saltish Ground, and what is accounted bitter, where Corn can never thrive (it neither mellows by ploughing, nor preserves to
Grapes

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The other seems to be the Plant which bears the *Gratum Gnidium*, called *Spurge-flax*, or *Mountain-widow Waile*, and grows in rough Mountains in the warmer Climates.

214. *Tophus scaber*. This the same Author takes to be what we call *Rotten Stone*. Pliny says it is of a crumbling Nature. *Nam Tophus scaber natura friabilis expetitur quoque ab autoribus.*

225. *Vacuis Clanus non æquus Acerris.*

Acerræ is the Name of a very ancient City of *Campania*, which was almost depopulated by the frequent Inundations of the River *Clanlus*.

233. *Almis*. Vines are called *almæ* in the same sense as *Ceres, the Earth*, &c. from *alo*, because they invigorate and give Nourishment.

237. *Validis terram proscinde juvencis*. He mentions the Strength of the Bullocks, to signify that this Soil must be plowed deep.

nec servat suum genus Baccho, aut sua nomina pomis) dabit tale specimen sui. Tu deripe qualos spisso vimine, colaque prælorum fumosis tectis. Ille malus ager, dulcesque undæ haustæ à fontibus calcentur buc ad plenum: scilicet omnis aqua eluctabitur, et grandes guttæ ibunt per vimina. At manifestus sapor faciet indicium, et amaror torquebit tristia ora tentantium sensu. Item discimus denique hoc pacto, quæ tellus sit pinguis: ea jactata manibus haud unquam fatiscit, sed lentescit ad digitos habendo eam, in morem picis. Humida tellus alit majores herbas, ipsaque est lætior justo. Ab, ne illa sit nimium fertilis mihi, neu ostendat se prævalidam primis arboribus! quæ terra est gravis, prodit se tacitam pondere ipso; quæque est levis prodit se. Est promptum prædiscere nigram oculis, et quis color sit cuique, At est difficile exquirere sceleratum frigus: tantum piceæ, nocentesque taxi interdum, aut nigræ ederæ pandunt vestigia. His animadversis, memento excoquere terram multò antè, et circumdare magnos montes scrobibus: ostendere supinatas glebas Aquiloni ante quam infodias lætum genus vitis. Sunt putri solo optima arva: venti, gelidæque pruinae, et robustus fossor, movens labefacta jugera, curant id. At si haud ulla vigilantia fugit quos viros; hi antè exquirunt similem locum, unum ubi prima seges paretur arboribus, et alterum quo mox ea digesta per ordines feratur: ne semina ignorent matrem subito mutatam. Quin etiam signant regionem cœli in cortice:

Nec Baccho genus, aut pomis sua nomina servat)
Tale dabit specimen. Tu spisso vimine qualos,
Colaue prælorum fumosis deripe tectis.

Hùc ager ille malus, dulcesque à fontibus undæ
Ad plenum calcentur: aqua eluctabitur omnis
Scilicet, et grandes ibunt per vimina guttæ. 245
At sapor indicium faciet manifestus, et ora
Tristia tentantum sensu torquebit amaror.

Pinguis item quæ sit tellus, hoc denique pacto
Discimus: haud unquam manibus jactata fatiscit:
Sed picis in morem ad digitos lentescit habendo.
Humida majores herbas alit, ipsaque justo 251
Lætior. Ah, nimium ne sit mihi fertilis illa,
Neu se prævalidam primis ostendat arboribus!

Quæ gravis est, ipso tacitam se pondere prodit;
Quæque levis. Promptum est oculis prædiscere
nigram, 255

Et quis cui color. At sceleratum exquirere frigus
Difficile est: piceæ tantum, taxique nocentes
Interdum, aut ederæ pandunt vestigia nigræ.

His animadversis, terram multò antè memento
Excoquere, et magnos scrobibus circumdare mon-
tes: 260

Ante supinatas Aquiloni ostendere glebas,
Quàm lætum infodias vitis genus. Optima putri
Arva solo: id venti curant, gelidæque pruinae,
Et labefacta movens robustus jugera fossor.

At si quos haud ulla viros vigilantia fugit; 265
Antè locum similem exquirunt, ubi prima paretur
Arboribus seges, et quò mox digesta seratur;
Mutatam ignorent subito ne semina matrem.
Quin etiam cœli regionem in cortice signant:

Ut,

NOTES.

240. *Sua nomina.* Nomen, when applied to Wines and Fruits, signifies their Qualities: Thus Cato says, *Ne vinum nomen perdat.*

254. *Tacitam.* Without my telling you. In the same Sense the Word occurs, *Æn.* VI. 841.

255. *Oculis*

Grapes their Kind, nor to Fruits their Qualities) will give an experimental Proof to this Effect. Snatch from the smoky Roofs Baskets of close woven Twigs, and the Strainers of thy Wine-presses. Hither let some of that vicious Mold, and sweet Water from the Spring be pressed Brim-full: Be sure all the Water will strain out, and big Drops pass through the Twigs. But the Taste will clearly make Discovery, and its Bitterness will distort the Countenances of the Tasters offended with the Sensation.

Again, what Land is fat we briefly learn thus: When squeezed by the Hand it never crumbles, but in handling it sticks to the Fingers like Pitch. The moist Soil produces Herbs of a larger Size, and is itself luxuriant beyond due Measure. Ah, may none of mine be *thus* too fertile, nor shew itself too strong at the first springing of the Grain!

The heavy *Land* betrays itself by its very Weight without my telling you; and *likewise* the light. 'Tis obvious to distinguish the black at first Sight, and whatever is the Colour of *each*. But to search out the mischievous Cold is no easy Task: Only Pitch-trees, and sometimes noxious Yews, or black Ivy, disclose its Signs.

These Rules observed, remember to dry and bake the Soil long before, to encompass the spacious Hills with Trenches, and expose the turned up Clods to the Northwind, before you plant the Vine's joyous Race. Fields of a loose crumbling Soil are best: This Effect the Winds and cold Frosts produce, and the sturdy Delper close plying his Acres tossed and turned upside down.

But those, whom not any Vigilance escapes, first seek out a Piece of Ground similar to that whence the Plants are taken, where the first Nursery may be provided for their Trees, and whether it may soon be transplanted in Rows; lest the Slips take not kindly to this new Mother that is suddenly changed upon them. Nay, they even mark on the Bark the Quarter of the Sky, that in whatever Man-

ner

N O T E S.

255. *Oculis prædiscere.* To distinguish it at first Sight, or to learn it by the Eye previously to all Trial.

257. *Taxique nocentes.* The Berries of the Yew are said by *Pliny* and other Authors to be poisonous. The Leaves also are found to be destructive to Horses.

260. *Circundare.* This *Pierius* assures us to be the Reading of the Roman Manuscript,

which seems preferable to *considerare* in the common Editions.

268. *Semina.* In this Place signifies young Plants, as also Verse 301.

Neu ferro læde retuso

Semina.

In the same Sense it is often used by *Pliny*, *Columella*, &c.

275. *Dense.*

ut restituant unamquam-
que arborem eo modo quo
quæque steterit, eâ parte
quâ quæque tulerit Au-
strinos calores, qua obver-
terit terga axi. Est aded
multum consuescere in te-
neris annis. Quære pri-
us, an sit melius ponere
vites collibus, an plano.
Si metabere agros pinguis
campi, sere vites densa :
Bacchus non est segnior
denso ubere. Sin eli-
gis solum acclive tumulis,
supinosque colles ; in-
dulge ordinibus : nec se-
rius omnis via quadret
secto limite arboribus posi-
tis in unguem. Ut sæpe
ingenti bello, cum longa
legio explicuit cohortes, et
agmen stetit aperto cam-
po, aciesque sunt directæ,
ac omnis tellus fluctuat
latè renidenti ære, nec
dum miscent horrida præ-
lia, sed dubius Mars er-
rat in mediis armis. Sic
omnia intervalla viarum
sint dimensa paribus nu-
meris ; non modò uti pro-
spectus pascit inanem a-
nimum ; sed quia non a-
liter terra dabit æquas vi-
res omnibus, neque rami
poterunt extendere se in
vacuum æra. Forsitan
et quæras quæ fastigia
sint scrobibus. Ausim com-
mittere vitem vel tenui
sulco. Arbos defigitur al-
tius ac penitus terræ ;
in primis Esculus : quæ
quantum tendit vertice ad
æthereas auras, tantum
tendit radice in Tartara.
Ergo non hiemes, non
flabra, neque imbres con-
vellunt illam : manet im-
mota, perque multos an-

nos volvens multa secula virum durando vincit ætatem eorum. Tum latè tendens fortes ramos et
brachia huc illuc, ipse media sustinet ingentem umbram. Neve vinea vergant tibi ad cadentem So-
lem ; neve sere corylum inter vites : neve

Ut, quo quæque modo steterit, quâ parte calores 270
Austrinos tulerit, quâ terga obverterit axi,
Restituant. Adeò in teneris consuescere multum est.

Collibus, an plano melius sit ponere vitem,
Quære prius. Si pinguis agros metabere campi,
Densa sere ; in denso non segnior ubere Bacchus :
Sin tumulis acclive solum, collesque supinos ; 276
Indulge ordinibus : nec fecius omnis in unguem
Arboribus positis secto via limite quadret.
Ut sæpe ingenti bello cum longa cohortes
Explicuit legio, et campo stetit agmen aperto, 280
Directæque acies, ac latè fluctuat omnis
Ære renidenti tellus, nec dum horrida miscent
Proelia, sed dubius mediis Mars errat in armis :
Omnia sint paribus numeris dimensa viarum ;
Non animum modò uti pascat prospectus inanem ;
Sed quia non aliter vires dabit omnibus æquas 286
Terra ; neque in vacuum poterunt se extendere
rami.

Forsitan et scrobibus quæ sint fastigia quæras.
Ausim vel tenui vitem committere sulco.
Altius, ac penitus terræ defigitur arbos ; 290
Esculus in primis : quæ quantum vertice ad auras
Æthereas, tantum radice in Tartara tendit.
Ergo non hiemes illam, non flabra, neque imbres
Convellunt : immota manet, multosque per annos
Multa virum volvens durando secula vincit. 295
Tum fortes latè ramos et brachia tendens
Huc illuc, media ipsa ingentem sustinet umbram.

Neve tibi ad Solem vergant vineta cadentem ;
Neve inter vites corylum sere : neve flagella

Summa

NOTES.

275. *Denso*. *Denso* here seems to be the same as *dense confito*. Mr. Martin construes *ubere* with *segnior*, taking *ubere* for *Fertility*, and makes *denso* the same as *in denso*, *ordinis* being understood. Others follow *Ruæus*, who

takes *ubere* for *agro*, as it seems to be, *Æa.* III.

— Quæ vos à stirpe parentum
Prima tulit tellus, eadem vos ubere læto
Accipiet redactis, And above, Verse 234.

277. *Ne*

ner each flood, in what Part it bore the southern Heats, what Sides it turned to the *northern* Pole, they may restore to it the *same Position*. Of such Avail is Custom in tender Years.

Examine first whether it is better to plant your Vines on Hills or on a Plain. If you lay out the Fields of a rich Plain, plant thick; Bacchus will not be the more backward to grow in *such* a Soil *when* planted thick: But if *you lay out* a Soil rising with a gentle Ascent, and sloping Hills; give Room to your Ranks: Yet so as that, your Trees being exactly ranged, each Space may square with the Path cut *across* it. As often in dreadful War when the extended Legion hath ranged its Cohorts, the Battalions stand marshalled on the open Plain, the Armies set in Array, and the whole Ground wide waves with gleaming Brads, nor as yet are they engaged in horrid Battle, but Mars hovers dubious in the midst of Arms: Thus let all your Vineyards be laid out in equal Proportions; not only that the Prospect may feed the Mind with vain Delight; but because the Earth will not otherwise supply equal Strength to all; nor will the Branches be able to extend themselves at large.

Perhaps too you may demand what Depth is proper for the Trenches. I could venture to commit my Vine even to a slight Furrow. Trees again are sunk deeper down and far into the Ground; especially the Esculus, which shoots downward to Hell with its Roots, as far as *it rises* with its Top to the ethereal Regions. Therefore not wintery Storms, nor Blasts of Wind, nor Showers can overthrow it: It remains unmoved, and rolling many Ages of Men away, outlasts them for many Years. Then stretching wide its sturdy Boughs and Arms this way and that way, itself in the midst sustains a mighty Shade.

Nor let thy Vineyards lie towards the setting Sun; nor plant the Hazle among your Vines: Nor gather your Cuttings from the
Top

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277. *Nec secius omnis, &c.* The Order of the Words seems to be thus: *Nec secius omnis via quadret secto limite, arboribus positus in unguem*: "And no less let every Path, or Space, square with the cross Path, the Trees being planted exactly." *Martin*. Where *via* signifies the Spaces between the Rows; *limes* again the Cross-path, which in the square Figure cuts the other at right Angles.

284. *Numeris*, Signifies Harmony, Order, Proportion,

285. *Inanem. i. e.* Without reaping any other Advantage thence but the bare pleasing of the Eye.

290. *Altiùs, ac penitus terræ defigitur arbor.* I take the Construction to be, *arbor defigitur altiùs, ac penitus terræ*, not *ac arbor defigitur*. *Virgil* here makes a Distinction between *vitis* and *arbor*; for Vines were not accounted Trees, but Shrubs, or something of a middle Nature between both. Thus *Columella*;

pete summa flagella, aut
defringe summas plantas
ex arbore (est illis tantus
amor terræ) neu læde se-
mina retuso ferro: neve
insere silvestres truncos o-
leæ. Nam sæpe ignis ex-
cidit incautis pastoribus,
qui ignis, primum tectus
sub pingui cortice, com-
prendit robora, elapsusque
in altas frondes, dedit
ingentem sonitum cælo;
inde secutus, victor reg-
nat per ramos, perque al-
ta cacumina, et involvit
totum nemus flammis, et
crassus piceâ caligine ruit
atram nubem ad cælum:
præsertim si tempestas in-
cubuit silvis à vertice,
ventusque glomerat incen-
dia ferens ea. Ubi hoc
contigerit, vites non va-
lent reverti à stirpe, cæ-
sæque, possunt reverti,
atque revirescere similes
imâ terrâ: infelix olea-
ster amaris foliis solus su-
perat. Nec quisquam,
tam prudens, auctor per-
suadeat tibi movere ter-
ram Boreâ spirante. Tum
hiems claudit rura gelu,
nec semine jacto, patitur
affigere concretam radi-
cem terræ. Satio est op-
tima vinetis, cum, ru-
benti vere, candida avis,
Ciconia, invisa longis co-
lubris venit: vel sub pri-
ma frigora autumnii, cum
rapidus sol nondum con-
tingit hiemem equis, sed
jam æstas præterit. Ver
est adeò utile frondi ne-
morum, ver adeò utile
silvis: vere terræ tu-
ment, et poscunt genita-
lia semina. Tum omni-
potens pater, æther, de-
scendit in gremium terræ lætæ conjugis fecundis imbribus, et ipse magnus, commissus magno corpore
terræ, alit omnes fetus.

Summa pete, aut summas defringe ex arbore plan-
tas : 300

(Tantus amor terræ) neu ferro læde retuso
Semina: neve oleæ silvestres insere truncos.
Nam sæpe incautis pastoribus excidit ignis,
Qui furtim pingui primum sub cortice tectus,
Robora comprehendit, frondesque elapsus in altas, 305
Ingentem cælo sonitum dedit; inde secutus
Per ramos victor, perque alta cacumina regnat,
Et totum involvit flammis nemus, et ruit atram
Ad cælum piceâ crassus caligine nubem:
Præsertim si tempestas à vertice silvis 310
Incubuit, glomeratque ferens incendia ventus.
Hoc ubi; non à stirpe valent, cæsæque reverti
Possunt, atque imâ similes revirescere terrâ:
Infelix superat foliis oleaster amaris.

Nec tibi tam prudens quisquam persuadeat au-
ctor, 315

Tellurem Boreâ rigidam spirante movere.
Rura gelu tum claudit hiems; nec semine jacto
Concretam patitur radicem affigere terræ.
Optima vinetis satio, cum vere rubenti
Candida venit avis longis invisa colubris: 320
Prima vel autumnii sub frigora, cum rapidus Sol
Nondum hiemem contingit equis, jam præterit
æstas.

Ver adeò frondi nemorum, ver utile silvis:
Vere tument terræ, et genitalia semina poscunt.
Tum pater omnipotens fecundis imbribus Æther
Conjugis in gremium lætæ descendit, et omnes 326
Magnus alit, magno commissus corpore, fetus.

Avia

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mella: Nam ex surculo vel arbor procedit, ut
olea; vel frutex, ut palma campestris: vel
tertium quiddam, quod nec arborem, nec fru-
ticem proprie dixerim, ut est vitis.

300. Flagella summa pete. Columella uses
the same Word flagella for Shoots. The sum-

ma flagella Mr. Martin takes to be, not the
topmost Shoots, as it is commonly understood,
but the upper Part of the Shoot, which expert
Gardiners advise to cut off, because the upper
Parts of the Shoot are never so well ripened
as the lower Parts.

Top of the Tree, but those that are near the Roots, which will thrive best, having already contracted a Fondness for the Earth; so much Love to the Earth avails. Nor hurt your Shoots with blunted Steel: Nor plant among them the Truncheons of the wild Olive. For Fire is oft let fall from the unwary Shepherds, which at first secretly lurking under the unctuous Bark catches the solid Wood, and shooting up into the topmost Leaves, raises a loud Crackling to Heaven; thence pursuing its Way reigns victorious among the Branches and the lofty Tops, involves the whole Grove in Flames, and condensed in pitchy Vapour darts the black Cloud to Heaven: chiefly if a Storm over Head rests its Fury on the Woods, and the driving Wind whirls the Flames aloft. When this happens, their Strength decays from the Root, nor can they recover tho' cut, or sprout up from the deep Earth such as they were: The unblest wild Olive with its bitter Leaves alone survives the Disaster.

Let no Counsellor be so wise in your Eyes to persuade you to stir the rigid Earth when Boreas breathes. Then Winter shuts up the Fields with Frost; nor, when the Slip is planted, suffers the frozen Root to fasten to the Earth. The Plantation of the Vineyards is best, when in the blushing Spring the white Bird comes in, which the long Snakes abhor: Or towards the first Colds of Autumn, when the vehement Sun does not yet touch the Winter with his Steeds, the Summer is just gone. The Spring is chiefly beneficial to the Foliation of the Groves, the Spring is beneficial to the Woods: In Spring the Lands swell, and demand the genial Seeds. Then Almighty Father Æther descends in fructifying Showers into the Bosom of his joyous Spouse, and great himself, mingling with her great Body, nourishes all her Offspring. Then the retired
Brakes

N O T E S.

310. *A vertice.* From on high, as the Southwind is mentioned to come *ab alto*, as *Geor. I. 443.*

*Namque urget ab alto
Arboribusque satisque Notus, pecorique sin-*
ister.

312. *Hoc ubi; non, &c.* Others point it thus, *hoc ubi non*; when this is not the Case, these wild Olives mentioned before, are vigorous at the Root, and are able to recover themselves tho' cut, and will sprout up such as they were.

320. *Candida avis.* The Stork, which is a Bird of Passage, and in such Esteem, *Pliny* tells us, for destroying Serpents, that in *Thessaly* it was a capital Crime to kill them.

325. *Tum pater omnipotens.* The Æther or Sky, which in the Heathen Mythology is the same with *Jupiter*, or the Almighty Father. Thus *Lucretius*:

*Postremo pereunt imbres, ubi eos pater æther
In gremium matris Terræ præcipitavit.*

Tum avia virgulta resonant canoris avibus: et armenta repetunt Venerem certis diebus. *Almus ager parturit, armaque laxant sinus tepentibus auris Zephyri: tener humor superat omnibus agis: graminaque audent credere se tutò in novos Soles: nec pampinus metuit surgentes Austros, aut imbrem actum è caelo magnis Aquilonibus: sed trudit gemmas, et explicat omnes frondes. Crediderim non alios dies illuxisse primâ origine crescentis mundi, habuisse seve alium tenorem; illud tempus erat ver: magnus orbis agebat ver, et Euri parcebant hibernis flatibus: cum primùm pecudes hausere lucem, ferreaque progenies virum extulit caput duris arvis, feræque fuerunt immissæ silvis, et sidera caelo. Nec teneræ res possent ferre hunc laborem, si tanta quies non iret inter frigusque caloremque, et indulgentia cœli exciperet terras. Quod superest, quæcunque virgulta premes per agros, memor sparge ea pingui fimo, et occule ea multâ terrâ: aut infode bibulum lapidem, aut squallentes infode conchas.* Enim inter ea aquæ labentur, tenuisque halitus subibit, atque sata tollent animos. Jamque sunt reperti, qui urgerent ea super saxo atque pondere ingentis testæ: hoc est munimen ad effusos imbres: hoc est munimen, ubi æstifer canis findit hiulca arva siti. Seminibus positis, superest deducere terram sæpius ad capita, et jactare duros ferreos bidentes: aut exercere solum sub presso vomere, et flectere luctantes juvencos inter vineta ipsa: tum aptare viti leves calamos, et bastilia rasæ virgæ, fraxineasque sudes, bicornesque furcas;

Avia tum resonant avibus virgulta canoris:
Et Venerem certis repetunt armenta diebus. 329
Parturit almus ager, Zephyrique tepentibus auris
Laxant arva sinus: superat tener omnibus humor:
Inque novos Soles audent se gramina tutò
Credere: nec metuit surgentes pampinus Austros,
Aut actum cœlo magnis Aquilonibus imbrem:
Seu trudit gemmas, et frondes explicat omnes. 335
Non alios primâ crescentis origine mundi
Illuxisse dies, aliumve habuisse tenorem
Crediderim; ver illud erat: ver magnus agebat
Orbis, et hibernis parcebant flatibus Euri:
Cum primùm lucem pecudes hausere, virumque
Ferreæ progenies duris caput extulit arvis, 341
Immissæque feræ silvis, et sidera cœlo.
Nec res hunc teneræ possent perferre laborem,
Si non tanta quies iret frigusque caloremque
Inter, et exciperet cœli indulgentia terras. 345
Quod superest, quæcunque premes virgulta per
agros,
Sparge fimo pingui, et multâ memor occule terrâ:
Aut lapidem bibulum, aut squallentes infode conchas.
Inter enim labentur aquæ, tenuisque subibit
Halitus, atque animos tollent sata. Jamque reperti,
Qui saxo super, atque ingentis pondere testæ 351
Urgerent: hoc, effusos munimen ad imbres:
Hoc, ubi hiulca siti findit Canis æstifer arva.
Seminibus positis, superest deducere terram
Sæpius ad capita, et duros jactare bidentes: 355
Aut pressò exercere solum sub vomere, et ipsa
Flectere luctantes inter vineta juvencos:
Tum lèves calamos, et rasæ bastilia virgæ,
Fraxineasque aptare sudes, furcasque bicornes;

Viribus

NOTES.

332. Audent, &c. i. e. When they are strong enough to sustain the first Heats of the Sun.

342. Immissæque feræ silvis, et sidera cœlo. Literally, And the wild Beasts were sent into

Brakes resound with tuneful Birds: And the Herds renew their Loves on the stated Days. *Then* beauteous Earth is teeming to the Birth, and the Fields open their Bosoms to the warm Breezes of the Zephyr: In all a gentle Moisture abounds: And the Herbs dare safely trust themselves to the Infant Suns: Nor are the Vine's tender Shoots afraid of the rising Southwinds, or of a Shower precipitated from the Sky by the violent Northwinds: But put forth their Buds, and unfold all their Leaves. No other Days, methinks, had shone at the first Origin of the rising World; it was *reigning* Spring; the spacious Globe enjoyed Spring, and the Eastwinds withheld their wintry Blasts: When first the Cattle drew in the Light, and Man's laborious Race upreared their Heads from the hard Glebe, and the Woods were stocked with wild Beasts, and the Heavens with Stars. Nor could the tender Productions of *Nature* bear this Labour, if so great Rest did not intervene between the Cold and Heat, and if Heaven's indulgent Season did not visit the Earth in its Turn.

For what remains, whatever Layers you bend down over all the Fields, overspread them with fat Dung, and carefully cover them with copious Earth: Or bury about them spongy Stones, or rough Shells. For *thus* the Rains will soak through, the subtle Vapour penetrate *into their Pores*, and the Plants become stout and vigorous. We find some too who are for pressing them from above with a Stone and the Weight of a great Potsherd: This is a Defence against the pouring Rains: This *a Defence* when the sultry Dog-star cleaves the gaping Fields with Drought.

After your Layers are planted, it remains to convey Earth often to the Roots, and ply the hard Drags: Or to labour the Soil under the impressed Share, and guide your struggling Bullocks through the very Vineyards: Then to adapt *to the Vines* smooth Reeds, and Spears of peeled Rods, and ashen Stakes, and two-horned Forks:

By

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into the Woods, and Stars into the Heavens.

355. *Capita*. Caput vitis, or arboris, signifies always *the Top*; but as the Poet is here

speaking of Layers, *caput* by Consequence signifies *the Root*, since the Shoots are planted with their Heads downward.

S 2

361. *Tabulata*.

viribus quarum affuescant eniti, et contemnere ventos, sequique tabulata per summas ulmos. *Ac est parcendum teneris vitibus, dum prima ætas earum adolescit novis frondibus: et, dum lætus palmes agit se ad auras, immissus per purum æra laxis habenis, acies ipsa falcis nondum est tentanda; sed frondes sunt carpendæ, interlegendæque uncis manibus. Inde ubi jam vites, amplexæ ulmos validis stirpibus, exierint, tum stringe comas, tum tonde brachia earum; antè reformidant ferrum: tum denique exerce dura imperia, et compesce fluentes ramos. Etiam sepes sunt texendæ, omne pecus est tenendum à vitibus: præcipue dum frons est tenera, imprudensque liberum; cui frondi, super indignas hiemes, potentemque Solem, silvestres uri, sequacesque capreæ assidue illudunt; oves, avidæque juvenæ pascuntur frondibus vitium. Nec frigora concreta canâ pruina, aut gravis æstas incumbens arentibus scopulis non vitibus tantum, quantum illi greges, venenumque duri dentis, et cicatrix signata in admorso stirpe nocuere. Ob non aliam culpam caper cæditur*

Baccho omnibus aris, et veteres ludi ineunt proscenia: Theseidæque posuere præmiâ ingeniis circum pagos et compita; atque inter pocula læti saliere per unctos utres in mollibus pratis.

Viribus eniti quarum, et contemnere ventos 360
Affuescant, summasque sequi tabulata per ulmos.

Ac, dum prima novis adolescit frondibus ætas,
Parcendum teneris: et, dum se lætus ad auras
Palmes agit laxis per purum immissus habenis
Ipsa acies falcis nondum tentanda; sed uncis 365
Carpendæ manibus frondes, interque legendæ.
Indè ubi jam validis amplexæ stirpibus ulmos
Exierint, tum stringe comas, tum brachia tonde;
Antè reformidant ferrum: tum denique dura
Exerce imperia, et ramos compesce fluentes. 370

Texendæ sepes etiam, et pecus omne tenendum;
Præcipue dum frons tenera, imprudensque laborum;

Cui, super indignas hiemes, Solemque potentem,
Silvestres uri assidue, capreæque sequaces
Illudunt; pascuntur oves, avidæque juvenæ. 375
Frigora nec tantum canâ concreta pruina,
Aut gravis incumbens scopulis arentibus æstas;
Quantum illi nocuere greges, durique venenum
Dentis, et admorso signata in stirpe cicatrix.

Non aliam ob culpam Baccho caper omnibus
aris 380

Cæditur, et veteres ineunt proscenia ludi:
Præmiaque ingeniis pagos, et compita circum,
Theseidæ posuere; atque inter pocula læti
Mollibus in pratis unctos saliere per utres.

Nec

NOTES.

361. *Tabulata.* The *tabulata* are the Branches of Elms extended at proper Distances, to sustain the Vine. Thus *Columella*: Cum deinde adolescere incipient, falce formandæ, et tabulata instituenda sunt: hoc enim nomine usurpant agricolæ ramos truncoque prominentes, eosque vel propius ferro compescunt, vel longius promittunt, ut vites laxius diffundantur, &c.

364. *Laxis per purum immissus habenis.* This is a Metaphor taken from Horses, in imitation of *Lucretius*:

*Arboribus datum si variis exinde per auras
Crescendi magnum immisissis certamen habenis.*

Per purum in *Virgil* signifies the same as *per auras* in *Lucretius*. *Horace* uses it also for the Air:

————— *Per purum tonantes*

Egit equos.

374. *Silvestres uri.* The *urus*, as described by *Cæsar*, is a wild Bull of prodigious Strength and Swiftness, being almost as big as an Elephant: But this cannot be the *urus* mentioned by *Virgil*, being an Animal utterly unknown in *Italy*. It is more probably what is now called the *Buffalo*.

377. *Aut*

By whose Strength they may learn to shoot up, to contemn the Winds, and climb from Stage to Stage along the highest Elms.

And, while their Infant-age sprouts with new-born Leaves, you must spare the tender Vines: And while the joyous Shoot raises itself on high, wantoning through the open Air with loose Reins, the Edge of the Pruning-knife itself must not be applied; but the Leaves should be plucked with the in-bent Hand, and culled here and there. Thereafter when now they have shot forth, embracing the Elms with firm Stems, then cut their Locks, then lop their Arms. Before this they dread the Steel: Then, and not till then, exercise severe Dominion *over them*, and check the loose straggling Boughs.

Fences too should be woven *around them*, and all Cattle must be restrained; especially while the Shoots are tender and unacquainted with Hardships; which, besides the rigorous Winters, and vehement *Heat of the Sun*, the wild Buffaloes and persecuting Goats continually insult; the Sheep and greedy Heifers browse upon them. Nor do the Colds condensed in hoary Frost, or the severe Heat beating upon the scorched Rocks, hurt them so much as the Flocks and Poison of their hard Teeth, and a Scar imprinted on the gnawed Stem.

For no other Crime is the Goat sacrificed to Bacchus on every Altar, and the ancient Plays come upon the Stage: And *for this* the Athenians proposed to the *tragic Wits* Prizes of Goats about the Villages and Crossways; and amidst their Cups full joyous danced in the soft Meadows on Goat-skin Bottles besmeared *with Oil*. On
the

N O T E S.

377. *Aut gravis incumbens scopulis arentibus aestas*. The Meaning seems to be, That Vineyards planted on a rocky Soil, which therefore suffer most in dry Weather, are not so much injured by the most scorching Heat, as by the biting of Cattle.

381. *Proscenia*. In the Roman Theatre there was first the *Porticus* or Gallery for the Populace, where the Seats were formed like Wedges, growing narrower as they came nearer the Centre of the Theatre, and therefore called *cunei*, or *Wedges*. 2. The *Orchestra*, in the Centre and lowest Part of the Theatre, where the Senators and Knights sat, and where the Dancers and Musicians performed. 3. The *Proscenium*, or Space before the Scenes, which was raised above the *Orchestra*, and where the Actors spoke.

382. *Ingeniis*. The usual Reading is *ingentes*, which is a very useless Epithet in this Place. But *Pierius* found *ingeniis* in all the most ancient Manuscripts. The Poet here alludes to the ancient Custom, amongst the *Greeks*, of proposing a Goat for a Prize to him who should be judged to excel in satirical Verse. Thus *Horace*:

Carminum qui tragico vitem certavit ob hircum. There is a Line in *Horace* not much unlike this of *Virgil*:

"*Quis circum pagos, et circum compita pug-*
nax,

Magna coronari contemnat Olympia."—

383. *Theseida*. The *Athenians*, so called from *Theseus* their King, who first civilized and taught them to live in Cities. Tragedy had its Beginning among the *Athenians*. *Thes-*
pi.

Nec non Ausonii coloni, gens missa Trojâ, ludunt in comitis versibus, solutoque risu; sumuntque horrenda ora cavatis corticibus. Et vocant te, Bacche, per læta carmina, suspenduntque mollia oscilla ex altâ pinu. Hinc omnis vinea pubescit largo fetu: cavæque valles, profundique saltus complentur, et quocumque Deus Bacchus circumegit honestum caput. Ergo ritè dicemus suum honorem Baccho patriis carminibus, feremusque lances et liba illi: et hircus, sacer illi, ductus cornu, stabit ad aram; torrebimusque ejus pingua exta in columnis verubus. Est etiam ille alter labor curandis vitibus, cui nunquam est satis exhausti laboris: namque omne solum est scindendum terque quaterque quotannis, glebaque est frangenda æternum versis bidentibus, et omne nemus est levandum fronde. Labor, actus in orbem, reddit agricolis, atque annus volvitur in se per sua vestigia. Et jam olim cum vinea posuit seras frondes, et frigidus Aquilo decussit honorem silvis; jam tum acer rusticus extendit curas in venientem annum, et persequitur vitem relictam, attendens eam curvo dente Saturni, fingitque eam amputando. Primus fedito humum, primus cremato sarmenta devecta domum, et primus referto vallos sub testâ:

Nec non Ausonii, Trojâ gens missa, coloni 385
Versibus in comitis ludunt, risuque soluto;
Oraque corticibus sumunt horrenda cavatis:
Et te, Bacche, vocant per carmina læta, tibi que
Oscilla ex altâ suspendunt mollia pinu.
Hinc omnis largo pubescit vinea fetu: 390
Complentur vallesque cavæ, saltusque profundi;
Et quocumque Deus circum caput egit honestum.
Ergo ritè suum Baccho dicemus honorem
Carminibus patriis, lancesque et liba feremus:
Et ductus cornu stabit sacer hircus ad aram; 395
Pinguiæque in verubus torrebimus exta columnis
Est etiam ille labor curandis vitibus alter;
Cui nunquam exhausti satis est: namque omne
quotannis
Terque quaterque solum scindendum, glebaque
versis 399
Æternum frangenda bidentibus: omne levandum
Fronde nemus. Redit agricolis labor actus in
orbem;
Atque in se sua per vestigia volvitur annus.
Et jam olim seras posuit cum vinea frondes,
Frigidus et silvis Aquilo decussit honorem; 404
Jam tum acer curas venientem extendit in annum
Rusticus; et curvo Saturni dente relictam
Persequitur vitem attendens, fingitque putando.
Primus humum fodito, primus devecta cremato
Sarmenta, et vallos primus sub testâ referto:
Postremus

N O T E S.

Pis, an *Athenian* Poet, is said to have invented it, as we find in *Horace*,

*Ignotum tragicæ genus invenisse Camæna
Dicitur, et plaustris vexisse poemata Thespis;
Quæ canerent agerentque peruncti fecibus ora.*

384. *Unctos saliere per utres.* The *utres* were Bags made of Goats Skins. These Skins were blown up like Bladders, and besmeared with Oil. They were set in the Fields, and it was the Custom to dance upon them with one Leg at the Feasts of *Bacchus*: The Skins

being very slippery, the Dancers often fell down, which occasioned a great Laughter.

389. *Oscilla.* The Commentators are much divided about the Meaning of this Word. The most probable Opinion is, that they were little earthen Images of *Bacchus* suspended to the Branches of Trees, where they swung, and were blown about by the Wind, and were thought to bestow Fertility on the Vines which way soever they turned their Faces. Whence he adds:

the same account the Ausonian Colony also, a Race derived from Troy, sport in unpolished Strains, and unbounded Laughter; assuming horrid Masks of hollowed Barks of Trees: And thee, O Bacchus, they invoke in jovial Songs, and to thee hang up soft Images from a tall Pine. Hence every Vineyard shoots forth with large Produce: The hollow Vales and deep Lawns are filled with Plenty, and wherever the God hath moved around his graceful Head. Therefore will we solemnly ascribe to Bacchus his due Honours in our Country's Lays, and offer to him Chargers and the consecrated Cakes; and the sacred Goat led by the Horn shall stand at his Altar, and we will roast the fat Entrails on Hazle Spits.

There is also that other Toil in dressing the Vines; in executing which you can never bestow Pains enough: For the whole Soil must be ploughed three or four times every Year, and the Clods are continually to be broken with bended Drags; the whole Grove must be disburdened of its Leaves. The Farmer's past Labour returns in a Circle, and the Year rolls round on itself in its own Steps. And now when at length the Vineyard has shed its late Leaves, and the cold Northwind shook from the Groves their Honours; even then the active Swain extends his Cares to the ensuing Year, and close plys the desolate forsaken Vine, cutting off the superfluous Roots with Saturn's crooked Hook, and forms it by pruning. Be the first to trench the Ground, be the first to carry home and burn the superfluous Shoots, and the first to return beneath your Roof the Stakes that propped your Vines: Be the last to reap the Vintage. Twice
a luxuriant

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Et quocumque Deus circum caput egit honestum.

392. *Circum caput egit.* Some think this alludes to the Custom of carrying the Statues of Bacchus round the Fields and Vineyards in Procession.

396. *Verubus colurnis.* On Hazle Spits, because the Hazles were destructive to the Vines. Hence he says above, Verse 299.

— *Neve inter vites corylum fere.*

400. *Omne levandum fronde nemus.* It is usual to thin the Leaves, to give the Sun a greater Power to ripen the Fruit.

405. *Curas venientem extendit in annum.* This autumnal pruning is really providing for the next Year.

406. *Curvo Saturni dente.* The Scythe or Pruning-hook, which was Saturn's Symbol.

406. *Relictam.* Servius explains it, *a se*

paulo ante desertam. But I rather think it represents the Vine forsaken of its Fruits and Leaves, in the Situation of a forlorn Mother bereft of her Children; as *Æn. IX. 290.*

At tu, oro, solare inopem, et succurre relictæ.

407. *Attendens.* This is what the Roman Writers on Agriculture call *ablaqueatio*, i. e. the opening the Ground, and cutting away the Roots that grow near the Surface called the Day-roots. So *attendens* is understood by *Cerda* and others.

408. *Primus deoesta cremato.* i. e. Be the first in performing every Piece of Labour that belongs to Vines, such as trenching the Ground, pruning, &c. except the gathering of the Grapes, which are the better the longer time they have to ripen.

postremus metito. Bis umbra ingruit vitibus: bis herbæ obducunt segetem densis sentibus: uterque labor est durus. Laudato ingentia rura; colito exiguum rus. Nec non etiam aspera vimina rusci per silvam cæduntur, et fluvialis arundo cæditur ripis; curaque inculti salicti exercet nos. Jam vites sunt vinctæ; jam arbuta reponunt falcem; jam effectus vinitor canit extremos antes: tamen tellus est sollicitanda, pulvisque est movendus; et jam Jupiter est metuendus maturis uvis. Contra, non est ulla cultura oleis: neque illæ expectant procurvam falcem, tenacesque rastros; cum semel hæserunt arvis, tuleruntque auras. Tellus ipsa, cum recluditur unco dente, sufficit humorem satis oleis, et sufficit gravidas fruges cum recluditur vomere. Hoc nutritor olivam pinguem et placitam paci. Poma quoque, ut primum sensere valentes truncos, et habuere suas vires, nituntur ad sidera raptim propriâ vi, baudque indiga nostræ opis. Nec minus interea omne nemus incultum gravescit fetu, incultaque aviaria rubent sanguineis baccis. Cytisi tondentur, alta silva ministrat tædas, quibus nocturni ignes pascuntur, et fundunt lumina. Et homines dubitant ferere has plantas, atque impendere curam iis?

*Postremus metito. Bis vitibus ingruit umbra: 410
Bis segetem densis obducunt sentibus herbæ:
Durus uterque labor. Laudato ingentia rura;
Exiguum colito. Nec non etiam aspera rusci
Vimina per silvam, et ripis fluvialis arundo
Cæditur; incultique exercet cura salicti. 415
Jam vinctæ vites; jam falcem arbuta reponunt;
Jam canit extremos effectus vinitor antes:
Sollicitanda tamen tellus, pulvisque movendus;
Et jam maturis metuendus Jupiter uvis.
Contra, non ulla est oleis cultura: neque illæ 420
Procurvam expectant falcem, rastrosque tenaces;
Cum semel hæserunt arvis, aurasque tulerunt.
Ipsa fatis tellus, cum dente recluditur unco,
Sufficit humorem, et gravidas, cum vomere, fruges.
Hoc pinguem et placitam Paci nutritor olivam. 425
Poma quoque, ut primum truncos sensere valentes,
Et vires habuere suas; ad sidera raptim
Vi propriâ nituntur, opisque haud indiga nostræ.
Nec minus interea fetu nemus omne gravescit;
Sanguineisque inculta rubent aviaria baccis. 430
Tondentur cytisi, tædas silva alta ministrat,
Pascunturque ignes nocturni, et lumina fundunt.
Et dubitant homines ferere, atque impendere cu-
ram?*

Quid

NOTES.

412. *Laudato ingentia rura, &c.* The Meaning seems to be, that you may admire the Splendor of a large Vineyard, but that you had better cultivate a small one: Because the Labour of cultivating Vines is so great, that the Master cannot extend his Care over a large Spot of Ground.

413. *Rusci.* The *ruscus* in *Pliny* is the same with the *Oxymyr sine*. "Castor Oxymyr sine myrti foliis acutis, ex qua sunt ruri scopæ, ruscum vocavit. And *Dioscorides* describes our Butcher's Broom under the Name of *μυρτιν ἄγρια*, or wild Myrtle. It was probably used to bind the Vines in *Virgil's* Time, since it is mentioned in this Place.

416. *Reponunt.* The Vines are poetically said to lay aside the Pruning-hook, when they have no more occasion for it.

417. *Canit extremos antes.* Literally, Sings his last or utmost Rows.

423. *Dente unco.* May signify any crooked Instrument of one Tine, for opening the Ground about the Roots of the Vine. Mr. *Martin* renders it a Drag, but that is a *bidens*, an Instrument with two Tines; it seems rather to be that Instrument which we call a slipping Iron.

424. *Cum vomere.* *Servius* takes *cum vomere* to be the same as *per vomerem*; *Ruæus*, whom

a *luxuriant* Shade of *Leaves* assails the Vines: Twice thick prickly Weeds over-run the Field: Each a *Subject* of hard Labour. Commend large Farms; cultivate a small one. Besides all this the rough Twigs of Butcher's Broom are to be cut throughout the Woods, and the watery Reed on the Banks; and the Care of the uncultivated Willow gives *him* new Toil. *And now his Labour seems at an end*, now the Vines are tied; now the Vineyard lays aside the Pruning-hook; now the exhausted Vintager salutes in Song his utmost Rows: Yet must the Earth be vexed *anew*, and the Mold *still* put in Motion; and now *after all* Jove and the *Weather* are to be dreaded by the ripened Grapes.

On the other hand, the Olives require no Culture: Nor do they expect the crooked Pruning-hook, and tenacious Harrows; when once they are rooted in the Ground, and have sustained the Air. Earth of herself supplies the Plants with Moisture, when opened by the hooked Slipping-iron, and weighty Fruits when *opened* by the Share. Nourish with this the fat and Peace-delighting Olive. *The other* Fruit-trees too, as soon as they feel their Trunks vigorous, and acquire their Strength, quickly shoot up to the Stars by their own *inherent* Virtue, and need not our Assistance. At the same time every Grove is in like Manner *without Culture* loaded with Offspring, and the uncultivated Haunts of Birds glow with Blood-red Berries. The Cytisus is browsed on *by Cattle*, the tall Wood supplies us with Torches, and *thence* our nocturnal Fires are fed, and shed *on us* beamy Light. *And after this* do Men hesitate about planting and bestowing Care?

Why

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whom Dr. Trapp follows, renders it *statim cum vomere*, an Hyperbole to denote the Quickness of the Produce. All of them forced! But the Construction will be easy, if we only supply *recluditur* which goes before, thus: *Tellus sufficit humorem cum recluditur dente unco, et gravidus fruges cum recluditur vomere*. Plowing, as Mr. Martin observes, being universally thought to encrease the Product of the Olives.

425. *Hoc*. Servius, and all the Commentators after him, explain this as if it were *ob hoc*. But the Author of the Essay on the Georgics, who appears to have thoroughly understood Agriculture, and therefore has penetrated more fully into the Sense of his Author, justly observes that the Sense is much better,

as well as easier, by construing *hoc* with *vomere*.

426. *Poma*. Here put for Fruits or Fruit-trees in general.

426. *Truncos sensere valentes*. Others understand by this, *so soon as they have taken to the strong Trunks on which they are engrafted*.

429. *Fetu*. Here is not Fruit, but Produce of Trees, as Geor. 1. 55.

Arbori fetus alibi—virescunt.

And Verse 442 of this second Book,

Ipsæ Caucasæ steriles in vertice silvæ,

Quas animosæ Euri assidue franguntque feruntque,

Dant alios alios fetus: dant utilis lignum

Navigis plures.

We

Quid sequar majora com-
moda? salices, humiles-
que genistæ, illæ ipsæ
sufficiunt aut frondem pe-
cori, aut umbram pasto-
ribus, sepemque satis, et
pabula melli. Et juvat
spectare montem Cytorum
undantem buxo, lucos-
que Naryciæ picis: ju-
vat videre arva obnox-
ia non rastro hominum,
non ulli curæ. In Cau-
caseo vertice steriles silvæ
ipsæ, quas animosi Euri
assidue franguntque se-
runtque, aliæ dant alios
fetus: dant pinos, lig-
num utile navigiis, ce-
drosque cupressifque utiles
domibus. Hinc agricolæ
trivere radios rotis, hinc
trivere tympana plaustis,
et posuere pandas carinas
ratibus. Salices sunt se-
cundæ viminibus, et ul-
mi frondibus: at myrtus
est bona validis bastili-
bus, et cornus bona bel-
lo: taxi torquentur in I-
tyræos artus. Nec leves
tiliæ, aut buxum ratile
torno, non accipiunt for-
mam, cavanturque acuto
ferro. Nec non et levis
alnus, missa Pado, in-
natat torrentem undam:
Nec non et apes condunt
examina cavis corticibus,
alveoque vitiosæ ilicis.

Quid æquè memorandum
Baccheia dona tulerunt?
Bacchus et dedit causas
ad culpam: ille domuit
letbo furentes Centauros,
Rhoetumque Pholumque,
et Hylæum minantem La-
pithis magno cratere. O
agricolas nimium fortu-
natos, si nōrint sua bona! quibus agricolis procul à discordibus armis, justissima tellus ipsa fundit
facilem victum humo. Si apud illos alta domus, cum superbis foribus, non vomit ingentem un-
dam hominum salutantium eos manè totis ædibus; nec inbiant varios postes pulchrâ testudine,

Quid majora sequar? salices, humilesque genistæ,
Aut illæ pecori frondem, aut pastoribus umbram
Sufficiunt, sepemque satis, et pabula melli. 436
Et juvat undantem buxo spectare Cytorum,
Naryciæque picis lucos: juvat arva videre,
Non rastro hominum, non ulli obnoxia curæ.
Ipsæ Caucasæo steriles in vertice silvæ, 440
Quas animosi Euri assidue franguntque feruntque,
Dant alios aliæ fetus: dant utile lignum
Navigiis pinos, domibus cedrosque cupressosque.
Hinc radios trivere rotis, hinc tympana plaustis
Agricolæ, et pandas ratibus posuere carinas. 445
Viminibus salices fecundæ, frondibus ulmi:
At myrtus validis hastilibus, et bona bello
Cornus: Ityræos taxi torquentur in arcus.
Nec tiliæ leves, aut torno ratile buxum, 449
Non formam accipiunt, ferroque cavantur acuto.
Nec non et torrentem undam levis innatat alnus
Missæ Pado: nec non et apes examina condunt
Corticibusque cavis, vitiosæque ilicis alveo.
Quid memorandum æquè Baccheia dona tulerunt?
Bacchus et ad culpam causas dedit: ille furentes 455
Centauros letho domuit, Rhoetumque Pholumque,
Et magno Hylæum Lapithis cratere minantem.

O fortunatos nimium, sua si bona nōrint,
Agricolas! quibus ipsa, procul discordibus armis,
Fundit humo facilem victum justissima tellus. 460
Si non ingentem foribus domus alta superbis
Manè salutantum totis vomit ædibus undam;
Nec varios inbiant pulchra testudine postes,

Illusasque

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We are to observe farther, that *inculta* in the second Line is also to be supplied to the first, thus: *Omne nemus incultum gravescit*; for that is plainly the Sense.

437. *Et juvat*. Ut juvat would seem to be more in Virgil's Style, and more coherent.

437. *Cytorum*. Cytorus is a Mountain in Paphlagonia.

438. *Naryciæ picis*. Naryx, or Narycia, was a City of the Locrians in that Part of Italy which is over against Greece.

440. *Caucasæo*. Caucasus is a famous Range of Mountains running from the Black Sea to the Caspian.

444. *Tympana*. Servius explains it the Co-
verings

Why should I insist on greater Things? The *very* Willows and lowly Broom, *even* these supply either Browze for Cattle, or Shade for Shepherds, Fences for the Corn, and Materials for Honey. It is delightful to behold Cyturus waving with the Groves of Narycian Pitch: It is delightful to see the Fields not indebted to the Harrows or any Care of Men. Even the barren Woods on the Top of Caucasus, which the fierce Eastwinds continually are crashing and tearing, yield each their different Produce: They yield Pines, an useful Wood for Ships, and Cedars and Cypresses for Houses. Hence the Husbandmen have laboured Spokes for Wheels, hence they have framed solid Orbs for Waggon, and bending Keels for Ships. The Willows are fertile in Twigs, the Elms in Leaves *for Cattle*: The Myrtle again is useful for sturdy Spears, and the Cornel for War: The Yews are bent into Itycean Bows. In like Manner the smooth-grained Limes, or Box that polishes with the Lathe, receive *any* Shape, and are hollowed with sharp Steel. Thus too the light Alder launched on the Poe swims the rapid Stream: Thus too the Bees hide their Swarms in the hollow Bark, and in the Heart of a rotten Holm. What have the Gifts of Bacchus produced so worthy of Record? Bacchus has given Occasion to Offence and Guilt: He quelled by Death the furious Centaurs, Rhoetus, and Pholus, and Hylæus, threatening the Lapithæ with a huge Goblet.

Thrice happy Swains, did they but know their own Bliss! to whom, at Distance from discordant Arms, Earth, of herself most liberal, pours from her Bosom their easy Sustenance. If *there* the Palace high raised with proud Gates vomits not forth from all its Apartments a vast Tide of Morning Visitants; and *if they* doat not on Porticoes variegated with beauteous Tortoise-shell, and on Vestments

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coverings of the Waggon; but others, seemingly with more Reason, understand it of the Wheels of Waggon that are solid, made without Spokes, and somewhat shaped like Drums.

446. *Fronibus ulni*. The Cattle were fed with Leaves of Elms.

448. *Iyræas*. The *Iyræi* were a People of Cælo-Syria, famous for shooting with the Bow.

458. *Nimum*. Here, and in some other Places, signifies not *too much*, but *exceedingly*, or, as we say, *beyond Measure or Expression*.

460. *Facilem*. Simple and natural, such

as is easily procured; in opposition to what is far fetched, and not to be had without great Difficulty: What *Horace* calls *cibus longe petitor*.

460. *Iustissima*. *Proprie*, says *Servius*, *nam si iustus est qui, quod acceperit, reddit; terra utique iustissima est quæ majore sènore semina accepta restituit*. Or the Earth may be called *most just*, in satisfying all the natural Demands of her Children.

463. *Inbiant*. This Verb does not always signify

vestesque illas auro, E-
 phyreiaque æra; nec a-
 pud illos alba lana fucatur
 Assyrio veneno, nec
 usus liquidi olivi corrup-
 pitur casia: at secunda
 quies, et vita nescia fal-
 lere, dives variarum o-
 pum: at otia in latis
 fundis, speluncæ, vivi-
 que lacus; at frigida
 Tempe, mugitusque boum,
 mollesque somni sub ar-
 bore non absunt. Illic sunt
 saltus, ac lustra ferarum,
 et juvenis patiens ope-
 rum, assuetaque parvo;
 sacra Deum, sanctique
 patres: Dea Justitia ex-
 cedens terris fecit extre-
 ma vestigia per illos. Ve-
 rō dulces Musæ accipiant
 me primum ante omnia,
 Musæ, quarum sacra ego
 sacerdos fero percussus in-
 genti amore earum; mon-
 strentque mihi vias cœli
 et sidera, varios defectus
 solis, laboresque Lunæ;
 unde tremor sit terris;
 quā vi alta maria tumes-
 cant objicibus ruptis, rur-
 susque residant in se ip-
 sa; quid biberni soles
 tantum properent tingere
 se Oceano, vel quæ mora
 obstet tardis noctibus. Sin
 frigidus sanguis circum
 præcordia obstiterit, ne
 possim accedere has partes
 naturæ; rura et rigui
 amnes in vallibus place-

ant mihi, et inglorius amem flumina silvasque. O si essem ubi sunt campi, Sperchiusque amnis,
 et Taygeta bacchata Lacænis virginibus! O sit qui sistat me in gelidis vallibus montis Æmi,

Illusasque auro vestes, Ephyreiaque æra;
 Alba nec Assyrio fucatur lana veneno;
 Nec casia liquidi corrumpitur usus olivi:
 At secunda quies, et nescia fallere vita,
 Dives opum variarum: at latis otia fundis,
 Speluncæ, vivique lacus; at frigida Tempe,
 Mugitusque boum, mollesque sub arbore somni
 Non absunt. Illic saltus, ac lustra ferarum,
 Et patiens operum, parvoque assueta juvenis;
 Sacra Deum, sanctique patres: extrema per illos
 Justitia excedens terris vestigia fecit.

Me verò primum dulces ante omnia Musæ,
 Quarum sacra fero ingenti percussus amore,
 Accipiant; cœlique vias, et sidera monstrent;
 Defectus Solis varios, Lunæque labores;
 Unde tremor terris; quā vi maria alta tumescant
 Objicibus ruptis, rursusque in se ipsa residant;
 Quid tantum Oceano properent se tingere Soles
 Hiberni, vel quæ tardis mora noctibus obstet.

Sin, has ne possim naturæ accedere partes,
 Frigidus obstiterit circum præcordia sanguis;
 Rura mihi, et rigui placeant in vallibus amnes;
 Flumina amem, silvasque inglorius. O, ubi campi,
 Sperchiusque, et virginibus bacchata Lacænis
 Taygeta! ô, qui me gelidis in vallibus Æmi
 Sistat,

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signify to pant after the Enjoyment of a Thing, but to hold it in high Esteem and Admiration. As *Her.* 1. Sat. 1. 70.

—*Congestis undique fœcis indormis inhians.*
 So that the Meaning is, *What tho' they have not these Things in their Possession, nor place their Happiness in them.*

464. *Illusasque.* In quibus artifex ludens, auro aliqua depinxerat, says *Servius*.

464. *Ephyreiaque æra.* Corinthian Brass, from Ephyre, the original Name of Corinth.

466. *Nec casia.* See the Note on Verse 213.

467. *At nescia fallere vita.* A Life that knows not to deceive; i. e. A Life of solid and substantial Bliss, in opposition to the Plea-

tures of Courts and Palaces, which are showy, false, and deceitful. This Sense agrees perfectly well to the Context, and is far more elegant than what is given by others. This Passage is finely imitated by Mr. Thomson in his *Autumn*, 1136.

*Oh knew he but his Happiness, of Men
 The happiest he! who far from public Rage,
 Deep in the Vale, with a choice few retir'd,
 Drinks the pure Pleasures of the rural Life.
 What tho' the Dome be wanting, &c.
 What tho' depriv'd of these fantastic Joys,
 That still amuse the Wanton, still deceive;
 A Face of Pleasure, but a Heart of Pain!
 Their borrow Moments undelighted all!*

Sur

Vestments curiously embroidered with Gold, and on *Vases of Corinthian Brass*; and if *for them* the white Wool is not stained with the Assyrian Drug; nor the Use of the pure Oil corrupted with Cassia's aromatic Bark: Yet *theirs is* Peace secure, and a Life of solid unfallacious Bliss, rich in various Opulence: Yet *theirs are* peaceful Retreats in ample Fields, Grottoes, and living Lakes; yet *to them* cool delicious Vales, the Lowings of Kine, and soft Slumbers under a Tree are not wanting. There are Lawns, and Dens for Beasts of Chace, and Youth patient of Toil, and inured to Thrift; the Worship of the Gods, and Fathers held in Veneration: Justice, when she left the World, took her last Steps among them.

But me may the sweet Muses, whose sacred Symbols I bear, smit with the violent Love of *philosophic Song*, first, above all Things else, receive into *Favour*; and shew me the Paths of Heaven, and Constellations; the various Eclipses of the Sun, and Labours of the Moon; whence the trembling of the Earth; from what powerful Cause the Seas swell high, bursting their Barriers, and again sink back into themselves: why the Winter Suns make such Haste to dip themselves in Ocean, or what Delay retards the slow-paced *Summer Nights*.

But if the cold Blood about my Heart hinders me from penetrating into those Parts of Nature; let Fields and Streams gliding in the Valleys be my Delight; may I court the Rivers and the Woods, inglorious and obscure. O *to be* where are the *pleasant Thessalian Plains*, and *the River Sperchius*, and Taygetus, the Scene of *Bacchanalian Revels* to Spartan Maids! O for one to set me down in
the

N O T E S.

*Sure Peace is his; a solid Life, estrang'd
To Disappointment, and fallacious Hope;
Rich in Content, in Nature's Bounty rich,
In Herbs, and Fruits, &c.*

471. *Illic saltus*. i. e. *There are the Pleasures of the Chace*; which at the same time leads him to mention the Hardiness and Temperance of the Youth.

475. *Dulces Musæ*. Tho' the Poet praises so much the Pleasures of Agriculture, and a Country Life; yet he prefers the more noble Entertainments of the Mind, the Charms of Poetry and Philosophy: For 'tis plain that by *Musæ* here we are to understand not only Poetry, but also philosophic Science.

485. *Rigui*. Properly that ooze or refresh the Valleys with Moisture.

486. *Campi*. As the other Places here mentioned are in *Thessaly*; so 'tis probable that by these *campi* we are to understand the pleasant Plains of *Thessaly* called *Tempe*, as in his *Culex*;

*O pecudes, O Panes, et ô gratissima Tempe
Fontis Hamadryadum—*

486. *O ubi—qui me gelidis, &c.* These are not Questions, but Exclamations, which are usually elliptic in all Languages. The Sentence, when full, would run thus: *O si, or O utinam essem ubi sint campi—O utinam esset qui, &c.*

492. *Strep-*

et protegat me ingenti
 umbrâ ramorum! est fe-
 lix, qui potuit cognoscere
 causas rerum, atque sub-
 jecit omnes metus et inex-
 orabile fatum, strepitum-
 que avari Acherontis suis
 pedibus! et ille est for-
 tunatus, qui novit agre-
 stes Deos, Panaque, se-
 nemque Silvanum, soro-
 resque Nymphas! non
 fasces populi, non purpu-
 ra regum, et discordia a-
 gitans infidos fratres, aut
 Dacus descendens ab con-
 jurato Istro flexit illum:
 non Romanæ res, regna-
 que peritura flexerunt il-
 lum: neque ille, aut do-
 luit miserans inopem, aut
 invidit habenti divitias.
 Carpsit fructus, quos ra-
 mi, quos volentia rura
 ipsa tulere suâ sponte;
 nec vidit ferrea jura, in-
 sanumque forum, aut ta-
 bularia populi. Alii so-
 licitant cæca freta remis,
 ruuntque in ferrum: pe-
 ntrant aulas et limina re-
 gum. Hic petit urbem
 miserisque Penates exci-
 diis, ut bibat è gemmâ, et
 dormiat Sarrano ostro. A-
 lius condit opes, incubat-
 que defosso auro. Hic stu-
 pet attonitus rostris: plau-
 sus plebisque patrumque
 per cuneos theatri (enim
 est geminatur) corripuit
 hunc hiantem: alii gau-
 dent perfusi sanguine fra-
 trum, mutantque domos et
 dulcia limina exilio, at-
 que quærent patriam ja-
 centem sub alio sole. A-
 gricola dimovit terram in-
 curvo aratro; hinc est
 labor anni: hinc sustinet patriam, parvosque nepotes;
 hinc sustinet armenta boum, meritosque ju-
 vencos. Nec est requies, quin annus exuberet aut pomis,
 aut fetu pecorum, aut mergite Cerealis
 culmi:

Sistat, et ingenti ramorum protegat umbra!

Felix, qui potuit rerum cognoscere causas; 490

Atque metus omnes, et inexorabile Fatum

Subjecit pedibus, strepitumque Acherontis avari!

Fortunatus et ille, Deos qui novit agrestes,

Panaque, Silvanumque senem, Nymphasque so-
 rores!

Illum non populi fasces, non purpura regum 495

Flexit, et infidos agitans discordia fratres;

Aut conjurato descendens Dacus ab Istro:

Non res Romanæ, perituraque regna: neque ille

Aut doluit miserans inopem, aut invidit habenti.

Quos rami fructus, quos ipsa volentia rura 500

Sponte tulere suâ, carpsit: nec ferrea jura,

Infanumque forum, aut populi tabularia vidit.

Sollicitant alii remis freta cæca, ruuntque

In ferrum: penetrant aulas, et limina regum.

Hic petit excidiis urbem, miserisque Penates, 505

Ut gemmâ bibat, et Sarrano dormiat ostro.

Condit opes alius, defossoque incubat auro.

Hic stupet attonitus rostris: hunc plausus hiantem

Per cuneos (geminatur enim) Plebisque Patrumque,

Corripuit: gaudent perfusi sanguine fratrum; 510

Exfilioque domos, et dulcia limina mutant,

Atque alio patriam quærent sub Sole jacentem.

Agricola incurvo terram dimovit aratro;

Hinc anni labor: hinc patriam, parvosque nepotes

Sustinet; hinc armenta boum, meritosque juvencos.

Nec requies, quin aut pomis exuberet annus, 516

Aut fetu pecorum, aut Cerealis mergite culmi:

Proven-

NOTES.

492. *Strepitumque*. Strepitus here may signify the fabulous Noise and Bustle that is made about the infernal Regions. Or the Meaning is, Who by conforming his Life to the Precepts of Truth and Philosophy, conquered the Fears of Death and future Punishment.

499. *Aut doluit*. Some explain it of his be-

ing in that happy Situation where there are no miserable Objects to disturb him, and excite his Sorrow. To be sure it cannot mean that he is insensible to the Impressions of Humanity and Compassion, but that he is free from the lasting Influence of Grief, Anxiety, Envy, and the like Passions, that prevail elsewhere; and

the cool Valleys of Hæmus, and shelter me with a thick Shade of Boughs! Happy he who was able to trace out the Causes of Things, and who cast beneath his Feet all Fears, and inexorable Destiny, and the Noise of devouring Acheron! Blest too is he who has known the rural Deities, Pan, and old Silvanus, and the Sister Nymphs! Him neither the Fasces of the People has moved, nor the Purple of Kings, nor Discord persecuting faithless Brothers; nor the Dacian descending from the conspiring Danube: Nor the Revolutions of Rome, and perishing Kingdoms: He neither pined with Grief, lamenting the Poor, nor envied he the Rich. What Fruits the Boughs, what *Fruits* the willing Fields yielded of themselves spontaneous, he gathered: Nor saw the *rigorous* Iron Laws, the madly litigious Bar, or the public Courts.

Some vex the dangerous Seas with Oars, *some* rush into Arms: *Some* work their Way into Courts, and the Palaces of Kings. One destines a City and wretched Families to Destruction, that he may drink in Gems, and sleep on Tyrian Purple. Another hoards up Wealth, and broods over buried Gold. One, astonished with *the Eloquence* of the Rostra, grows giddy: Another, Peals of Applause, (for it is redoubled along the Rows both of the People and the Fathers) have captivated, and set agape: Some rejoice *in being* stained with their Brother's Blood; and exchange their Homes and sweet Mansions for Exile, and seek a Country lying under another Sun. The Husbandman cleaves the Earth with the crooked Plough; hence the Labours of the Year: Hence he sustains his Country, and his little Offspring; hence his Herds of Kine, and deserving Steers. Nor is there any Intermision, but the Year either abounds with Apples, or with the Breed of the Flocks, or with Bundles of Ceres's Stalks:

N O T E S.

and enjoys a more unruffled State of Tranquillity than is to be found among the Rich and Great.

502. *Tabularia*. Properly the Place where the Records and public Registers were kept.

503. *Cæca*. Ruzus renders it *profunda*; but it seems rather to mean *unseen*, i. e. *full of unseen Dangers*.

503. *Ruuntque*. Alii must be supplied to all the three Verbs.

506. *Sarrano*. Tyrian, from *Sarra*, the

first Name of *Tyre*.

514. *Anni labores*. Labores here is not to be understood of the Husbandman's Labours, as Dr. *Tropp* explains it; but of the laboured Productions of the Year, as elsewhere, *bonumque bonumque labores*. This is plain enough from what follows, *Nec requies quin*, &c. which does not signify there is no Intermision of his Labour, but of the Productions of the Year.

519. *Sicyonia*

*oneretque sulcos proventus,
atque vincat horrea. Hi-
ems venit; Sicyonia bac-
ca teritur trapetis, sues
læti glande redeunt, sil-
væ dant arbuta: et au-
tumnus ponit varios fe-
tus; et mitis vindemia
coquitur altè in apricis
saxis. Interea dulces nati
pendent circum oscula pa-
rentum; casta domus
servat pudicitiam; vac-
cæ demittunt lactea ube-
ra; pinguesque boedi lu-
ctantur inter se adversis
cornibus in læto gramine.
Ipse agitat festos dies;
fususque per herbam, ubi
est ignis in medio, et ubi
socii coronant cratera, li-
bens vinum vocat te, Le-
næe; ponitque magistris
pecoris certamina velocis
jaculi in ulmo, nudatque
prædura corpora agresti
palæstrâ. Veteres Sabini
olim coluere hanc vitam,
et Remus et Frater Ro-
mulus coluere hanc: sic
fortis Etruria crevit;
scilicet sic Roma est fa-
cta pulcherrima urbs re-
rum, unaque circumdedit
septem arces sibi mu-
ro. Etiam ante scep-
trum Dictæi regis Jovis,
et antequam impia hu-
mana gens est epulata cæ-
sis juvenis; aureus Sa-
turnus agebat hanc vitam
in terris. Necdum etiam*

homines audierant classica inflari; necdum audierant enses impositos duris incudibus crepitare. Sed nos confecimus immensum æquor spatiis, et jam est tempus solvere fumantia colla equum jugo.

Proventuque oneret sulcos, atque horrea vincat.
Venit hiems; teritur Sicyonia bacca trapetis,
Glande sues læti redeunt, dant arbuta silvæ: 520
Et varios ponit fetus autumnus; et altè
Mitis in apricis coquitur vindemia saxis.
Interea dulces pendent circum oscula nati;
Casta pudicitiam servat domus; ubera vaccæ
Lactea demittunt; pinguisque in gramine læto 525
Inter se adversis luctantur cornibus hœdi.
Ipse dies agitat festos; fususque per herbam,
Ignis ubi in medio, et socii cratera coronant,
Te libans, Lenæe, vocat; pecorisque magistris
Velocis jaculi certamina ponit in ulmo; 530
Corporaque agresti nudat prædura palæstrâ.

Hanc olim veteres vitam coluere Sabini;
Hanc Remus et Frater: sic fortis Etruria crevit;
Scilicet et rerum facta est pulcherrima Roma,
Septemque una sibi muro circumdedit arces. 535
Ante etiam sceptrum Dictæi regis, et ante
Impia quàm cæsis gens est epulata juvenis;
Aureus hanc vitam in terris Saturnus agebat.
Necdum etiam audierant inflari classica; necdum
Impositos duris crepitare incudibus enses. 540

Sed nos immensum spatiis confecimus æquor;
Et jam tempus equum fumantia solvere colla.

P. VIR-

NOTES.

519. *Sicyonia bacca.* Olives, so called from Sicyon, a City of Achaia, fertile in Olive-trees.

524. *Castâ pudicitiam servat domus.* The Meaning is, That his whole Family is regulated with great Order and Oeconomy: All are bred to honest Industry, which is the best Preservative of their Virtue and Chastity. To

the same Purpose he says of the frugal, thrifty Housewife, That she is industrious in order to preserve her Husband's Bed chaste, *Æn.* VIII. 411.

*—famulasque ad lumina longo
Exercet penso; castum ut servare cubile
Conjugis, et possit parvos educere natos.*

527. *Agitat.* Agere, some observe, is applied

Stalks: Loads the Furrows with Encrease, and overstocks the Barns. Winter comes; the Sicyonian Berry is pounded in the Oil-presses, the Swine come home gladdened with Acorns, the Woods yield their Arbutos and wild Fruits: And the Autumn lays down its various Productions; and high on the sunny Rocks the mild Vintage is ripened. Mean while the sweet Babes twine around their Parent's Neck: His chaste Family maintain a virtuous Oeconomy; the Cows hang down their Udders full of Milk; and the fat *frisky* Kids wrestle together with butting Horns on the cheerful Green. The Swain himself celebrates Festival-days; and extended on the Grass, where a Fire is in the Middle, and where his Companions crown the Bowl, invokes thee, O Lenæus, making Libation; and on an Elm sets forth to the Masters of the Flock Prizes to be contended for with the winged Javelin; and strips their hardy Bodies in the rustic Ring.

This Life of old the ancient Sabines; this Remus and his Brother strictly observed: Thus Etruria grew to its Strength; nay, and thus did Rome become the Glory and Beauty of the World, and single hath encompassed for herself seven Hills with a Wall. This Life too golden Saturn led on Earth, before the sceptered Sway of the Dictæan King, and before an impious Race of *Mortals* feasted on slain Bullocks. Nor as yet had Mankind heard the warlike Trumpets blown; nor yet the Swords laid on the hard Anvils clatter.

But we have finished this immensely extended Field; and now 'tis Time to loose the smoking Necks of our Steeds.

THE

NOTES.

applied even to a Thing done by Force and Necessity; but *agitare* only to Things of Choice and Pleasure.

533. *Hanc Remus et Frater.* Romulus and Remus were educated amongst the Shepherds, and were employed themselves in tending Sheep, as we learn from *Livy*.

541. *Immensum spatiis—æquor.* The Spa-

tia, as has been said elsewhere, signifies the Stages or whole Bounds marked out for a Race; so that *æquor immensum spatiis* may perhaps be a poetical Phrase to signify a *Digression*: A Field or Plain not measured by Stages, or that did not lie within the Bounds of my proposed Race. Taking *immensum* for *non mensum*,

P. VIRGILII MARONIS GEORGICA.

LIBER III.

ORDO.

Nos canemus te quoque, magna Pales, et te Apollo, pastor memorande ab Amphryso fluvio; canemus vos, silvæ, amnesque Lycæi. Omnia cætera carmina, quæ tenuissent vacuas mentes, jam sunt vulgata. Quis nescit aut durum Eurysthea, aut aras illaudati Bufiridis? Cui Hylas puer non est dictus, et Latonia Delos, Hippodameque, Pelopsque insignis eburno humero, et acer equis? via est tentanda mihi, quâ possum tollere me quoque humo, victorque possim volitare per ora virum.

TE quoque, magna Pales, et te memorande canemus
Pastor ab Amphryso; vos silvæ, amnesque Lycæi.

Cætera, quæ vacuas tenuissent carmina mentes,
Omnia jam vulgata. Quis aut Euristhea durum,
Aut illaudati nescit Bufiridis aras? 5

Cui non dictus Hylas puer, et Latonia Delos?
Hippodameque, humeroque Pelops insignis eburno,
Acer equis? tentanda via est, quâ me quoque
possum

Tollere humo, victorque virum volitare per ora.
Primus

NOTES.

This Book begins with the Invocation of some rural Deities, and a Compliment to Augustus: After which Virgil directs himself to Mæcenas, and enters on his Subject. He lays down Rules for the breeding and Management of Horses, Oxen, Sheep, Goats, and Dogs; and interweaves several pleasant Descriptions of a Chariot-race, of the Battle of the Bulls, of the Force of Love, and of the Scythian Winter. In the latter Part of the Book he relates the Diseases incident to Cattle, and ends with the Description of a fatal Murrain that formerly raged among the Alps.

1. Pales. The Goddess of Shepherds and Flocks.

2. Ab Amphryso. Amphrysus was a River in Thessaly, where Apollo, in his Exile from Heaven for killing the Cyclops, fed the Flocks of Admetus.

4. Eurysthea. Eurystheus, King of Mycenæ, who, at Juno's Instigation, imposed on Hercules, subjected to him by Command of the Oracle, the most severe Trials of Fortitude, commonly called the twelve Labours of Hercules; hence he is designed by the Epithet *durus*, rigid or severe.

5. Illaudati Bufiridis. Bufiris, King of Egypt, such a Monster of Cruelty, that he butchered as a Sacrifice to his Gods the Strangers who visited his Dominions. Illaudati, an Epithet

T H E
G E O R G I C S
O F
V I R G I L.

B O O K III.

TH E E too, great Pales, and thee, O Shepherd, famed from Amphrysus; ye Woods, and Arcadian Rivers, will I sing. Other Songs, that might have entertained disengaged Minds, are now all trite and common. Who is unacquainted or with severe Euryftheus, or the Altars of infamous Busris? By whom has not the Boy Hylas been recorded, and Latonian Delos? Hippodame, and Pelops signalized by his Ivory Shoulder, victorious in the Race? I too must attempt a Way, whereby to lift me from the Ground, and victorious spread my flying Fame through the Mouths of Men.

I first

N O T E S.

Epithet which some have censured as too weak for so infamous a Character, implies a great deal more than merely *not praised*; for, according to the Idiom of the Language, these Negatives imply not only the Want of some good Quality, but the Possession of the contrary; thus *inutilis humor, inutilis filix*, in the Georgics, signify not only *useless*, but *noxious*; so here *illaudatus*, is one who far from meriting Praise, is quite infamous.

6. *Hylas*. See the Note on Ecl. VI. 44.

7. *Hippodame*. Or *Hippodamia*, the Daughter of *Oenomaus*, King of *Elis*, who having learned from an Oracle that he was to be slain by his Son-in-law; in order to elude his Destiny he obliged his Daughter's Suitors to try their Skill with him in the Chariot-race, pre-

fuming on the Swiftneſs of his Steeds. The Law of the Combat was, that whoever of them gained the Victory should win his Daughter; or if vanquished die. After thirteen of them had lost their Lives in the Trial, *Pelops* at length gained the beauteous Prize, by bribing *Myrtilus*, *Oenomaus's* Charioteer.

7. *Humeroque Pelops insignis eburno*. *Tantalus*, the Father of *Pelops*, had invited the Gods to a Banquet, at which, having a mind to try their Divinity, he dressed his Son, and set his Flesh before them. All the Gods abstained from this horrid Food, except *Ceres*, who eat the Shoulder. *Jupiter* afterwards restored *Pelops* to Life, and gave him an Ivory Shoulder, instead of that which had been eaten.

U 2

II. *Aonia*

Ego primus, rediens ab Aonio vertice, deducam Musas mecum in patriam, modò vita superfit mihi : primus referam Idumæas palmas tibi, Mantua : et, in viridi campo, ponam templum de marmore propter aquam, ubi ingens fluvius Mincius errat tardis flexibus, et prætexit ripas tenerâ arundine. In medio erit mihi Cæsar, tenebitque templum. Illi, ego victor, et conspectus in Tyrio ostro, agitabo centum quadrijugos currus ad flumina. Mibi cuncta Græcia, linquens fluvium Alpheum, lucosque Molorchi, decernet cursibus et crudo cestu. Ego ipse, ornatus quoad caput foliis tonsæ olivæ, feram dona. Jam nunc juvat me ducere solennes pompas ad delubra, videreque cæsos juvencos ; vel videre, ut scena discedat frontibus versis, utque intexti Britanni tollant purpurea aulæa. In foribus templi faciam, ex auro solidoque elephanto, pugnam Gangaridum, armaque victoris Quirini : atque hîc pingam Nilum, undantem bello, magnumque fluentem, ac columnos surgentes navali ære. Addam his domitas urbes Asiæ, pulsumque Niphatem, Paribumque fidentem fugâ versisque sagittis ; et duo tropæa, rapta manu, ex diverso hoste, gentesque bis triumphatas ab utroque litore. Et Parii lapides stabunt spirantia signa, proles

Affaraci, nominaque gentis demissæ ab Jove, Troisque parens Affaraci, et Cynthius Apollo auctor Trojæ. Invidia infelix metuet furias, severumque annem Cocyti,

Primus ego in patriam mecum, modò vita superfit, 10

Aonio rediens deducam vertice Musas :

Primus Idumæas referam tibi, Mantua, palmas :

Et viridi in campo templum de marmore ponam

Propter aquam, tardis ingens ubi flexibus errat

Mincius, et tenerâ prætexit arundine ripas. 15

In medio mihi Cæsar erit, templumque tenebit.

Illi victor ego, et Tyrio conspectus in ostro,

Centum quadrijugos agitabo ad flumina currus.

Cuncta mihi, Alpheum linquens, lucosque Molorchi,

Cursibus, et crudo decernet Græcia cæstu. 20

Ipse caput tonsæ foliis ornatus olivæ

Dona feram. Jam nunc solennes ducere pompas

Ad delubra juvat, cæsosque videre juvencos ;

Vel scena ut versis discedat frontibus ; utque

Purpurea intexti tollant aulæa Britanni. 25

In foribus pugnam ex auro, solidoque elephanto

Gangaridum faciam, victorisque arma Quirini :

Atque hîc undantem bello, magnumque fluentem

Nilum, ac navali surgentes ære columnas.

Addam urbes Asiæ domitas, pulsumque Niphatem,

Fidentemque fugâ Parthum, versisque sagittis ; 31

Et duo rapta manu diverso ex hoste tropæa,

Bisque triumphatas utroque ab litore gentes.

Stabunt et Parii lapides, spirantia signa,

Affaraci proles, demissæque ab Jove gentis 35

Nomina, Troisque parens, et Trojæ Cynthius auctor.

Invidia infelix Furias annemque severum

Cocyti

N O T E S.

11. *Aonio vertice.* Aonia was the Name of the mountainous Part of Beotia, whence all Beotia came to be called Aonia. In this Country was the famous Mountain Helicon, sacred to the Muses.

17. *Tyrio conspectus in ostro.* Those who

offered Sacrifice amongst the Romans, on account of any Victory, were clothed in the Tyrian Colour.

18. *Ad flumina.* At first the Circensian Games were celebrated on the Banks of a River, to which Virgil here alludes.

19. *Alpheum.*

I first returning from the Aonian Mount will (provided Life remain) bring along the Muses with me into my Country: For thee, O Mantua, I first will gain the Idumæan Palms: And on thy verdant Plain erect a Temple of Marble, fast by the Stream, where the great Mincius winds in slow Meanders, and hath fringed the Banks with tender Reed. In the Middle will I have Cæsar, and he shall command the Temple. In honour of him will I victorious, and in Tyrian Purple conspicuous, drive an hundred four-horsed Chariots along the River. For me all Greece, leaving Alpheus, and the Groves of Molorchus, shall contend in Races and the rigid Gauntlet. I myself, graced with Leaves of the thorn Olive, will dispense the Prizes. Even now I am well pleased to lead on the solemn Poms to the Temple, and to see the Bulls slain; or how the Scene with shifting Front retires; and how the inwoven Britains lift up the purple Curtain. On the Doors will I delineate, in Gold and solid Ivory, the Battle of the Gangarides, and the Arms of conquering Quirinus: And here the Nile surging with War, flowing majestic, and Columns rising with naval Brass. I will add the vanquished Cities of Asia, and subdued Niphates, and the Parthian presuming on his Flight, and Arrows shot backward, and two Trophies by personal Valour snatched from two widely distant Foes, and Nations twice triumphed over on either Shore. *Here* too shall stand in Parian Marble, breathing Statues, the Offspring of Assaracus, and the Chiefs of the Jove-descended Race, both Tros, the great Ancestor of Rome, and the Cynthian Apollo Founder of Troy. *Here* baneful Envy shall dread the Furies and grim River of Cocytus, Ixion's

N O T E S.

19. *Alpheum*. A River of *Elis*, in the *Peloponnesus*, where the *Olympian Games* were celebrated, which Games are therefore by this Metaphor intended. As by *lucos Molorchus*, the Groves of *Molorchus*, we are to understand the *Nemæan Games*, *Molorchus* being the Name of that Shepherd who had been *Hercules's* Host, and in favour of whom that Heroe slew the *Nemæan Lion*.

22. *Pompas*. The Poms or Pageants were Images of the Gods carried in Procession before the People at the *Circensian Games*.

27. *Gangaridum*. The *Gangarides* were an Indian Nation near the *Ganges*.

27. *Victorisque arma Quirini*. As it was debated in the Senate whether *Augustus* or

Quirinus should be the Name of him who before was called *Octavianus*; this is thought to refer to that Debate. If so, we must agree with *Catrou* that this Verse was inserted in the Year of *Rome* 734: For that Debate happened in the Year 727, three Years after the Publication of the *Georgics*; and it was not till the Year 734 that *Augustus* conquered the *Indians* or *Gangarides*.

32. *Duo tropæa—bisque triumphatas gentes*. Probably refers to *Augustus's* two Victories over *Antony*, one at *Actium*, on the *European Coast*, and the other at *Alexandria*, on the *African Coast*.

37. *Invidia infelix*. The Source of Unhappiness to its Sons,

38. *Ixionis*.

tortosque angues Ixionis,
 immanemque rotam, et
 saxum Sisyphi non exsu-
 perabile. Interea sequa-
 mur silvas Dryadum, sal-
 tusque intactos aliis, tua
 haud mollia iussa, Mæ-
 cenas. Mea mens inchoat
 nil altum sine te: en a-
 ge, rumpe segnes moras:
 mons Cithæron vocat nos
 ingenti clamore, canesque
 montis Taygeti, Epidau-
 rusque urbs domitrix e-
 quorum; et vox, inge-
 minata assensu nemorum,
 remugit. Tamen mox ac-
 cingar dicere arduas pug-
 nas Cæsaris, et ferre fa-
 mæ ejus nomen per tot an-
 nos, quot Cæsar abest ab
 primâ origine Tithoni.
 Seu quis, miratus præmia palmæ,
 pascit equos, seu quis pas-
 cit fortes juvencos ad a-
 ratra, legat præcipuè cor-
 pora matrum. Forma bo-
 vis est optima, cui est
 turpe caput, cui est plu-
 rima cervix, et cui pa-
 learia pendent à mento te-
 nus crurum. Tum est
 nullus modus longo lateri:
 omnia membra sunt mag-
 na; pes etiam; et hirtæ
 aures sub camuris corni-
 bus. Nec vacca, insigni-
 nis maculis et albo displiceat
 mihi, aut detrectans
 juga, interdumque aspera
 cornu, et quoad faciem
 propior tauro, quæque est
 tota ardua, et gradiens
 verrit vestigia imâ cau-
 dâ. Ætas vaccarum pati
 Lucinam justosque Hyme-
 næos definit ante decem
 annos, incipit post qua-
 tuor annos: cætera ætas
 earum est nec habilis fe-
 turæ, nec fortis aratris.

Interea, dum læta juven-

tus superat gregibus, solve mares: tu primus mitte pecuaria in Venerem, et suffice aliam prolem ex aliâ generando. Quæque optima dies ævi prima fugit miseris mortalibus: morbi, tristisque senectus, et labor subeunt; et inclementia duræ mortis rapit eos.

Cocytî metuet, tortosque Ixionis angues,
 Immanemque rotam, et non exsuperabile saxum.

Interea Dryadum silvas, saltusque sequamur 40
 Intactos, tua, Mæcenâs, haud mollia iussa.

Te sine nil altum mens inchoat: en agè segnes
 Rumpe moras: vocat ingenti clamore Cithæron,
 Taygetique canes, domitrixque Epidaurus equo-
 rum;

Et vox assensu nemorum ingeminata remugit. 45
 Mox tamen arduas accingar dicere pugnas
 Cæsaris, et nomen famæ tot ferre per annos,
 Tithoni primâ quot abest ab origine Cæsar.

Seu quis, Olympiæ miratus præmia palmæ,
 Pascit equos, seu quis fortes ad aratra juvencos, 50
 Corpora præcipuè matrum legat. Optima torvæ
 Forma bovis, cui turpe caput, cui plurima cervix,
 Et crurum tenuis à mento palearia pendent.

Tum longo nullus lateri modus: omnia magna;
 Pes etiam; et camuris hirtæ sub cornibus aures. 55
 Nec mihi displiceat maculis insignis et albo,
 Aut juga detrectans, interdumque aspera cornu,
 Et faciem tauro propior, quæque ardua tota,
 Et gradiens imâ verrit vestigia caudâ.

Ætas Lucinam, justosque pati Hymenæos 60
 Definit ante decem, post quatuor incipit annos:
 Cætera nec feturæ habilis, nec fortis aratris.
 Interea, superat gregibus dum læta juvenus,
 Solve mares: mitte in Venerem pecuaria primus;
 Atque aliam ex aliâ generando suffice prolem. 65
 Optima quæque dies miseris mortalibus ævi
 Prima fugit: subeunt morbi, tristisque senectus,
 Et labor; et duræ rapit inclementia mortis.

Semper

NOTES.

33. Ixionis. Ixion, for making an At-
 tempt on Juno, was cast into Hell, and bound
 with twisted Snakes to a Wheel which was
 continually turning.

39. Non exsuperabile saxum. Sisyphus in-
 fested Attica with Robberies, for which he
 was slain by Theseus; and condemned in Hell
 to

Ixion's twisted Snakes, the enormous racking Wheel, and the Stone's unfurmountable Labour.

Mean while let us pursue the Woods of the Dryads, and untrodden Lawns, thy Commands, Mæcenas, of no easy Import. Without thee my Mind enterprizes nothing sublime: Come then, break off lazy Delays. Cithæron with loud Hallowing calls, and the Hounds of Taygeta, and Epidaurus, the Tamer of Horses, and the Voice doubled by the assenting Groves re-ecchoes. Yet e'er long shall I be prepared to sing of Cæsar's ardent Battles, and to transmit his Name with Honour through as many Years, as Cæsar is distant from the first Origin of Tithonus.

Whether any one, aspiring to the Prizes of the Olympian Palm, breeds horses, or whether any one *breeds* sturdy Bullocks for the Plough, let him choose with special Care the Bodies of the Mothers. The four looking Heifer's Form is best, whose Head is hideously large, whose Neck is brawny, and from the Chin down to the Legs her Dewlaps hang. Then no Measure in her Length of Side: All her Parts huge; even her Foot; and rough Ears under her crinkled Horns. Nor would I dislike her if streaked with white Spots, or if she refuses the Yoke, and sometimes is surly with her Horn, and in Aspect approaches nearer to a Bull, and if she is stately throughout, and sweeps her Steps with the Extremity of her Tail as she goes along.

The Age to undergo Lucina, and just Hymeneal Rites, ends before ten, and begins after four Years: Their other Years are neither fit for breeding, nor strong for the Plough. Mean time, while the Flocks abound with sprightly Youth, let loose the Males: Be the first to indulge thy Cattle in the Joys of Love; and by Generation raise up one Race after another. All the best Days of Life fly first away from wretched Mortals: Diseases succeed, and disconsolate Old-age, and Pain; and the Inclemency of inexorable Death snatches

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to roll a Stone to the Top of a Hill which always turned back again.

44. *Taygetique canes.* Taygetus was a Mountain in *Laconia*, near *Sparta*, famous for hunting.

44. *Epidaurus.* A City in *Epirus*, according to *Servius*; or in the *Peloponnesus*, according to others.

52. *Turpe caput.* This is commonly meant of a Head that is deformed, and of disproportioned Magnitude.

61. *Desinit ante decem, post quatuor incipit annos.* Varro says it is better for the Cow not to admit the Bull till she is four Years old; and that they are fruitful till ten, and sometimes longer.

75. *Continuè.*

Erunt semper pecudes, quarum corpora tu malis mutari. Enim semper refice armentum: ac ne post requiras amissa, anteveni damnum, et fortire sobolem armento quotannis. Nec non idem delectus est necessarius equino pecori. Tu modò impende præcipuum laborem jam inde à teneris annis illis, quos statues submittere in spem gentis. Continuo pullus generosi pecoris ingreditur altiùs in arvis, et reponit mollia crura; primus audet et ire viam, et tentare minaces fluvios, et committere sese ignoto ponti: nec horret vanos strepitus. Est illi ardua cervix, argutumque caput, brevis alvus, obesque terga: animosumque pectus luxuriat toris. Spadices, glaucique sunt honesti; est deterrimus color albis, et gilvo. Tum, si qua arma dedere sonum procul, nescit stare loco, micat auribus, et tremit per artus, premensque collectum ignem volvit eum sub naribus. Ejus juba est densa, et jactata recumbit in dextro armo. At duplex spina agitur per lumbos, ungulaque cavat tellurem, et graviter sonat solido cornu. Talis fuit Cyllarus, domitus habenis Amyclæi Pollucis, et bijuges equi Martis, quorum Graii poetæ meminere, et currus magni Achillis. Talis et pernix Saturnus ipse effudit jubam equinâ cervice adventu conjugis, et fugiens implevit altum Pelion acuto hinnitu. Abde hunc domo quoquè, ubi aut gravis morbo, aut jam segnior annis deficit, et ignosce senectæ nec turpi. Senior equus est frigidus in venerem, frustra trahit ingratum laborem; et, si quando est ventum ad prælia,

Semper erunt, quarum mutari corpora malis.
Semper enim refice: ac, ne post amissa requiras, 70
Anteveni, et sobolem armento fortire quotannis.

Nec non et pecori est idem delectus equino.
Tu modò, quos in spem statues submittere gentis,
Præcipuum jam inde à teneris impende laborem.
Continuo pecoris generosi pullus in arvis 75
Altiùs ingreditur, et mollia crura reponit;
Primus et ire viam, et fluvios tentare minaces
Audet, et ignoto sese committere ponti:
Nec vanos horret strepitus. Illi ardua cervix,
Argutumque caput, brevis alvus, obesque terga: 80
Luxuriatque toris animosum pectus: honesti
Spadices, glaucique; color deterrimus albis,
Et gilvo. Tum, si qua sonum procul arma dedere,
Stare loco nescit, micat auribus, et tremit artus;
Collectumque premens volvit sub naribus ignem:
Densa juba, et dextro jactata recumbit in armo.
At duplex agitur per lumbos spina, cavatque
Tellurem, et solido graviter sonat ungula cornu.
Talis Amyclæi domitus Pollucis habenis
Cyllarus; et, quorum Graii meminere poetæ, 90
Martis equi bijuges; et magni currus Achillis.
Talis et ipse jubam cervice effudit equinâ
Conjugis adventu pernix Saturnus, et altum
Pelion hinnitu fugiens implevit acuto.

Hunc quoquè, aut ubi morbo gravis, aut jam
segnior annis 95
Deficit, abde domo, nec turpi ignosce senectæ.
Frigidus in venerem senior, frustra que laborem
Ingratum trahit; et, si quando ad prælia ventum
est,

Ut

NOTES.

75. Continuo. Here, and in many other Places in Virgil, signifies from the very Beginning, i. e. as soon almost as he is foaled.

83. Tum si qua sonum procul arma dedere,

stare loco nescit, micat auribus, et tremit artus, &c. It may be worth while to compare with this that noble Description of a Warrior-horse in the Book of Job: "He paweth in the Valley,

snatches them away. There will always be *some* whose Bodies you would choose to have changed *for better*. Therefore continually repair them: And, that you may not regret them when lost, be before hand, and yearly provide a new Offspring for the Herd.

Nor is the same discriminating Care less needful for a Breed of Horses. But still, on those which you design to bring up for the Hope of the Race, bestow your principal Diligence immediately from their tender Years. The Colt of generous Breed from the very first walks stately in the Fields, and nimbly moves his pliant Legs; he is the first that dares to lead the Way, and tempt the threatening Floods, and trust himself to an unknown Bridge: Nor starts affrighted at vain Alarms: Lofty is his Neck, his Head little and shapely, his Belly short, his Back round and plump, and his sprightly Counter swells luxuriant with brawny Muscles: (The Bay-brown and bluish grey are in most Request; the worst Colours are the White and Dun) Then, if he hears the distant Sound of Arms, he knows not how to stand his Ground, he pricks up his Ears, trembles in every Joint, and snorting rolls the collected Fire under his Nostrils: Thick is his Main, and waving rests on his Right-shoulder. His Hoof scoops up the Ground, and deep resounds with its solid Horn. Such was Cyllarus, broke by the Reins of Amyclæan Pollux, and, which the Grecian Poets have described, such the harnessed Brace of Mars, and the Chariot-horses of great Achilles. Such Saturn too himself precipitant on the Arrival of his Wife spread out a full Main on his *assumed* Horse's Neck, and flying filled lofty Pelion with shrill neighing.

Him too, when with Sicknefs oppressed, or now enfeebled with Years he fails, shut up in his Lodge, spare his not inglorious Age. When in Years he is cold to Love, and in vain drags on the ungrateful Task; and if ever he comes to an Engagement, he is furiously
keen

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Valley, and rejoiceth in his Strength: He goeth on to meet the armed Men. He mocketh at Fear; and is not affrighted, neither turneth he back from the Sword. The Quiver rattleth against him, the glittering Spear and the Shield. He swalloweth the Ground with Fierceness and Rage; neither believeth he that it is the Sound of the Trumpet. He saith among the Trumpets ha, ha; and he smelleth the Battle afar off, the Thunder of the Captains, and the shouting."

89. *Amyclæi*. Amyclæ was a City of *Laconia*, where *Castor* and *Pollux* were brought up.

96. *Nec turpi ignosce senectæ*. i. e. *Ignosce senectæ non turpi*, Spare his Old-age, that is not inglorious. This Sense agrees best with what goes before, *abde domo*; and is most suitable to the Temper of *Virgil*, who shews his Humanity even in recommending Tenderness and Compassion towards the Brute Creatures.

X

117. *Gressus*

ut quondam magnus ignis
sine viribus furit in sti-
pulis, sic ille furit in-
cassum. Ergo notabis a-
nimos ævumque equorum
præcipuè, hinc notabis
alias artes eorum, pro-
lemque parentum, et quis
dolor sit cuique victo, quæ
gloria palmæ sit cuique
victori. Nonne vides?
cum, præcipiti certami-
ne, currus corripere cam-
pum, ruuntque effusi car-
cere; cum spes juvenum
sunt arrectæ, pulsantque
pavor haurit exultantia
corda: illi juvenes in-
stant equis torto verberare,
et proni dant lora: axis
fervidus vi volat. Jam-
que humiles, jamque elati
sublime videntur ferri per
vacuum aëra, atque as-
surgere in auras. Nec
mora, nec requies datur
iis: at nimbus fulvæ a-
renæ tollitur: humescunt
spumis flatuque sequen-
tum. Est illis tantus a-
mor laudum, victoria est
tantæ curæ illis. Erich-
thonius primus est ausus
jungere currus et quatuor
equos, victorque insistere
rapidis rotis. Pelithro-
nii Lapithæ, impositi dor-
so equorum, dedere fræna
gyrosque; atque docuere
equitem sub armis insul-
tare solo, et glomerare
superbos gressus. Uterque
labor sive aurigandi sive
equitandi est æquus; ma-
gistri utriusque artis æ-
què exquirunt equum ju-
venemque, calidumque a-
nimis, et acrem cursibus:
non eligunt senem, quam-
vis ille sæpe egerit hostes
versos fugâ, et referat
Epirum patriam, fortes-
que Mycenæ; deducit-
que gentem origine Nep-
tuni ipsâ. His animadversis, instant sub tempus admissuræ; et impendunt omnes curas di-
stendere eum denso pingui, quem legere ducem, et dixere maritum: pecori: secantque pubentes ber-
bas, ministrantque fluvios, farraque; ne nequeat superesse blando labori, invalidique nati referant
jejunia patrum. Autem illi volentes tenuant armenta ipsa macie. Atque, ubi jam nota voluptas
earum sollicitat primos concubitus; negantque illis frondes, et arcent eas fontibus:

Ut quondam in stipulis magnus sine viribus ignis,
Incassum furit. Ergo animos, ævumque notabis
Præcipuè; hinc alias artes, prolemque parentum,
Et quis cuique dolor victo, quæ gloria palmæ.

Nonne vides? cum præcipiti certamine campum
Corripuere, ruuntque effusi carcere currus; 104
Cum spes arrectæ juvenum, exultantiaque haurit
Corda pavor pulsans: illi instant verberare torto,
Et proni dant lora: volat vi fervidus axis.
Jamque humiles, jamque elati sublime videntur
Aëra per vacuum ferri, atque assurgere in auras.
Nec mora, nec requies: at fulvæ nimbus arenæ 110
Tollitur: humescunt spumis, flatuque sequentum.
Tantus amor laudum, tantæ est victoria curæ.

Primus Erichthonius currus, et quatuor ausus
Jungere equos, rapidisque rotis insistere victor.
Fræna Pelethronii Lapithæ, gyrosque dedere 115
Impositi dorso; atque equitem docuere sub armis
Insultare solo, et gressus glomerare superbos.
Æquus uterque labor; æquè juvenemque magistri
Exquirunt, calidumque animis, et cursibus acrem:
Quamvis sæpe fugâ versos ille egerit hostes, 120
Et patriam Epirum referat, fortesque Mycenæ;
Neptunique ipsâ deducat origine gentem.

His animadversis, instant sub tempus, et omnes
Impendunt curas denso distendere pingui,
Quem legere ducem, et pecori dixere maritum: 125
Pubentesque secant herbas, fluviosque ministrant,
Farraque; ne blando nequeat superesse labori;
Invalidique patrum referant jejunia nati.
Ipsa autem macie tenuant armenta volentes: 129
Atque, ubi concubitus primos jam nota voluptas
Sollicitat, frondesque negant, et fontibus arcent:

Sæpe

His animadversis, instant sub tempus admissuræ; et impendunt omnes curas di-
stendere eum denso pingui, quem legere ducem, et dixere maritum: pecori: secantque pubentes ber-
bas, ministrantque fluvios, farraque; ne nequeat superesse blando labori, invalidique nati referant
jejunia patrum. Autem illi volentes tenuant armenta ipsa macie. Atque, ubi jam nota voluptas
earum sollicitat primos concubitus; negantque illis frondes, et arcent eas fontibus:

N O T E S.

117. Gressus glomerare superbos. This is
the same with what Varro calls *tolutim incede-*
re, and Pliny, *tolutim carpere gressus*, and Mar-

tial, *ad numeros colligere ungues*: to move with
a round ambling Pace.

120. Quamvis

keen with no Effect, *just* as at times a great Fire *rages* without Strength among Stubble. Therefore chiefly mark their Spirit and Age; then their other Qualities, their Parentage, and what Sorrow each receives when vanquished, what Pride when victorious.

See you not? When in the rapid Race the Chariots have seized the Plain, and pouring forth rush along; when the Hopes of the Youth are elevated, and palpitating Fear heaves their throbbing Hearts: They ply the twisted Lash, and bending forward give *full* Reins: The Axle flies glowing with the Impetuosity. And now low, now high they seem to be born aloft through the open Air, and to mount up into the Skies. No Stop, no Stay: But a thick Cloud of yellow Sand is tossed up: The foremost are wet with the Foam and Breath of those that follow. So powerful is the Love of Praise, so anxious the Desire of Victory.

First Erichthonius dared to yoke the Chariot and four Steeds, and over the rapid Wheels victorious to preside. The Pelethronian Lapithæ first mounted on Horseback applied the Reins, and turned him in the Ring; taught the Horseman under Arms to bound insulting over the Plain, and with proud ambling Pace to prance along. Either Toil, *that of the Chariot and of the Manage*, is equal; with equal Care the Masters in either Case seek after a *Steed that is* youthful, of warm Mettle, and sprightly in the Race: Tho' often he may have drove before him the flying Foes, may boast of Epirus, or of warlike Mycene for his Country, and derive his Race even from Neptune's Breed.

These Things observed, they are very careful about the Time of *Generation*, and bestow all their Care to plump him up with firm Fat whom they have chose Leader, and assigned Stallion to the Herd: They cut *for* him downy, *tender* Herbs, supply him with Fulness of Water and Corn, lest he should not be sufficient for the soothing Toil; and the puny Sons resemble the Meagerness of their Sires. But they purposely extenuate the Breed-mares with Leanness: And, when now the known Pleasure solicits the first Enjoyment, they both deny them Herbs, and debar them from the Springs:

N O T E S.

120. *Quamvis sæpe fugâ, &c.* That is, *vis nobili genere procreatus, tamen à magistris*
says Servius, *Quamvis sit sæpe victor, quam-* *est ætas, magnanimitasque requirenda.*

X 2

133. *Cum*

sæpe etiam quatiunt eas cursu, et fatigant eas Sole, cum area gemit graviter tunfis frugibus, et cum inanes paleæ jactantur ad surgentem Zephyrum. Faciunt hoc, ne nimio luxu sit obtusior usus genitali arvo, et obliomet inertes sulcos; sed ut sitiens rapiat Venerem, recondatque eam interius. Rursum, cura patrum incipit cadere, et illa matrum succedere, cum illæ errant gravidæ, mensibus exactis.

Non quisquam sit passus illas ducere juga gravibus plaustris, non superare viam saltu, et carpere prata acri fugâ, innareque rapaces fluvios. Pascant in vacuis saltibus, et secundum plena flumina; ubi muscus sit, et ripa viridissima gramine, speluncæque tegant eas, et saxæa umbra procubet eis. Est, circa lucos fluvii Silari, Alburnumque montem virentem ilicibus, plurimus volitans, cui asilo est Romanum nomen, Graii vocantes hunc asilum vertere æstron; asper, sonans acerba: quo tota armenta exterrita diffugiunt silvis, æther concussus mugitibus furit, silvæque, et ripa sicci Tanagri furit. Juno, meditata pestem Inachiæ juvencæ quondam exercuit horribiles iras hoc monstro. Arcebis hunc asilum quoque gravidum pecori; (nam ille acrior instat mediis fervoribus) pas-

cesque armenta, sole recens orto, aut astris ducentibus noctem. Post partum, omnis cura traducitur in vitulos; continuoque inurunt notas et nomina gentis: et notant eos, quos aut malint submittere pecori habendo, aut servare sacros aris, aut scindere terram, et invertere horrentem campum fractis glebis.

Sæpe etiam cursu quatiunt, et Sole fatigant,
Cum graviter tunfis gemit area frugibus, et cum
Surgentem ad Zephyrum paleæ jactantur inanes.
Hoc faciunt, nimio ne luxu obtusior usus 135
Sit genitali arvo, et sulcos obliomet inertes;
Sed rapiat sitiens Venerem, interiusque recondat.

Rursum cura patrum cadere, et succedere matrum
Incipit; exactis gravidæ cum mensibus errant:
Non illas gravibus quisquam juga ducere plaustris,
Non saltu superare viam sit passus, et acri 141
Carpere prata fugâ, fluviosque innare rapaces.
Saltibus in vacuis pascant, et plena secundum
Flumina; muscus ubi, et viridissima gramine ripa,
Speluncæque tegant, et saxæa procubet umbra. 144

Est, lucos Silari circa, ilicibusque virentem
Plurimus Alburnum, volitans, cui nomen asylo
Romanum est, æstron Graii vertere vocantes;
Asper, acerba sonans: quo tota exterrita silvis
Diffugiunt armenta; furit mugitibus æther 150
Concussus, silvæque, et sicci ripa Tanagri.

Hoc quondam monstro horribiles exercuit iras
Inachiæ Juno pestem meditata juvencæ.
Hunc quoque (nam mediis fervoribus acrior instat)
Arcebis gravidum pecori; armenta que pascas 155
Sole recens orto, aut noctem ducentibus astris.

Post partum cura in vitulos traducitur omnis;
Continuoque notas, et nomina gentis inurunt:
Et quos aut pecori malint submittere habendo,
Aut aris servare sacros, aut scindere terram, 160
Et campum horrentem fractis invertere glebis.

Cætera

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133. Cum graviter tunfis gemit area frugibus. This refers to the Custom of treading out the Corn by Oxen.

144. Viridissima gramine ripa. Literally, a Bank most verdant with Grass.

145. Est lucos Silari. Silarus, now Selo, a River of Italy, in Lucania, which divides

that Country from the Picene Territory, or the Marquisate of Ancona.

147. Alburnum. Alburnus, a Mountain of that Country, now Alborno, out of which rises the River Tanagrus, i. e. Negro, which is very small, and therefore mostly dry in Summer.

147. Asylo.

Springs: Often too they shake them in the Race, and tire them in the Sun, when beneath the beaten Grain the Barn-floor deeply groans, and in the rising Zephyr the empty Chaff is tossed about. This they do, that by excessive pampering the genial Soil may not be blunted in its Use, and choak up the sluggish Passages; but may with Eagerness drink in the Joys of Love, and lay them up more deep within.

Again the Care of the Sires begins to fail, and that of the Dams to succeed; when now, their Months elapsed, they rove about pregnant: Let no one suffer them to drag the Yokes of heavy Wag-gons, nor to leap across the Way, to scamper over the Meads with sprightly Career, and swim the rapid Floods. Let them feed in spacious Lawns, and beside full Rivers; where Moss, and grassy Banks of prime Verdure, and Caves may shelter them, and over them a shady Rock project.

About the Groves of Silarus, and Alburnus, verdant with ever-green Oaks, abounds a flying Insect, which the Romans name *Aflys*, and the Greeks in their Language have rendered *Oestron*; armed with a sharp Sting, humming harsh: With which whole Herds affrighted fly diverse through the Woods: The Sky is furiously shook with Bellowings, and the Woods, and Banks of dry *Tanagrus*. With this Monster did Juno once exercise her fell Revenge, having meditated a Plague for the Inachian Heifer. This too (for in the Noontide Heats it rages more keen) you shall keep off from the pregnant Cattle; and feed your Herds when the Sun is newly risen, or when the Stars usher in the Night.

After the Birth, the whole Care is transferred to the Calves; and from the first they stamp with a hot Iron the Marks and Names of the Race: And which they choose to bring up for the Increase of the Flock, or *which* to keep sacred for the Altars, or *which* to cleave the Ground, and turn up the Soil all rugged with broken Clods.

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147. *Aflys*. The *Aflys*, or *Tabanus*, is a flying Insect, in Shape somewhat resembling a wild Bee or Wasp. The Belly is terminated by three long Rings, from the last of which proceeds a formidable Sting. This Sting is composed of a Tube, through which the Egg is emitted, and of two Augres, which make way for the Tube to penetrate into the Skin of

the Cattle. These Augres are armed with little Knives, which prick with their Points, and cut with their Edges, causing intolerable Pain to the Animal that is wounded by them.

153. *Inachia juvenca*. Io, the Daughter of *Inachus*, whom *Jove*, to blind *Juno*, transformed into a Heifer. But the Goddess, discovering the Deceit, sent an *Oestres* to torment her;

Cætera armenta pascuntur per virides herbas indiscriminatim. Jam hortare vitulos, quos tu formabis ad studium atque agrestem usum, insisteque viam domandi eos: dum animi juvenum sunt faciles, dum ætas eorum est mobilis. Ac primum subnecte cervici eorum laxos circulos de tenui vimine: dehinc ubi assuêrint colla prius libera servitio, junge duos pares juvencos aptos è torquibus ipsis, et coge eos conferre gradum. Atque jam sæpe inanes rotæ ducantur ab illis per terram, et signent vestigia earum summo pulvere. Post faginus axis, nitens sub valido pondere, instrepat, et æreus temo trahat orbes junctos sibi. Interea carpes non gramina tantum indomitæ pubi, nec vescas frondes salicum, palustremque ulvam, sed etiam fata frumenta manu: nec fetæ vaccæ, more nostrorum patrum, implebunt nivea mulctralia; sed consument tota ubera in dulces natos. Sin studium est magis ad bellum, ferocesque turmas, aut prælabi Alphea flumina Pisæ rotis, et agitare volantes currus in luco Jovis; primus labor equi est, videre animos atque arma bellantum, patique lituos, ferreque rotam gementem trahere, et audire sonantes frænos stabulo: tum magis atque magis gaudere blandis laudibus magistri, et amare sonitum plausæ cervicis. Atque audiat hæc jam primo depulsus ab ubere matris, inque vicem det ora mollibus capistris invalidus, etiamque tremens, etiam inscius ævi. At, ubi quarta æstas accesserit, tribus exactis,

Cætera pascuntur virides armenta per herbas.

Tu quos ad studium atque usum formabis agrestem

Jam vitulos hortare, viamque insiste domandi, Dum faciles animi juvenum, dum mobilis ætas. 165

Ac primum laxos tenui de vimine circulos

Cervici subnecte: dehinc, ubi libera colla

Servitio assuêrint, ipsis è torquibus aptos

Junge pares, et coge gradum conferre juvencos:

Atque illis jam sæpe rotæ ducantur inanes 170

Per terram, et summo vestigia pulvere signent.

Post valido nitens sub pondere faginus axis

Instrepat, et junctos temo trahat æreus orbes.

Interea pubi indomitæ non gramina tantum,

Nec vescas salicum frondes, ulvamque palustrem,

Sed frumenta manu carpes fata: nec tibi fetæ, 176

More patrum, nivea implebunt mulctralia vaccæ;

Sed tota in dulces consument ubera natos.

Sin ad bella magis studium, turmasque feroces,

Aut Alphea rotis prælabi flumina Pisæ, 180

Et Jovis in luco currus agitare volantes;

Primus equi labor est, animos atque arma videre

Bellantum, lituosque pati, tractuque gementem

Ferre rotam, et stabulo frænos audire sonantes:

Tum magis atque magis blandis gaudere magistri

Laudibus, et plausæ sonitum cervicis amare. 186

Atque hæc jam primo depulsus ab ubere matris

Audiat; inque vicem det mollibus ora capistris,

Invalidus, etiamque tremens, etiam inscius ævi.

At, tribus exactis, ubi quarta accesserit æstas, 190

Carpere

et amare sonitum plausæ cervicis. Atque audiat hæc jam primo depulsus ab ubere matris, inque vicem det ora mollibus capistris invalidus, etiamque tremens, etiam inscius propter inbecillitatem ævi. At, ubi quarta æstas accesserit, tribus exactis,

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her; with which being stung she fled into Egypt, where, being restored to her former Shape, she was married to King Osiris, and after her Death was worshipped as a Goddess under the Name of Isis. See Banier's Mythology.

162. *Cætera pascuntur, &c.* The Meaning seems to be, as Mr. Martin has it, that the rest of the Herd, that is, those which are designed for breeding, or Sacrifice, may feed at large in the Meadows, for they need no other Care than to furnish them with sufficient Nourishment,

Clods. The rest of the Herd *promiscuous* graze amidst the green Pastures.

Those which you would form for Exercise and rustic Service, train up while Calves, and enter on the Way to tame them, while their Minds in Youth are tractable, while their Age is pliant. And first fasten about their Necks loose Collars of slender Twigs: Next, when they have accustomed their free Necks to Servitude, match your Bullocks in Pairs joined by those same Collars, and make them step together: And now let empty Wheels be dragged by them along the Ground, and let them print their Traces in the Surface of the Dust. Afterwards let the beachen Axle labouring under a ponderous Load creak, and the brazen Pole draw the joined Wheels. Mean while for the young untamed Bullocks you shall crop with your Hand not only Grass, or the Willows tender Leaves, or marshy Sedge, but *also* springing Corn: Nor shall your suckling Heifers, as was the Custom of our Fathers, fill the snowy milking Pails; but spend all their Udders on their sweet Offspring.

But if thy Inclination is to War and martial Troops, or with thy Wheels to skim along the Brink of Pisa's Alphean Streams, and drive the flying Chariot in Jupiter's Grove; the first Task of the Horse must be to view the Fierceness and the Arms of Warriors, to be patient of the Trumpet, and to bear the rumbling of the Wheels in their Career, and in his Stall to hear the rattling Bridles: Then more and more to rejoice in the soothing Applauses of his Master, and to love the Sound of patting his Neck. And these let him hear so soon as weaned from the Udder of his Dam, and now and then yield his Mouth to soft Headstals when weak, and yet trembling, and yet unexperienced from his Years. But, three *full* Years elapsed, when his fourth Summer is arrived, let him forth-
with

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rishment, till they arrive at their due Age. But *those which are designed for Agriculture*, require more Care, they must be tamed *whilst they are but Calves*, and made tractable in their tender Years.

170. *Rotæ ducantur inanes.* By *rotæ inanes*, empty Wheels, are either meant empty Carriages, or Wheels without any Carriage laid upon them.

180. *Alphea Pisæ.* Pisa was the Name

of a Country in that Part of *Elis* through which the River *Alpheus* flowed, and in which stood the famous Temple of *Jupiter Olympius*.

188. *Invicem.* i. e. Sometimes be tried with them, and sometimes without them. *Nonnunquam*, says *Celsus*, *sit sine Capistris*. Dr. Trapp understands it in this Sense, now and then.

189. *Inscius ævi.* i. e. *Propter imbecillitatem ævi*; it is a Greek Construction.

mox incipiat carpere gy-
 rum, sonareque compositis
 gradibus, sinuetque alter-
 na volumina crurum: sit-
 que similis laboranti. Tum
 provocet auras cursibus;
 ac volans per aperta æ-
 quora, ceu liber habenis,
 vix ponat vestigia sum-
 mæ arenæ. Qualis cum
 densus Aquilo incubuit ab
 Hyperboreis oris, differt-
 que hiemes Scythiæ atque
 arida nubila: tum altæ
 segetes, natantesque cam-
 pi horrescunt lenibus fla-
 bris, summæque silvæ
 dant sonorem, longique
 fluctus urgent se ad lito-
 ra. Ille volat verrens si-
 mul arva, simul æquora
 fugâ. Hic equus, vel ad
 metas et maxima spatia
 Elei campi, sudabit, et
 aget cruentas spumas ore:
 vel melius feret Belgica
 effeda molli collo. Tum
 demum finito magnum
 corpus crescere iis jam do-
 mitis crassa farragine:
 namque, si saginentur an-
 te domandum, tollent in-
 gentes animos; prensique
 negabunt pati lenta ver-
 bera, et parere duris lu-
 patis. Sed non ulla in-
 dustria magis firmat vi-
 res, quàm avertere Vene-
 rem et stimulos cæci a-
 moris; sive usus boum,
 sive equorum est gravior
 cui. Atque ideò relegant
 tauros procul atque in so-
 la pascua, post oppositum
 montem, et trans lata flu-
 mina: aut servant eos
 clausos intus ad satura
 præsepia. Enim femina
 carpit ejus vires paula-
 tim, uritque eum viden-
 do: nec patitur eum me-
 minisse nemorum nec her-
 bæ. Illa quidem facit hoc
 dulcibus illecebris, et sæpe
 subigit superbos amantes
 decernere inter se cornibus.

Carpere mox gyrum incipiat, gradibusque sonare
 Compositis, sinuetque alterna volumina crurum:
 Sitque laboranti similis. Tum cursibus auras
 Provocet; ac per aperta volans, ceu liber habenis,
 Æquora, vix summâ vestigia ponat arenâ. 195
 Qualis Hyperboreis Aquilo cum densus ab oris
 Incubuit, Scythiæque hiemes, atque arida differt
 Nubila: tum segetes altæ, campique natantes
 Lenibus horrescunt flabris; summæque sonorem
 Dant silvæ, longique urgent ad litora fluctus: 200
 Ille volat, simul arva fugâ, simul æquora verrens.
 Hic, vel ad Elei metas, et maxima campi
 Sudabit spatia, et spumas aget ore cruentas:
 Belgica vel molli melius feret effeda collo.
 Tum demum crassâ magnum farragine corpus 205
 Crescere jam domitis finito: namque ante do-
 mandum

Ingentes tollent animos; prensique negabunt
 Verbera lenta pati, et duris parere lupatis.

Sed non ulla magis vires industria firmat,
 Quàm Venerem, et cæci stimulos avertere amoris;
 Sive boum, sive est cui gravior usus equorum. 111
 Atque ideò tauros procul, atque in sola relegant
 Pascua, post montem oppositum, et trans flumina
 lata:

Aut intus clausos satura ad præsepia servant.

Carpit enim vires paulatim, uritque videndo 215
 Femina: nec nemorum patitur meminisse, nec
 herbæ.

Dulcibus illa quidem illecebris, et sæpe superbos
 Cornibus inter se subigit decernere amantes.

Pascitur in magnâ silvâ formosa juvenca:

Illi alternantes multâ vi prælia miscent 220

Vulneribus crebris: lavit ater corpora sanguis;

Versaque

Formosa juvenca pascitur in magnâ silvâ: illi tauri alternantes multâ
 miscent prælia crebris vulneribus: ater sanguis lavit corpora;

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193. Sitque laboranti similis. Either, Let him practise to prance and curvet, however painful and fatiguing it may be to him at first. Or, as Dr. Trapp and others: Let him not re-ally

with begin to wheel the Ring, and with regular Steps to prance, and let him bend the pliant Joints of his Legs alternately, and seem to labour. Then let him dare the Winds in Swiftneſs, and through the open Plains flying, as looſened from the Reins, ſcarce print his Steps on the Surface of the Sand. As when aſtringent Boreas hath ruſhed forth from the Hyperborean Regions, and drives along the Scythian Storms and dry Clouds: Then the high Fields of Corn and waving Plains tremble with the *firſt* gentle Guſts, the Tops of the Woods ruffle, and the lengthened Waves preſs towards the Shore: He flies, ſweeping in his Career at once the Fields, at once the Seas. Such a Courſer, or round the Goals and ſpacious Bounds of the Elean Plain will ſweat, and drive the *Flakes* of bloody Foam from his Mouth: Or will better bear the Belgic Chariots on his pliant Neck. Then at laſt, when they are now broke, let their ample Bodies grow with fattening Maſh: For *if full fed* before they are broke, they will ſwell their Mettle high, and laid hold of reſuſe to bear the limber Whip, and to obey the hard Bits.

But no Induſtry more confirms their Strength, than to avert Venus from them, and the Stings of blind Love; whether any one be fonder of a Breed of Bullocks or of Horſes. And therefore they remove the Bulls to a Diſtance, and to lonely Paſtures, behind an obſtructing Mountain, and beyond broad Rivers: Or keep them ſhut up within at full Cribs. For the Female inſenſibly conſumes his Vigour, and fires him while in his Eye: Nor ſuffers him to mind his Groves and Paſture. Nay, ſhe often by her attractive Charms even impels her haughty Lovers to combat together with their Horns. The beauteous Heifer feeds in the ſpacious Wood: *While* they by turns with mighty Force engage with repeated Wounds: Black Blood laves their Bodies; and their adverſe Horns
are

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ally labour by reaſon of his tender Age, but be exerciſed with ſeeming Labour.

202. *Elai campi.* i. e. *The Plains about Olympia, in the Region of Elis, by which Name the whole Country between Achaia, Meſſenia and Arcadia, was called.*

212. *Taurus procul—relegant.* In like Manner Columella adviſes with reſpect to Horſes. *Equos autem pretioſos reliquo tempore anni removere oportet à ſcæminis; ne aut, cum volent, in-eant, aut, ſi id facere prohibeantur, cupidine ſollicitati noxam contrahant.*

Y

230. *Pernex.*

cornuaque aduersa urgentur in adversarios obnixos cum vasto gemitu: silvæque et magnus Olympus reboant. Nec est mos stabulare bellantes tauros unâ; sed alter victus abit, exfulatque longè ignotis oris; multa gemens ignominiam, plagasque illatas à cornibus superbi victoris, tum amores, quos inultus amisit: et frequenter aspectans stabula excessit avitis regnis. Ergo exercet vires omni curâ, et pernox jacet instrato cubili inter dura saxa, pastus hirsutis frondibus et acutâ carice: et tentat sese, atque discit irasci in sua cornua, obnixus trunco arboris; laceffitque ventos iectibus, et proludit ad pugnam sparsâ arenâ. Post, ubi robur est collectum, viresque sunt receptæ, movet signa, præcepssque fertur in oblitum hostem: ut fluctus, cum cœpit albescere in medio ponto, trahit sinum longiùs exque alto mari; utque volutus ad terras sonat immane per saxa, nec minor monte ipso procumbit: at ima unda exæstuat vorticibus, subiectatque nigram arenam altè. Adèd omne genus in terris, hominumque ferarumque, et æquoreum genus, pecudes, pictæque volucres, In furias ignemque ruunt; amor omnibus idem. Non alio tempore læna, oblita catulorum, sævior erravit in agris; nec informes urfi dedere vulgò tam multa funera stragemque per silvas: tum aper est sævus, tum tigris est pessima. Heu! tum malè erratur in solis agris Libyæ. Nonne vides, ut tremor pertentet tota corpora equorum, si tantum odor attulit notas auras?

Versaque in obnixos urgentur cornua vasto Cum gemitu: reboant silvæque et magnus Olympus.

Nec mos bellantes unâ stabulare; sed alter Victus abit, longèque ignotis exfulat oris; 225 Multa gemens ignominiam, plagasque superbi Victoris, tum quos amisit inultus amores: Et stabula aspectans regnis excessit avitis. Ergo omni curâ vires exercet, et inter Dura jacet pernox instrato saxa cubili, 230 Frondibus hirsutis, et carice pastus acutâ: Et tentat sese, atque irasci in cornua discit Arboris obnixus trunco; ventosque laceffit Iectibus, et sparsâ ad pugnam proludit arenâ. Post, ubi collectum robur, viresque receptæ, 235 Signa movet, præcepssque oblitum fertur in hostem:

Fluctus ut, in medio cœpit cum albescere ponto, Longiùs ex altoque sinum trahit; utque volutus Ad terras immane sonat per saxa, nec ipso Monte minor procumbit: at ima exæstuat unda Vorticibus, nigramque altè subiectat arenam. 241 Omne adèd genus in terris hominumque ferarumque,

Et genus æquoreum, pecudes, pictæque volucres, In furias ignemque ruunt; amor omnibus idem. Tempore non alio catulorum oblita læna 245 Sævior erravit campis; nec funera vulgò Tam multa informes urfi, stragemque dedere Per silvas: tum sævus aper, tum pessima tigris. Heu! malè tum Libyæ solis erratur in agris. Nonne vides, ut tota tremor pertentet equorum Corpora, si tantum notas odor attulit auras? 251

A c

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230. Pernox. This I take to be the true Reading, notwithstanding Pierius found *pernix* in all the Manuscripts he consulted. For *pernix* can hardly be explained consistently with

the Sense of this Place. Servius however explains *pernix* by *perseverans*; but without producing any Authority.

230. *Instituto.*

are impelled on the struggling Foes with a vast Groan: The Woods and spacious Skies rebellow. Nor is it usual for the Warriors to dwell together; but the one vanquished retires, and becomes an Exile in unknown distant Coasts; grievously bemoaning his Disgrace, and the Wounds of the proud Victor, in fine the Loves which unavenged he has lost: And with *many* a Retrospect on the Stalls, *which contain the Object of his Desire*, departs from his hereditary Realms. Therefore with the utmost Care he exercises his Strength, and lies all Night long among the hard Rocks, on a Couch quite bare, feeding on prickly Leaves and sharp pointed Sedge: He essays himself, and practises his Rage upon his Horns, butting against the Trunk of a Tree; buffets the Winds with Blows, and preludes to the Fight by spurning the Sand. Afterwards, when his Strength is rallied, and his Vigour recovered, he flits his Camp, and is born headlong on his unmindful Foe: As a Wave, when it begins to whiten in the Middle of the Sea, at Distance and from the Deep draws along a curling Train, and as rolling to the Land it roars dreadful among the Rocks, nor less even than a Mountain falls; while with Whirlpools the Water from the Bottom boils and tosses up the blackening Sand on high.

And indeed every Kind on Earth, both Men and Savages, the scaly Race, the Beasts, and parti-coloured Birds, rush into *this* Fire and Fury; Love rages in all the same. At no other Time does the Lioness, forgetful of her Whelps, range the Plains more fierce; nor do the unshapely Bears usually spread so numerous Ravages and such Havock in the Woods: Then ferocious is the Boar, then most fell the Tyger. 'Tis then, alas! unhappy wandering in the desolate Fields of Libya. See you not how tremulous Ardour shoots through the Horse's whole Body, if his Smell has but sucked in the well-

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230. *Instrato*. Not strowed with Leaves. The Word occurs elsewhere in *Virgil*, *Lucretius*, and others, in a positive Sense, but here it seems to be taken negatively; tho' it may be construed with *Ruæus*, *cubili instrato inter*, &c.

237. *Fluctus uti medio*. This Simile is taken from the fourth *Iliad*:

Ως δ' ότ εν αιγιαλω πολυρχει κυμα θαλασσης, &c.

As when the Winds, ascending by Degrees, First move the whitening Surface of the Seas, The Billows float in Order to the Shore, The Wave behind rolls on the Wave before, &c.

Pope.

247. *Informes nisi. Vel magni*, says *Servius*; *vel qui tempore quo nascuntur forma carent: dicitur enim caro quædam nasci, quam mater lambendo in membra composit.*

ac jam neque fræna virum, neque sæva verbera, non scopuli, cavæque rupes, atque objecta flumina, torquentia montes correptos undâ, retardant eos. Sabellicus sus ipse ruit, exacuitque dentes, et profubigit terram pede, fricat costas arbore, atque durat humeros hinc atque illinc ad vulnera. Quid juvenis facit, cui durus amor versat magnum ignem in ossibus? nempe ille, serus cæcâ nocte, natat freta turbata abruptis procellis: super quem ingens porta cæli tonat, et æquora illisa scopulis reclamant: nec miseri parentes possunt revocare eum, nec virgo ipsa moritura super ejus crudeli funere. Quid variæ lynces Bacchi, et acre genus luporum, atque canum faciunt? quid cervi faciunt, et quæ prælia illi imbelles dant? scilicet ante omnes furor equarum est insignis: et Venus ipsa dedit illis hanc mentem, quo tempore Potniades quadrigæ absumfere membra Glauci malis. Amor ducit illas trans Gargara, transque sonantem Ascanium: superant montes, et tranant flumina: continuoque, ubi flamma est subdita avidis medullis, magis vere (quia calor redit ossibus vere) omnes illæ versæ in Zephyrum ore, stant altis rupibus, exceptantque leves auras: et sæpe sine ullis conjugis, tactæ gravidæ ventro, mirabile dictu, diffugiunt per saxa et scopulos, et depressas convalles; non ad tuos ortus, Eure, neque ad ortus Solis, in Boream, Caurumque, aut unde nigerrimus Auster nascitur, et contristat cælum pluvio frigore. Hinc demum lentum virus, quod pastores dicunt Hippomanes vero nomine, destillat ab inguine earum.

Ac neque eos jam fræna virum, nec verbera sæva,
Non scopuli, rupesque cavæ, atque objecta retardant
Flumina, correptosque undâ torquentia montes.
Ipse ruit, dentesque Sabellicus exacuit sus, 255
Et pede profubigit terram, fricat arbore costas,
Atque hinc atque illinc humeros ad vulnera durat.
Quid juvenis, magnum cui versat in ossibus ignem
Durus amor? nempe abruptis turbata procellis
Nocte natat cæca serus freta: quem super ingens
Porta tonat cæli, et scopulis illisa reclamant 261
Æquora: nec miseri possunt revocare parentes,
Nec moritura super crudeli funere virgo.
Quid lynces Bacchi variæ, et genus acre luporum,
Atque canum? quid? quæ imbelles dant prælia
cervi?

Scilicet ante omnes furor est insignis equarum: 265
Et mentem Venus ipsa dedit, quo tempore Glauci
Potniades malis membra absumfere quadrigæ.
Il'as ducit amor trans Gargara, transque sonantem
Ascanium: superant montes, et flumina tranant:
Continuoque avidis ubi subdita flamma medullis,
Vere magis (quia vere calor redit ossibus) illæ
Ore omnes versæ in Zephyrum, stant rupibus altis,
Exceptantque leves auras: et sæpe sine ullis
Conjugis, vento gravidæ, mirabile dictu, 275
Saxa per, et scopulos, et depressas convalles
Diffugiunt; non, Eure, tuos, neque Solis ad ortus;
In Boream, Caurumque; aut unde nigerrimus
Auster
Nascitur, et pluvio contristat frigore cælum.
Hinc demum, hippomanes vero quod nomine
dicunt 280
Pastores, lentum destillat ab inguine virus.

Hippo-

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255. Sabellicus sus. He mentions the Sabellician Boar, because the Country of the Sa-

bines was covered with Forests, the Haunt of Boars.

259. Nempe

well-known Gales? And now neither Bridles of Men, nor cruel Whips, nor Cliffs, nor hollow Rocks, and opposed Rivers, that whirl with their Torrent *whole* Mountains swept away, can retard him. Even the Sabellian Boar rushes, and whets his Tusks, and with his Feet tears up the Ground, rubs his Flanks against a Tree, and on this Side and that Side hardens his Shoulders to Wounds. What *does* the Youth, in whose Vitals relentless Love fans the mighty Fire? Why, late in the darksome Night he swims the Firth boisterous with bursting Storms: Over whom the spacious Gate of Heaven thunders, and the Seas dashing against the Rocks remurmur: Nor can his distressed Parents recal him, nor the Maid, who will be sure to die in Consequence of his disastrous Fate. What *do* the spotted Lynxes of Bacchus, and the fierce Race of Wolves and Dogs? What the timorous Stags? what dreadful Wars they wage! Yet know the Fury of the Mares is most of all extraordinary: And this Spirit Venus herself inspired, what time his four Potnian Mares tore the Limbs of Glaucus to Pieces with their Jaws. Love drives them across the *pathless* Gargarus, and roaring Ascanius: They climb the Mountains, swim the Rivers: And forthwith, when the Flame is secretly conveyed into their craving Marrow, chiefly in the Spring (for in the Spring the *genial* Heat returns into their Bones) they all, with their Mouths turned towards the Zephyr, stand on high Rocks, and catch the gentle Gales: And oft, wondrous to relate! without any Mate, impregnated by the Wind, over Rocks and Cliffs, and hollow Vales they scour; not towards thine, O Eurus, nor the Sun's rising, nor towards Boreas and Caurus, or whence grimly Auster arises, and saddens the Sky with bleak Rain. Hence at last, what the Shepherds call by its true Name Hippomanes, a clammy Poison distils from their Groins. Hippomanes,

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259. *Nempe abruptis*. Alluding to the Story of *Hero* and *Leander*. For which see *Ovid*.

261. *Porta tonat cæli*. This is a poetical Way of speaking common to most Languages. The bursting of the Clouds are considered under the Notion of the Heavens, or Gates of Heaven opening, and darting forth Thunder and Lightning.

261. *Reclamant*. Either simply *rear back*, or *remurmur*, as we have translated it; or seem by their roaring Noise to forbid any one's

venturing out to Sea.

268. *Potniades*. Beotian, from *Potnia*, a Village in *Beotia*, whereof *Glaucus* was a Native.

269. *Gargara*. Gargarus was a Part of Mount *Ida* in *Troas*.

270. *Ascanium*. Ascanius is the Name of a River of *Bithynia* in *Asia*, here put for Rivers in general.

280. *Hippomanes*. See the Note on *Æn.* IV. 516.

291. *Parnassi*.

Hippomanes, quod sæpe malæ novercæ legere, miscueruntque herbas huic, et non innoxia verba. Sed interea tempus fugit, fugit irreparabile, dum capti amore describendi veniamur circum singula. Hoc est satis armentis. Altera pars nostræ curæ superat, nempe agitare lanigeros greges, hirtasque capellas. Hic est labor: fortes coloni sperate laudem hinc. Nec ego sum dubius animi, quàm magnum opus sit vincere ea verbis, et addere hunc honorem angustis rebus. Sed amor dulcis raptat me per ardua desertæ Parnassi: juvat ire jugis, quâ nulla orbita priorum divertitur molli clivo ad Castaliam undam. Nunc, Pales veneranda, nunc est sonandum magno ore. Incipiens, edico oves carpere herbam in mollibus stabulis, dum mox frondosa æstas reducit: et sternere duram humum multâ stipulâ, manipulisque filicum subter ovibus; ne frigida glacies lædat molle pecus, feratque scabiem, turpesque podagras. Post, digressus hinc, jubeo sufficere frondentia arbute capris, et præbere iis recentes fluvios, et opponere stabula tuta à ventis hiberno Soli conversa ad medium diem; cum jam olim frigidus Aquarius cadit, irroratque extremo anno. Hæ capræ quoque sunt tuendæ nobis non levior curâ, nec usus earum erit minor: quamvis Milesia vellera ovium incocta quoad Tyrios

rubores, mutantur magno pretio. Soboles hinc est densior, est hinc copia largi lactis. Quàm magis mulctra spumaverit ubere exhausto; læta flumina magis manabunt pressis mammis. Nec minus interea pastores tondent barbas incanaque menta comantesque setas Cinyphii hirci,

Hippomanes, quod sæpe malæ legere novercæ,
Miscueruntque herbas, et non innoxia verba.
Sed fugit interea, fugit irreparabile tempus,
Singula dum capti circumvectamur amore. 285

Hoc satis armentis. Superat pars altera curæ,
Lanigeros agitare greges, hirtasque capellas.
Hic labor: hinc laudem fortes sperate coloni.
Nec sum animi dubius, verbis ea vincere magnum
Quàm sit, et angustis hunc addere rebus honorem.
Sed me Parnassi desertæ per ardua dulcis 291
Raptat amor: juvat ire jugis, quâ nulla priorum
Castaliam molli devertitur orbita clivo.

Nunc, veneranda Pales, magno nunc ore sonandum.

Incipiens, stabulis edico in mollibus herbam 295
Carpere oves, dum mox frondosa reducit æstas:
Et multâ duram stipulâ, filicumque manipulis
Sternere subter humum; glacies ne frigida lædat
Molle pecus, scabiemque ferat, turpesque podagras.
Post, hinc digressus, jubeo frondentia capris 300
Arbute sufficere, et fluvios præbere recentes;
Et stabula à ventis hiberno opponere Soli
Ad medium conversa diem; cum frigidus olim
Jam cadit, extremoque irrorat Aquarius anno.
Hæ quoque non curâ nobis levior tuendæ; 305
Nec minor usus erit: quamvis Milesia magno
Vellera mutantur Tyrios incocta rubores.
Densior hinc soboles; hinc largi copia lactis.
Quàm magis exhausto spumaverit ubere mulctra;
Læta magis pressis manabunt flumina mammis.
Nec minus interea barbas, incanaque menta 311
Cinyphii tondent hirci, setasque comantes,

Usum

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291. *Parnassi.* Parnassus, a Mountain of *Pbocis*, sacred to *Apollo* and the *Muses*. At the Foot of which was the Fountain of *Castalia*, sacred also to the *Muses*.

296. *Æstas.* The Spring See the Note on Verse 327.

299. *Turpesque podagras.* *Columella* mentions

manes, which wicked Stepdames often have gathered, and mixed *therewith* Herbs, and noxious Spells. But Time flies mean while, flies irretrievable, while we, enamoured of the pleasing Theme, minutely trace Particulars.

Thus far of Herds. Another Part of our Care remains, to manage the fleecy Flocks, and shaggy Goats. A Labour this: Hence hope for Praise ye sturdy Swains. Nor am I ignorant, how difficult it is to raise such Subjects by *Dignity of Stile*, and add these *poetical* Ornaments to Things so low. But the sweet Love of the *Muses* transports me through the thorny Desarts of Parnassus: Pleased I am to range those Mountain-tops, where no Tract of the Ancients winds down with gentle Declination to Castalia.

Now, adorable Pales, now must I sing in lofty Strain. To begin, I appoint the Sheep to be foddered in soft Cotes, till first the flowery Spring return: And that the hard Ground underneath them be strewed with Plenty of Straw, and Bundles of Ferns; lest the cold Ice hurt the tender Cattle, and bring on the Scab, and foul Gouts. Next, leaving them, I order to provide the Goats with leafy Arbutes, and to supply them with fresh Streams; and, *sheltered* from the Woods, to oppose their Cotes to the Winter Sun, turned towards the South; when cold Aquarius now sets at length, and in the Extremity of the Year sheds his Dews. Nor are these to be tended by us with less Care; nor will their Usefulness be less: Tho' Milesian Fleeces, that have drunk the Tyrian Glow, be sold for much. From these *arises* a more numerous Breed, from these a greater Quantity of Milk. The more the Pail froths with their exhausted Udder, the more will joyous Streams flow from their pressed Dugs. Mean while the *Shepherds* also shear the Beards and hoary Chins, and long waving Hair of the Cinyphian He-goat,

for

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tions two Kinds of Distempers that affect the Feet of Sheep, to which he gives the Name of *Clavi*. One is when there is a Filth and galling in the parting of the Hoof; the other, when there is a Tubercle in the same Place, with a Hair in the Middle, and a Worm under it. For both which he prescribes the proper Cure.

300. *Frondentia arbuta*. Virgil uses *arbu-*

tus elsewhere for the Tree. See Ecl. III, 82. VII, 46. Geor. II, 69. and *arbutum* for the Fruit, as Geor. I, 148. II, 520. But here *arbuta frondentia* must signify the Tree, which is called *frondens*, because it is an Ever-green, and therefore supplies the Goats with Browze in Winter, of which Season Virgil is now speaking.

313. *Usum*

in usum castrorum, et in
velamina miseris nautis.
Verò pascuntur silvas, et
summa cacumina Lycæi,
borrentesque rubos, et du-
mos amantes ardua loca.
Atque ipsæ memores redeunt in tecta, suosque
ducunt, et gravido superant vix ubere limen.
Ergo avertes glaciem ni-
valesque ventos ab illis
omni studio, quò minus est
illis egestas mortalis cu-
ræ; lætusque feres vi-
ctum, et virgea pabula
illis: nec claudes fœnilia
totâ brumâ. At verò, cum
læta æstas imminebit
Zephyris vocantibus, mit-
tes utrumque gregem ovi-
um et caprarum in sal-
tus atque in pascua: cum
primo fidere Luciferi,
carpamus frigida rura il-
lis; dum mane est no-
vum, dum gramina ca-
nent, et ros, gratissimus
pecori, est in tenerâ her-
bâ. Inde, ubi quarta ho-
ra collegerit sitim cœli,
et querulæ cicadæ rum-
pent arbusa cantu; ju-
beto greges ad puteos, aut
ad alta stagna, potare
undam currentem ilignis
canalibus: at mediis æ-
stibus exquirere umbrosam
vallem, sicubi magna quer-
cus Jovis, antiquo robo-
re, tendat ingentes ramos:
aut sicubi nemus, nigrum
crebris ilicibus, accubet
sacrâ umbrâ. Tum jube
famulos dare illis tenues
aquas rursus, et pascere
illos rursus ad occasum
solis: cum frigidus Ves-
per temperat aëra, et jam
rosida Luna reficit sal-
tus, litoraue resonant Al-

cyonen, et dum resonant acanthida. Quid prosequar tibi versu pastores Libyæ, quid pascua, et
mapalia habitata raris tectis? Sæpe pecus pascitur diem noctemque, et totum mensem ex ordine,

Usum in castrorum, et miseris velamina nautis.
Pascuntur verò silvas, et summa Lycæi,
Horrentesque rubos, et amantes ardua dumos. 315
Atque ipsæ memores redeunt in tecta, suosque
Ducunt, et gravido superant vix ubere limen.
Ergo omni studio glaciem, ventosque nivales,
Quò minus est illis curæ mortalis egestas,
Avertes; victumque ferres, et virgea lætus 320
Pabula: nec totâ claudes fœnilia brumâ.

At verò, Zephyris cum læta vocantibus æstas,
In saltus utrumque gregem, atque in pascua mittes:
Luciferi primo cum fidere frigida rura
Carpamus; dum mane novum, dum gramina
canent, 325

Et ros in tenerâ pecori gratissimus herbâ.
Indè, ubi quarta sitim cœli collegerit hora,
Et cantu querulæ rumpent arbusa cicadæ;
Ad puteos, aut alta greges ad stagna jubeto
Currentem ilignis potare canalibus undam: 330
Æstibus at mediis umbrosam exquirere vallem,
Sicubi magna Jovis antiquo robore quercus
Ingentes tendat ramos: aut sicubi nigrum
Ilicibus crebris sacrâ nemus acubet umbrâ.
Tum tenues dare rursus aquas, et pascere rursus
Solis ad occasum: cum frigidus aëra Vesper
Temperat, et saltus reficit jam rosida Luna,
Litoraue Alcyonen resonant, et acanthida dumi.

Quid tibi pastores Libyæ, quid pascua versu
Prosequar, et raris habitata mapalia tectis? 340
Sæpe diem, noctemque, et totum ex ordine men-
sem

Pascitur,

NOTES.

313. *Usum in castrorum, et miseris velamina nautis.* So Varro observes that Goats were shorn for the Use of Sailors and Engines of War, namely, to cover the moving Turrets, under which the Assailants made their Approaches

in a Siege: *Ut fructum ovium è lana ad vestimentum; sic capra pilos ministrat ad usum nauticum, et ad bellica tormenta, et fabrilis vasa.*

322. *Æstas.* Virgil, agreeably to the Manner of many of the Ancients, divides the Year

for the Service of the Camp, and for Coverings to the adventurous Mariners. And then they *easily* find Pasture from the Woods, from the Summits of Lycæus, from the rough Brambles, and from Brakes that love the craggy Rocks. And mindful of *their Time* the Goats of themselves return home, and bring their Young with them, and can scarce get over the Threshold with their teeming Udders. Therefore the less they themselves provide against the Wants of Mortality, the more careful must you be to defend them from the Ice and snowy Winds; and you shall cheerfully bring them Food, and Browze of tender Twigs: Nor shut up from them your Stores of Hay all the Winter long.

But when the gay Summer *comes* * invited by the Zephyrs, you shall send *forth* both Flocks into the Lawns and Pastures: † When Lucifer first arises, ‡ let them crop the Fields yet cold; while the Morning is new, while the Grass is hoary, and the Dew, most grateful to the Cattle, is on the tender Herb. Then, so soon as the fourth Hour of Day shall have brought on Thirst, and the plaintive Grasshoppers shall rend the Groves with their Song; order the Flocks to drink the Water running in Oaken-troughs, *or* at the Wells, or at the deep Pools: But in the Noon-tide Heats *let them* seek out a shady Vale, wherever Jove's stately Oak of ancient Wood extends its huge Boughs: Or wherever a Grove, embrowned with thick ever-green Oaks, projects its sacred Shade. Then give them once more the translucent Streams, and once more feed them at the setting of the Sun: When cool Vesper tempers the Air, and now the dewy Moon refreshes the Lawns, and the Shores resound with Halcyone, and the Bushes with the Gold-finch.

Why should I trace in Song the Shepherds and Pastures of Libya, and their Cottages, where || scatteringly they dwell? Their Flocks often graze both Day and Night, and for a whole Month together,

* The Zephyrs inviting: † With the Star of Lucifer. ‡ Let us crop, i. e. let us send them to crop. || In Houses thinly dispersed.

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Year both here and elsewhere into two Seasons only, the Summer and Winter. See Verse 296.

331. *Æstibus at mediis umbrosam exquirere vallem.* So Varro: *Circiter meridianos æstus, dum defervescent, sub umbriferas rupes, et arbores patulas subjiciunt, quoad refrigerato aere vespertino, rursus pascant ad solis occasum.* To this Custom, which was common in all the

warmer Climates, we find an Allusion in the *Canticles*: "Tell me, O thou whom my Soul loveth, where thou feedest, where thou makest thy Flock to rest at Noon."

338. *Acantbida.* Others read *acalantbida*. This Bird is thought to be either the Gold-finch, Linnet, or Nightingale; but it is uncertain which,

itque in longa deserta sine
 ullis hospitibus: tantum
 campi jacet. Afer ar-
 mentarius agit omnia sua
 secum, tectumque, La-
 remque, armaque, Amy-
 clæumque canem, Cres-
 samque pharetram. Non
 secus ac acer Romanus, in
 patriis armis, cum carpit
 viam sub injusto fasce,
 et castris positus ante ex-
 spectatum hosti stat in ag-
 mine. At non fit sic, quā
 Scythiæ gentes sunt, Mæ-
 oticaque unda, et Ister
 turbidus, et torquens fla-
 ventes arenas; quāque
 Rhodope porrecta sub me-
 dium axem redit: illic
 tenent armenta clausa sta-
 bulis; neque aut ullæ
 herbæ apparent campo,
 aut frondes apparent ar-
 bore: sed terra jacet latè
 informis niveis aggeri-
 bus, et alto gelu, assur-
 gitque in septem ulnas.
 Est semper hiems, sunt
 semper Cauri spirantes
 frigora. Tum Sol haud
 unquam discutit pallentes
 umbras: nec cum inve-
 ctus equis petit altum æ-
 thera; nec cum lavit
 præcipitem currum rubro
 æquore Oceani. Subitæ
 crustæ concrescunt in cur-
 renti flumine: jamque un-
 da sustinet ferratos orbes
 rotarum tergo, illa unda
 hospita prius patulis pup-
 pibus, nunc plaustris. Æ-
 raque diffiliunt vulgò, ve-
 stesque indutæ rigescunt,
 cæduntque vina humi-
 da securibus, et totæ la-
 cunæ vertere se in soli-
 dam glaciem, horridaque

stiria induruit impexis barbis. Interea non seciùs ningit toto aëre; pecudes intereunt; magna corpora boum stant circumfusa pruinis; cervique, conferto agmine,

Pascitur, itque pecus longa in deserta sine ullis
 Hospitiis: tantum campi jacet. Omnia secum
 Armentarius Afer agit, tectumque, Laremque,
 Armaque, Amyclæumque canem, Cressamque
 pharetram. 345

Non secus ac patriis acer Romanus in armis
 Injusto sub fasce viam cum carpit, et hosti
 Ante expectatum positus stat in agmine castris.

At non, quā Scythiæ gentes, Mæoticaque unda,
 Turbidus et torquens flaventes Ister arenas; 350
 Quāque redit medium Rhodope porrecta sub axem:
 Illic clausa tenent stabulis armenta; neque ullæ
 Aut herbæ campo apparent, aut arbore frondes:
 Sed jacet aggeribus niveis informis, et alto
 Terra gelu latè, septemque assurgit in ulnas. 355
 Semper hiems, semper spirantes frigora Cauri.
 Tum Sol pallentes haud unquam discutit umbras:
 Nec cum invecus equis altum petit æthera; nec
 cum

Præcipitem Oceani rubro lavit æquore currum.
 Concrescunt subitæ currenti in flumine crustæ: 360
 Undaque jam tergo ferratos sustinet orbes,
 Puppibus illa prius patulis, nunc hospita plaustris.
 Æraque diffiliunt vulgò, vestesque rigescunt
 Indutæ, cæduntque securibus humida vina,
 Et totæ solidam in glaciem vertere lacunæ, 365
 Stiriaque impexis induruit horrida barbis.
 Interea toto non seciùs aëre ningit;
 Intereunt pecudes; stant circumfusa pruinis
 Corpora magna boum; confertoque agmine cervi
 Torpent

NOTES.

345. *Amyclæumque canem.* Amyclæ was a City of Laconia, which Region was famous for the best Dogs.

346. *Non secus ac patriis.* The Poet here compares the African loaded with his Arms and Baggage to a Roman Soldier on an Expe-

dition. We learn from Cicero, that the Romans carried not only their Shields, Swords and Helmets, but also Provision for above Half a Month, Utensils and Stakes: *Nostri exercitus primum unde nomen babeant vide: deinde qui labor, quantus agminis: ferre plus di-*
mediati

together, and repair into long Desarts without any Shelter: So wide the Plain extends. The African Shepherd carries his All with him, his House, and Household-god, his Arms, his Amyclæan Dog, and Cretan Quiver. Just as the fierce Roman, when, * armed for his Country, he takes his Way under the unequal Load, and having pitched his Camp stands in Battalia against the Foe, before he is expected.

But not so, where are the Scythian Nations, and the Mæotic Waves, and the turbid † Ister whirling his yellow Sand; and where Rhodope winds about, stretching itself under the Middle of the Pole: There they keep their Herds shut up in Stalls; nor are either any Herbs to be seen in the Fields, nor Leaves on the Trees: But the Country lies deformed with Mounts of Snow, and deep Ice all around, and rises seven Ells in Height. *It is* always Winter, always Northwest-winds blowing cold. Then the Sun never dissipates the pale Shades: Neither when born on his Steeds he climbs the lofty Sky; nor when he bathes his Chariot in the Ocean's ruddy Plain. Crufts of Ice suddenly are congealed in the running River: Now on its Back the Wave sustains Wheels bound with Iron, the Wave hospitable to broad Ships before, to Waggon now. Vases of Brass frequently burst asunder, their Garments grow stiff on their Backs, they cut with Axes the liquid Wine, whole Pools turn to solid Ice, and the horrid Icicle hardens on their uncombed Beards. Meanwhile it snows incessantly over all the Air; the Cattle perish; the large Bodies of Oxen stand wrapt about with Hoar-frost; and the Deer crouding all together lie benumbed under the unusual Load,

and

* *In his Country's Arms.* † *The Danube.*

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mediati mensis cibaria: ferre siquid ad usum velint: ferre vallum: nam scutum, gladium, galeam in onere nostri milites non plus numerant, quam bumeros, lacertos, manus.

347. *Hosti.* Vegetius in his first Book of the Art of War, quoting this Passage, reads, *Hossem ante expectatum.*

349. *Scythiæ gentes.* The Ancients called all the northern Nations *Scythian*.

359. *Oceani rubro æquore.* The Sea is here called *red*, on account of the Reflection of the setting Sun. It is however frequent among the Poets to call the Sea *Purple*. Thus in the fourth Georgic:

*Eridanus, quo non alius per pingua culta
In mare purpureum violentior influit amnis.*

This Colour the Waves exhibit at certain Times. Thus Cicero describes the Waves of the Sea as growing *purple*, when cut with Oars: "*Quid? mare nonne cæruleum? at ejus unda, cum est pulsa remis, purpurascit.*"

364. *Cæduntque securibus humida vina.* The Epithet *humida* seems used to denote the great Intenseness of the Cold; that even Wine, which above all other Liquors preserves its Fluidity in the coldest Weather in other Countries, is so hard frozen in those northern Regions, as to require to be cut with Hatchets.

torpent sub novâ mole, et
vix exstant summis cor-
nibus. Incolæ non agi-
tant hos canibus im-
missis, non ullis cassi-
bus, pavidosve formidine
puniceæ pennæ: sed co-
minus obtruncant ferro e-
os, frustra trudentes op-
positum montem nivis pe-
ctore, cæduntque eos ru-
dentes graviter, et læti
reportant eos magno cla-
more. Scythæ ipsi agunt
secura otia in defossis spe-
cubus sub altâ terrâ, ad-
volvere congestaque robo-
ra, totasque ulmos focis,
dedereque eas igni: hîc
ducunt noctem ludo; et
læti imitantur vitea po-
cula fermento atque aci-
dis sorbis. Talis effræna
gens virum, subiecta Hy-
perboreo septentrioni tun-
ditur Ripæo Euro: et
corpora velantur fulvis
setis. Si lanicium est
tibi curæ; primùm aspe-
ra silva, lappæque, tri-
bulique absint ovibus:
fuge læta pabula: conti-
nuòque lege albos greges
mollibus villis. Autem,
quamvis aries ipse sit
candidus, rejice illum, cui
tantum nigra lingua su-
best udo palato, ne in-
fuscet vellera nascentum
pullis maculis; circum-
spiceque alium pleno cam-
po. Sic Pan Deus Ar-
cadie fefellit te, Luna,
captam niveo munere la-
næ, si est dignum crede-
re, vocans te in alta ne-
mora; nec tu es asperna-
ta eum vocantem te. At
cui est amor lactis, ipse

ferat cytisum, frequentesque lotos, salsasque herbas præsepibus. Hinc et amant fluvios magis, et
magis tendunt ubera, et referunt occultum saporem salis in lacte.

Torpent mole novâ, et summis vix cornibus ex-
stant. 370

Hos non immixtis canibus, non cassibus ullis,
Puniceæve agitant pavidos formidine pennæ:
Sed frustra oppositum trudentes pectore montem,
Cominus obtruncant ferro; graviterque rudentes
Cædunt; et magno læti clamore reportant. 375
Ipsi in defossis specubus, secura sub altâ
Otia agunt terrâ, congestaque robora, totasque
Advolvere focis ulmos, ignique dedere:
Hîc noctem ludo ducunt; et pocula læti
Fermento atque acidis imitantur vitea sorbis. 380
Talis Hyperboreo Septem subiecta trioni
Gens effrena virum Ripæo tunditur Euro:
Et pecudum fulvis velantur corpora setis.

Si tibi lanicium curæ; primùm aspera silva,
Lappæque tribulique absint: fuge pabula læta: 385
Continuòque greges villis lege mollibus albos.
Illum autem, quamvis aries sit candidus ipse,
Nigra subest udo tantum cui lingua palato,
Rejice; ne maculis infuscet vellera pullis
Nascentum; plenoque alium circumspice campo.
Munere sic niveo lanæ, si credere dignum est, 391
Pan Deus Arcadiæ captam te, Luna, fefellit,
In nemora alta vocans; nec tu aspernata vocantem.

At cui lactis amor, cytisum, lotosque frequentes
Ipse manu, salsasque ferat præsepibus herbas. 395
Hinc et amant fluvios magis, et magis ubera ten-
dunt,

Et salis occultum referunt in lacte saporem.

Multi

NOTES.

376. In defossis specubus. This agrees with
History: Thus Pomponius Mela, speaking of
the Sarmatæ, says, they dig Holes in the
Earth for their Habitations: Demersis in bu-
rum sedibus, specus aut suffossa habitant, totum
braccati corpus, et, nisi qua vident, etiam ora

vestiti. And Tacitus also says, the Germans
used to make Caves to defend them from the
Severity of Winter: Solent et subterraneos spe-
cus aperire, eosque insuper multo fimo onerant,
suffugium hiemi, et receptaculum frugibus.

381. Septem subiecta trioni. The Triones,
or

and scarce appear with the Tips of their Horns. These they pursue not with Hounds let loose, nor with any Toils, nor scared with the Terror of the Crimson Plume: But as in vain they are shoving with their Breasts the opposed Mountain of *Snow*, they stab them with the Sword close at hand, and put them to Death piteously braying, and with loud Acclamation bear them off triumphant. The Inhabitants themselves in Caves dug deep under Ground enjoy undisturbed Rest, and roll to their Hearths piled up Oaks, and whole Elms, and give them to the Flames. Here they spend the Night in Play, and joyous imitate the † Juice of the Grape with their * Beer and acid ‡ Cyder. Such is that savage Race of Men lying under the northern Sign of *Ursa Major*, buffeted by the Riphæan Eastwind, and whose Bodies are clothed with the tawny Furs of Beasts.

If the Woollen Manufacture be thy Care; first let prickly Woods, and Burrs, and Caltroops be far away: Shun rich Pastures: And from the Beginning choose Flocks that are white with soft Wool. And that Ram, tho' he himself be of the purest white, under whose moist Palate there lurks but a black Tongue, reject; lest he should sully the Fleeces of the new-born Lambs: And look out for another over the well-stocked Field. Thus Pan, the God of Arcadia, if the Story be worthy of Credit, deceived thee, O Moon, captivated with a snowy Offering of Wool, inviting thee into the deep Groves; nor didst thou scorn his Invitation.

But let him who is studious of Milk, carry to their Cribs with his own Hand the Cytisus, and Plenty of Water-lilies, and salt Herbs. Hence they are both more desirous of the River, and distend their Udders the more, and in their Milk return a faint Relish of the Salt.

Many

* Draughts of the Vine. † Fomented Liquor. ‡ Service Berries.

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or *Septentriones*, are the two northern Constellations, commonly known by the Names of the *Greater* and *Lesser Bear*, in each of which are seven Stars placed nearly in the same Order, and which were fancied by the Ancients to represent a Waggon, and were therefore called *αμαξαι* and *Plaustra*. *Aulus Gellius* tells us, from *Varro*, that *Triones* is as it were *Terriones*, and was a Name by which the old Husbandmen called a Team of Oxen.

391. *Munere sic niveo*. We are told by *Probus*, that *Pan* being in Love with the

Moon, offered her the Choice of any Part of his Flock; that she, choosing the whitest, was deceived, because they were the worst Sheep. But if the whitest Sheep were the worst in the Flock, it would not have answered *Virgil's* Purpose to have alluded to the Fable. 'Tis therefore more probable that the Fable, to which *Virgil* refers, was, as *Philargyrius* and others have related it, that *Pan* changed himself into a Ram as white as Snow, by which the *Moon* was deceived, as *Europa* was by *Jupiter*, in the Form of a white Bull.

399. *Ferratis*

Jam multi prohibent excretos hædos à matribus, præfiguntque prima ora ferratis capistris. Quod lactis mulsere die surgente, diurnisque horis, premunt id nocte; quod jam mulsere tenebris et sole cadente, pastor, exportans id calathis sub lucem, adit oppida: aut contingunt id parco sale, reponuntque hiemi. Nec cura canum fuerit postrema tibi; sed unâ pasce veloces catulos Spartæ, acremque Molossum pingui sero. Nunquam, illis custodibus, horrebis nocturnum furem stabulis, incursusque luporum, aut impacatos Iberos urgentes à tergo. Sæpe etiam agitabis timidos onagros cursu, et venabere leporem canibus, venabere damas canibus. Sæpe turbabis latratu apros pulsos silvestribus volutabris, agens eos; perque altos montes premes ingentem cervum ad retia clamore. Disce et accendere odoratam cedrum stabulis, agitareque graves chelydros Galbano nidore. Sæpe sub immotis præsepibus, aut vipera mala tactu delituit, exterritaque fugit cælum; aut coluber, acerba pestis boum, assuetus succedere tecto et umbræ, aspergereque virus pecori, fovit humum: pastor, cape saxa manu, cape robora; dejiceque eum tollentem minas, et tumentem sibila colla: jamque fugâ abdidit timidum caput aliè, cum medii nexus, agminaque extremæ caudæ solvuntur, ultimusque sinus trahit tardos orbes. Est etiam ille malus in Calabris saltibus, convolvens squammea terga sublato pectore,

Multi jam excretos prohibent à matribus hædos,
Primaque ferratis præfigunt ora capistris.

Quod surgente die mulsere horisque diurnis, 400
Nocte premunt; quod jam tenebris et Sole cadente,

Sub lucem exportans calathis adit oppida pastor:
Aut parco sale contingunt, hiemique reponunt.

Nec tibi cura canum fuerit postrema; sed unâ
Veloces Spartæ catulos, acremque Molossum 405
Pasce sero pingui. Nunquam custodibus illis
Nocturnum stabulis furem, incursusque luporum,
Aut impacatos à tergo horrebis Iberos.

Sæpe etiam cursu timidos agitabis onagros,
Et canibus leporem, canibus venabere damas. 410
Sæpe volutabris pulsos silvestribus apros
Latratu turbabis agens; montesque per altos
Ingentem clamore premes ad retia cervum.

Disce et odoratam stabulis accendere cedrum,
Galbanecque agitare graves nidore chelydros. 415
Sæpe sub immotis præsepibus aut mala tactu
Vipera delituit, cælumque exterrita fugit;
Aut tecto assuetus coluber succedere et umbræ,
Pestis acerba boum, pecorique aspergere virus,
Fovit humum: cape saxa manu, cape robora, pastor;
Tollentemque minas, et sibila colla tumentem 421
Dejice: jamque fugâ timidum caput abdidit aliè,
Cum medii nexus, extremæque agmina caudæ
Solvuntur, tardosque trahit sinus ultimus orbes.
Est etiam ille malus Calabris in saltibus anguis, 425
Squammea convolvens sublato pectore terga,

Atque

Atque

N O T E S.

399. *Ferratis capistris.* These Muzzles, of which the Poet speaks, are not such as confine the Mouth of the Lamb or Kid, for then it could not eat. They are Iron Spikes fastened about the Snout, which prick the Dam, if she offers to let her young One suck.

408. *Impacatos à tergo Iberos.* The Spaniards, or Iberians, were so famous for their Robberies, that the Poet makes use of their Name, in this Place, for Robbers in general.

408. *Iberos.* The Spaniards, so called from the River Iberus, now the Ebro.

417. *Vipera.*

Many restrain the Kids so soon as grown up from their Dams, and fasten Muzzles with Iron Spikes about the Extremity of their Mouths. What they milk at the Sun-rising and the Hour of Morn, they press at Night ; what they milk now in the Evening and at Sun-setting, the Shepherd at Day-break carries to Town in Baskets* : Or they season it with a small Quantity of Salt, and lay it up for Winter.

Nor let your Care of Dogs be the last ; but feed at once with fattening Whey the swift Hounds of Sparta, and the fierce Mastiff of Molossus. While these are your Guards, you shall never dread the nightly Robber to your Stalls, nor the Incursions of the Wolves, nor the restless Iberians coming upon you † by Stealth. Often too in the Chace you shall pursue the timorous Wild-asses, and with Hounds you shall hunt the Hare, with Hounds the Hind. Often, driving on with full Cry, you shall give Chace to the Boar roused from his silvan Soil ; and over the lofty Mountains with hallooing pursue the stately Stag into the Toils.

Learn also to burn fragrant Cedar in the Folds, and to drive away the rank Water-snakes with the Scent of Galbanum. Often under the Mangers, when not moved, either the Viper of pernicious Touch lies concealed, and affrighted flies the Light : Or that Snake, the direful Pest of Kine, which uses to shelter itself under a Roof and Shade, and shed its Venom on the Cattle, keeps close to the Ground : Snatch up Stones, Shepherds, snatch up Clubs ; and while he rears his threatening Gorge, and swells his hissing Neck, knock him down : And now in Flight he has hid his dastardly Head full deep, while his Middle knots, and the Wreaths in his Tail's Extremity are unfolded, and his last tortuous Joint now drags its slow Spires along. There is also that baneful Snake in the Calabrian Lawns, winding up his scaly Back, with Breast erect,

* i. e. Carries it made into Butter and Cheese. † From behind.

N O T E S.

417. *Vipera*. Probably so called *quod vivum pariat* : This Animal differing from most other Serpents in bringing forth its Young alive.

418. *Coluber—pestis acerba boum*. Mr. Martin takes the Serpent here meant to be that which Pliny calls *Boas* ; because it feeds on Cow's Milk, as we read in that Author, who affirms that they grow sometimes to a prodigious Bigness, and that a Child was found in the

Belly of one of them, in the Reign of *Claudius*.

422. *Timidum*. Some Manuscripts read *tumidum*.

425. *Est etiam ille malus*. It is universally agreed that the Poet here describes the *Cerberus*, which is so called from *χερσος*, *Earth*, and *υδωρ*, *Water*, because it lives in both these Elements.

atque maculosus quoad
longam abvum grandibus
notis: qui, dum ulli am-
nes rumpuntur fontibus,
et dum terræ madent, uvo
vere ac pluvialibus Au-
stris, colit stagna, ha-
bitansque ripis, hic im-
probus explet atram in-
gluviem piscibus, loqua-
cibusque ranis. Postquam
palus est exhausta, ter-
ræque debiscunt ardore,
exsilit in siccum campum,
et torquens flammantia
lumina sævit agris, as-
perque siti, atque exter-
ritus æstu. Tum ne li-
beat mihi carpere molles
somnia sub dio, neu ja-
cuisset dorso nemoris per
herbas; cum ille novus,
exuviis positus, nitidus-
que juventâ, relinquens
aut catulos aut ova tectis,
volvitur arduus ad solem,
et micat trifurcis linguis
ore. Docebo te quoque
causas et signa morborum.
Turpis scabies tentat o-
ves, ubi frigidus imber
persedit altius ad vivum,
et bruma horrida cano ge-
lu: vel cum sudor illo-
tus, adhæsit his tonsis, et
hirsuti vepres secuerunt
corpora eorum. Idcirco
magistri perfundunt omne
pecus dulcibus fluviiis, a-
riesque udis villis mersa-
tur in gurgite, missusque
defluit secundo amni: aut
contingunt tonsum corpus
tristi amurcâ, et miscent
spumas argenti, vivaque
sulfura, Idæasque pices,
et ceras pingues unguine,
scillamque, gravesque el-
leboros, nigrumque bitu-
men. Tamen non est ulla
magis præfens fortuna
laborum, quam si quis
potuit rescindere summum

os ulceris ferro: vitium alitur, vivitque tegendo; dum pastor abnegat adhibere medicas manus
ad vulnera, et sedet poscens Deos omnia meliora.

Atque notis longam maculosus grandibus alvum:
Qui, dum amnes ulli rumpuntur fontibus, et dum
Vere madent udo terræ, ac pluvialibus Austris,
Stagna colit; ripisque habitans, hic piscibus atram
Improbus ingluviem, ranisque loquacibus explet.
Postquam exhausta palus, terræque ardore dehif-
cunt,

Exsilit in siccum; et flammantia lumina torquens
Sævit agris, asperque siti, atque exterritus æstu.
Ne mihi tum molles sub dio carpere somnos, 435
Neu dorso nemoris libeat jacuisse per herbas;
Cum positus novus exuviis, nitidusque juventâ
Volvitur; aut catulos tectis, aut ova relinquens,
Arduus ad Solem, et linguis micat ore trifurcis.

Morborum quoque te causas, et signa docebo.
Turpis oves tentat scabies, ubi frigidus imber 441
Altius ad vivum persedit, et horrida cano
Bruma gelu: vel cum tonsis illotus adhæsit
Sudor, et hirsuti secuerunt corpora vepres.
Dulcibus idcirco fluviiis pecus omne magistri 445
Perfundunt, udisque aries in gurgite villis
Mersatur, missusque secundo defluit amni:
Aut tonsum tristi contingunt corpus amurcâ,
Et spumas miscent argenti, vivaque sulfura,
Idæasque pices, et pingues unguine ceras, 450
Scillamque, elleborosque graves, nigrumque bi-
tumen.

Non tamen ulla magis præfens fortuna laborum est,
Quam si quis ferro potuit rescindere summum
Ulceris os: alitur vitium, vivitque tegendo;
Dum medicas adhibere manus ad vulnera pastor 455
Abnegat, et meliora Deos sedet omnia poscens.

Quin

N O T E S.

437. Cum positus novus exuviis, &c. Pliny
tells us, Lib. VIII. 27. Anguis hiberno situ
membranâ corporis obductâ, fœniculi succo im-

pedimentum illud exuit, rutilusque vernal. Ex-
uit autem à capite primum, &c.

449. Spumas argenti. Some have supposed
the

erect, and his long Belly speckled with broad Spots: Who, while any Rivers burst from their Fountains, and while the Lands are moist with the dewy Spring, and rainy Southwinds, haunts the Pools, and, lodging in the Banks, intemperately gorges his horrid Maw with Fishes and croaking Frogs. After that the Fen is burnt up, and the Earth gapes with Drought, he darts forth on dry Ground, and rolling his enflamed Eyes rages in the Fields, exasperated with Thirst, and aghast with Heat. Let me not then choose to indulge soft Slumbers in the open Air, or to lie along the Grass in the Slope of a Wood; when renewed and sleek with Youth by casting his Slough, he rolls along; leaving either his Young or Eggs in his Den, reared to the Sun, and in his Mouth quivers a three-forked Tongue.

I will also teach thee the Causes and the Signs of their Diseases. The filthy Scab infects the Sheep, when the raw Shower hath pierced deep into the Quick, and Winter rough with hoary Frost: Or when the Sweat unwashed away adheres to them after shearing, and prickly Briers have torn their Bodies. On this Account the Shepherds drench the whole Flock in sweet Rivers, and the Ram with humid Fleece is plunged in the Pool, and sent to float along the Stream: Or they besmear their Bodies after shearing with bitter Lees of Oil, and mix *with it* Litharge, native Sulfur, Idæan Pitch, and fat unctuous Wax, and the Sea-leek, rank Hellebore, and black Bitumen. But there is not any more effectual Remedy for their Distress, than to lance the Head of the Ulcer with Steel: The Distemper is nourished and lives by being covered; while the Shepherd refuses to apply his healing Hand to the Wound, or sits still begging the Gods to order all for the better.

More-

N O T E S.

the Poet to mean *Quick-silver*. But *Quick-silver* was never called *spuma argenti*, by which Name the Ancients seem to understand what we call *Litharge*.

450. *Idæasque pices*. Pitch is called *Idæan*, because Pitch-trees abounded on Mount *Ida*.

451. *Scillam*. The Squill, or Sea-Onion, is a bulbous Root, like an Onion, but much larger.

451. *Elleborosque graves*. There are two Kinds of Hellebore, the Black, and the White. Mr. *Martin* takes it to be the white Hellebore that *Virgil* means. Which, says he, is serviceable in Diseases of the Skin, if it be externally applied; but it is too rough to be taken inwardly, as the black Sort is, Hence he thinks *Virgil* added the Epithet *graves* to express the white Hellebore.

A a

461. *Bifida*.

Quin etiam cum dolor,
lapsus ad ima ossa balan-
tum, furit, atque arida
febris depascitur artus;
profuit avertere incensos
æstus, et ferire venam
salientem sanguine inter
ima loca pedis: quo more
Bisaltæ solent aperire ve-
nam, acerque Gelonus,
cum fugit in Rhodopen,
atque in deserta Getarum,
et potat lac concretum cum
equino sanguine. Quam
ovem videris, aut succe-
dere sæpius molli umbræ,
aut carpentem summas her-
bas ignavius, extremam-
que sequi cæteras, aut
pascentem procumbere me-
dio campo, et solam dece-
dere seræ nocti; continuò
compesce culpam ferro, pri-
usquam dira contagia ser-
pant per incautum vulgus.
Turbo, agens hiemem, non
ruit tam creber æquore,
quàm multæ sunt pestes
pecudum. Nec morbi cor-
ripiunt singula corpora;
sed tota æstiva repentè,
spemque gregemque simul,
cunctamque gentem ab ori-
gine. Tum sciat hoc
esse verum quod dixi, si
quis etiam nunc quoque,
tantò tempore post talem
vastationem, videat æ-
rias Alpes, et Norica ca-
stella in tumultis, et arva
Iapidis fluminis Timavi,
desertaque regna pastorum,
et saltus vacantes longè
latèque. Hic quondam tem-
pestas miseranda est coorta
morbo cœli, incanduitque
toto æstu autumnii, et de-
dit omne genus pecudum,
omne genus ferarum neci,
corruitque lacus, et in-
fecit pabula tabo. Nec

via mortis erat simplex: sed ubi ignea sitis, æstiva omnibus venis, adduxerat miseros artus, rursus
fluidus liquor abundabat; trahebatque omnia ossa collapsa morbo minutatim in se. Sæpe in medio
honore Deum hostia, stans ad aram,

Quin etiam ima dolor balantum lapsus ad ossa
Cum furit, atque artus depascitur arida febris;
Profuit incensos æstus avertere, et inter
Ima ferire pedis salientem sanguine venam: 460
Bisaltæ quo more solent, acerque Gelonus,
Cum fugit in Rhodopen, atque in deserta Getarum,
Et lac concretum cum sanguine potat equino.

Quam procul aut molli succedere sæpius umbræ
Videris, aut summas carpentem ignavius herbas,
Extremamque sequi, aut medio procumbere campo
Pascentem, et seræ solam decedere nocti;
Continuò culpam ferro compesce, prius quàm
Dira per incautum serpant contagia vulgus. 469

Non tam creber agens hiemem ruit æquore turbo,
Quam multæ pecudum pestes. Nec singula morbi
Corpora corripiunt; sed tota æstiva repentè,
Spemque gregemque simul, cunctamque ab ori-
gine gentem.

Tum sciat, ærias Alpes, et Norica si quis
Castella in tumultis, et Iapidis arva Timavi, 475
Nunc quoque post tantò videat, desertaque regna
Pastorum, et longè saltus latèque vacantes.
Hic quondam morbo cœli misera coorta est
Tempestas; totoque autumnii incanduit æstu;
Et genus omne neci pecudum dedit, omne ferarum;
Corruitque lacus; infecit pabula tabo. 481

Nec via mortis erat simplex: sed ubi ignea venis
Omnibus acta fitis miseros adduxerat artus,
Rursus abundabat fluidus liquor; omniaque in se
Ossa minutatim in morbo collapsa trahebat. 485
Sæpe in honore Deum medio stans hostia ad aram,
Lanea

NOTES.

461. Bisaltæ. The Bisaltæ were a People
of Macedon.

461. Acerque Gelonus. The Geloni again
were a Scythian People.

473. Spemque gregemque. Agnos cum ma-
tribus. Servius.

474. Norica. Noricum was a Region of
Germany, bordering on the Alps, great Part
of

Moreover when the Malady, penetrating into the inmost Bones of the bleating Sheep, rages, and the scorching Fever preys upon their Limbs, it has been of use to drive out the kindled Inflammation, and between the under Parts of the Feet to open a Vein spouting with Blood: In such Manner as the Bisaltæ use, and the fierce Gelonian, when he flies to Rhodope, and the Desarts of the Getes, and drinks Milk thickened with Horses Blood.

Whatever Sheep thou seest either creep away at Distance *from the rest* under the mild Shade, or listlessly crop the Tops of the Grass, and follow *the Flock* in the Rear, or lie down, as she is feeding in the Middle of the Plain, and return by herself late in the Evening; forthwith * cut off the faulty *Animal*, before the dire Contagion spreads among the unwary Flock.

The Whirlwind that brings on a wintery Storm rushes not so frequent from the Sea, as the Plagues of Cattle are numerous. Nor do Diseases only sweep away single Bodies; but on a sudden whole † Folds, the Offspring and the Flock at once, and the whole Stock from the first Breed. Whoever views the aerial Alps, and the Bavarian Castles on the Hills, and the Fields of Iapidian Timavus, and the Realms of the Shepherds even now after so long a Time deserted, and the Lawns lying waste far and wide, he may then be Judge of *this sad Truth*. Here in former Times a doleful sweeping Plague arose from the Distemper of the Air, and grew more and more enflamed through the whole Heat of Autumn; and delivered over to Death all the Race of Cattle, all the savage Race; poisoned the Lakes, and tainted the Pastures with Contagion. Nor was the Way of their Death simple and uncomplicated: But when the burning Fever, revelling in every Vein, had shrunk up their wretched Limbs, again the waterish *pestilential* Humour overflowed, and converted into its Substance all the Bones Piece-meal consumed by the Disease. Ofttimes amidst the Service of the Gods,

the

* Put a Stop to the Disease with the Steel. † Æstiva, Summer-quarters.

N O T E S.

of it is what is now called *Bavaria*.
475. *Iapidi arva Timavi*. The *Timavus*, now *Timavo*, is called *Iapidian* from *Iapidia*, which was in the *Venetian* Territory, where the *Timavus* flows. This Part of *Italy* is now called *Friuli*.

482. *Nec via mortis erat simplex*. There

is no Occasion for departing here from the usual Sense of the Word *simplex*, as all the Commentators have done, in Compliance to *Servius*. 'Tis full stronger to say, the Kind of Death was complicated with a Variety of disastrous Circumstances, than barely to say, it was not a common Kind of Death.

A a 2

492. *Suppositi*.

dum lanea infula circum-
datur niveâ vittâ, ceci-
dit moribunda inter cun-
ctantes ministros. Aut si
sacerdos mactaverat quam
hostiam ante quam ceci-
derat; inde neque altaria
ardent fibris impositis, nec
vates consultus potest red-
dere responsa: ac cultri
suppositi vix tinguntur
sanguine, summaque arena
vix infuscatur jejunâ sa-
nie. Hinc vituli vulgò mo-
riuntur in lætis herbis, et
reddunt dulces animas ad
plena præsepia. Hinc ra-
bies venit blandis canibus,
et anhela tussis quatit æ-
gros sues, ac angit eos o-
befis faucibus. Equus vi-
ctor labitur infelix studi-
orum, atque immemor her-
bæ, avertiturque fontes,
et crebra ferit terram pe-
de; aures sunt demissæ;
incertus sudor est ibidem,
et ille sudor quidem fri-
gidus equis morituris: e-
jus pellis aret, et dura ad
taclum, resistit tractanti
eam. Dant hæc signa
primis diebus ante exiti-
um. Sin in processu tem-
poris morbus cæpit cru-
descere; tum verò oculi
sunt ardentes, atque spi-
ritus attractus ab alto pe-
ctore interdum est gravis
gemitu; imaque illa ten-
dunt se longo singultu:
ater sanguis it naribus;
et aspera lingua premit
obsessas fauces. Primo
profuit infundere Lenæos
latices inserto cornu; ea
est visa una salus mori-

entibus: Mox hoc ipsum erat exitio illis; refectique vino ardebant furiis, ipsique, jam sub ægrâ morte, laniabant suos artus discissos nudis dentibus: Dî dent meliora piis, illumque errorem hostibus.

Lanea dum niveâ circumdatur infula vittâ,
 Inter cunctantes cecidit moribunda ministros.
 Aut si quam ferro mactaverat ante sacerdos;
 Inde neque impositis ardent altaria fibris, 490
 Nec responsa potest consultus reddere vates:
 Ac vix suppositi tinguntur sanguine cultri,
 Summaque jejunâ sanie infuscatur arena.
 Hinc lætis vituli vulgò moriuntur in herbis,
 Et dulces animas plena ad præsepia reddunt. 495
 Hinc canibus blandis rabies venit; et quatit ægros
 Tussis anhela sues, ac faucibus angit obefis.
 Labitur infelix studiorum, atque immemor herbæ,
 Victor equus; fontesque avertitur, et pede terram
 Crebra ferit; demissæ aures; incertus ibidem 500
 Sudor, et ille quidem morituris frigidus: aret
 Pellis, et ad taclum tractanti dura resistit.
 Hæc ante exitium primis dant signa diebus.
 Sin in processu cæpit crudefcere morbus; 504
 Tum verò ardentes oculi, atque attractus ab alto
 Spiritus interdum gemitu gravis; imaque longo
 Illa singultu tendunt: it naribus ater
 Sanguis; et obsessas fauces premit aspera lingua.
 Profuit inserto latices infundere cornu
 Lenæos; ea visa salus morientibus una: 510
 Mox erat hoc ipsum exitio; furiisque refecti
 Ardebant, ipsique suos, jam morte sub ægrâ,
 (Dî meliora piis, erroremque hostibus illum)
 Discissos nudis laniabant dentibus artus.

Ecce

NOTES.

492. *Suppositi.* See the Note on *Æn.* VI. 248.

493. *Jejunâ sanie.* In these morbid Bodies, the Liquids were almost waited, and, instead of Blood, there came out only a corrupted Matter.

498. *Labitur infelix studiorum.* All the Interpreters I have seen, construe *infelix* with

studiorum: But the Construction will be more easy if we make it *immemor studiorum atque herbæ*.

500. *Ibidem.* Seems to denote that their Sweat was particularly about their Neck and Ears, as *Lucretius* also has observed:

Sudorisque madens per collum splendidus humor.

501. *Aret pellis.* The Dryness of the Skin seems

the Victim standing at the Altar, while the woolen Fillet with snowy Label binds *its Temples*, dropt down gasping to Death in the Hands of the lingering Executioners. Or if the Priest had stabbed any one before *it fell*, neither do its Entrails when laid on the Altars burn, nor is the Augur when consulted able from thence to give Responses: And the Knives applied are scarce tinged with Blood, and the Surface of the Sand hardly stained with the *thin* meagre Gore. Hence the Calves every where expire in the luxuriant Pastures, and render up their sweet Lives at the full Cribbs. Hence the gentle Dogs are seized with Madness; and wheezing Cough shakes the diseased Swine, and suffocates them with Tumours in the Throat. The *once* victorious Steed, having *now* lost all Heart to his Exercises, and forgetful of his Pasture pines away, loathes the Springs, and often paws the Ground with his Foot; his Ears hang down; there intermitting Sweat *breaks out*, and that too cold at the Approaches of Death: His Skin is withered, feels hard, and in handling resists the Touch. These Symptoms they give before Death in the first Days of *their Illness*. But if in Process of Time the Disease begins to rankle, then are their Eyes enflamed, and the Breath fetched from the Bottom of the Breast is sometimes mixed with a heavy Groan; and with a long Sob they distend their inmost Bowels: Black Blood gushes from their Nostrils, and the rough Tongue clings to their choaked up Jaws. At first it was of Service to * pour Wine down their Throats; this appeared the sole Remedy for them dying: Soon after, this very Thing proved their Destruction; and being recruited they burned with hideous Rage; and they themselves, now † in the Agonies of Death, (the Gods award better Things to the Good, and such ‡ Frenzy to our Foes!) tore their own mangled Limbs with their naked Teeth. Lo the Bull too smoking under the

* To pour in Lenzæan Liquors from a Horn put into their Mouths. † At the Approach of painful Death. ‡ Errorum answers to the Greek σφάλμα, which signifies either error or clades.

N O T E S.

seems inconsistent with the sweating just mentioned. We must therefore understand the Poet, not to mean that all these Symptoms were found in every Horse, but that they were variously affected.

514. *Discessos nudis laniabant dentibus artus.* The Word *nudis*, says Dr. Trapp, seems to

imply, that by tearing their Flesh, they at the same time tore the Gums from their Teeth. *Philargyrius* says, *Ut sceditatem exprimeret, adjecit nudis.* That is, to denote the filthy Sight of their Gums being ulcerated and rotted away from their Teeth.

Autem ecce taurus fumans sub duro vomere concidit, et vomit cruorem mistum spumis ore, cietque extremos gemitus. Tristis arator it, abjungens alterum juvencum mœrentem fraternâ morte, atque relinquit defixa aratra in medio opere. Non umbræ altorum nemorum, non mollia prata possunt movere ejus animum, non amnis, qui volutus per saxa purior electro petit campum: at ejus ima latera solvuntur, atque stupor urget inertes oculos; ceruixque fluit ad terram devexo pondere. Quid labor, aut benefacta collata homini juvant? Quid prodest invertisse graves terras vomere? Atqui non Massica munera Bacchi, non epulæ repositæ nocuere illis. Pascuntur frondibus, et victu simplicis herbæ: pocula sunt liquidi fontes, atque flumina exercita cursu; nec cura abruptit salubres somnos. Dicunt, non alio tempore, boves fuisse quæsitæ illis regionibus ad sacra Junonis, et ejus currus fuisse ductos ad alta donaria ab imparibus uris. Ergo agricolæ ægrè rimantur terram rastris, et infodiunt fruges unguibus ipsis, trabuntque stridentia plaustra contentâ cervice per altos montes. Lupus non explorat insidias circum ovilia, nec nocturnus obambulat gregibus: acrior cura domat illum. Timidi damæ, fugacesque cervi nunc vagantur inter canes et circum tecta. Jam fluctus proluit prolem immensi maris, et omne genus natantum in extremo litore, ceu naufraga corpora: phocæ insolitæ fugiunt in flumina. Et vipera moritur frustra defensa curvis latebris, et hydri attoniti squammis astantibus.

Ecce autem duro fumans sub vomere taurus 515
Concidit, et mistum spumis vomit ore cruorem,
Extremosque ciet gemitus. It tristis arator,
Mœrentem abjungens fraternâ morte juvencum,
Atque opere in medio defixa relinquit aratra. 520
Non umbræ altorum nemorum, non mollia possunt
Prata movere animum, non qui per saxa volutus
Purior electro campum petit amnis: at ima
Solvuntur latera, atque oculos stupor urget inertes;
Ad terramque fluit devexo pondere cervix.
Quid labor, aut benefacta juvant? quid vomere
terras 525

Invertisse graves? atqui non Massica Bacchi
Munera, non illis epulæ nocuere repositæ.
Frondebis, et victu pascuntur simplicis herbæ:
Pocula sunt fontes liquidi, atque exercita cursu
Flumina; nec somnos abruptit cura salubres. 530
Tempore non aliò dicunt regionibus illis
Quæsitæ ad sacra boves Junonis; et uris
Imparibus ductos alta ad donaria currus.
Ergo ægrè rastris terram rimantur, et ipsis
Unguibus infodiunt fruges: montesque per altos
Contentâ cervice trahunt stridentia plaustra. 536
Non lupus insidias explorat ovilia circum,
Nec gregibus nocturnus obambulat: acrior illum
Cura domat. Timidi damæ, cervique fugaces,
Nunc interque canes et circum tecta vagantur. 540
Jam maris immensi prolem, et genus omne natantum,

Litore in extremo, ceu naufraga corpora, fluctus
Proluit: insolitæ fugiunt in flumina phocæ.
Interit et curvis frustra defensa latebris
Vipera, et attoniti squammis astantibus hydri. 545

Ipsis

NOTES.

525. *Quid labor, &c.* These six Lines are rather have been the Author of them, than so admired by Scaliger, that he says, he had to have had the Favour of *Cresus* or *Cyrus*.
541. *Jam*

the oppressive Share drops down, and vomits out of his Mouth Blood mingled with Foam, and fetches his last Groans. The Ploughman, unyoking the Steer that mourns his Brother's Death, goes away sad, and in the midst of his Work leaves the Plough fixed down *in the Earth*. Neither the Shades of the deep Groves, nor the soft Meadows can affect his Mind, nor the River which rolling over the Rocks glides to the Plain more pure than Amber: But his deep Sides grow lank, Deadness rests upon his heavy Eyes; and his Neck with unweildy Weight droops to the Ground. What do their Labours or good Offices now avail them? What their having turned the heavy Lands with the Share? Yet they never injured themselves by the * rich Gifts of Bacchus, nor by sumptuous Banquets. They feed on Leaves, and the Nourishment of simple Herbs: the crystal Springs and † running Rivers are their Drink, and no Care interrupts their healthful Slumbers. *Then, and at no other Time*, they tell us that Kine were wanting in those Regions for Juno's sacred Rites, and that the Chariots were drawn to her lofty Shrine by Buffaloes ill-matched. Therefore with painful Labour they tear the Ground with Harrows, and with their very Nails set the Corn, and over the high Mountains drag the creaking Waggons with their strained Necks. The Wolf *now* meditates no Ambuscades around the Folds, nor *prowling* roams about the Flocks by Night: A sharper Care subdues him. The timorous Does and fugitive Stags *now* faunter among the Dogs, and about the Houses. Now the Waves wash out upon the Extremity of the Shore the Breed of the immense Ocean, and all the ‡ scaly Race, like shipwrecked Bodies: And Sea-calves fly to the Rivers *their* unusual *Haunt*. The Viper too, in vain defended by her winding Den, expires, and the astonished Water-snakes erecting their Scales *expire*. To the very Birds the
Air

* *Maffici*, i. e. of *Maffic* or *Campanian Wine*. † *Exercised with running*. ‡ *The Race of swimming Creatures*.

N O T E S.

541. *Jam maris immensi prolem*. The Poet here contradicts *Aristotle*, who says, that a pestilential Disease does not seem ever to invade Fishes.

I

550. *Philly-*

*Aër non est æquus avibus
ipsis, et illæ præcipites
relinquunt vitam sub altâ
nube. Præterea, nec jam
refert pabula mutari, ar-
tesque medendi quæsitæ
nocent : magistri medi-
cinae Philyrides Chiron,
Amythaoniusque Melam-
pus cessere. Et pallida
Tisiphone, emissâ Stygiis
tenebris in lucem, sævit :
agitque morbos metumque
ante se, surgensque in di-
es effert avidum caput al-
tius. Amnes, arentesque
ripæ, supinique colles, so-
nant balatu pecorum, et
crebris mugitibus. Jam-
que Tisiphone dat stra-
gem catervatim, atque in
stabulis ipsis aggerat ca-
davera dilapsa turpi ta-
bo : donec discant tegere
ea humo, ac abscondere ea
foveis. Nam neque erat
illis usus coriis eorum :
nec quisquam potest aut a-
bolere viscera eorum un-
dis, aut vincere ea flam-
mâ. Nec quidem possunt
tondere vellera perefamor-
bo illuvieque, nec attin-
gere putres telas. Verùm
etiam si quis tentârat in-
visos amictus, ardentem pa-*

*pulæ, atque immundus sudor sequebatur olentia membra : deinde sacer ignis edebat contractos artus
illi moranti dimittere eos amictus nec longo tempore.*

*Ipsis est aër avibus non æquus ; et illæ
Præcipites altâ vitam sub nube relinquunt.*

*Præterea, nec jam mutari pabula refert ;
Quæsitæque nocent artes : cessere magistri,
Phillyrides Chiron, Amythaoniusque Melampus.
Sævit et in lucem Stygiis emissâ tenebris 551
Pallida Tisiphone : morbos agit ante metumque ;
Inque dies avidum surgens caput altius effert.
Balatu pecorum, et crebris mugitibus amnes,
Arentesque sonant ripæ, collesque supini : 555
Jamque catervatim dat stragem, atque aggerat ipsis
In stabulis turpi dilapsâ cadavera tabo :
Donec humo tegere, ac foveis abscondere discunt.
Nam neque erat coriis usus ; nec viscera quisquam
Aut undis abolere potest, aut vincere flammâ : 560
Nec tondere quidem morbo illuvieque perefâ
Vellera, nec telas possunt attingere putres.
Verùm etiam, invisos si quis tentârat amictus,
Ardentes papulæ, atque immundus olentia sudor
Membra sequebatur : nec longo deinde moranti
Tempore, contractos artus sacer ignis edebat. 566*

P. VIR-

NOTES.

550. *Phillyrides Chiron, Amythaoniusque Melampus.* Chiron was the Son of Saturn and *Phillyra* ; he instructed *Æsculapius* in Physic, *Hercules* in Astronomy, and *Achilles* in Music. *Melampus* again was the Son of *Amythaon* and *Doripe* ; a famous Physician and Soothsayer. They lived before the *Argonautic* Expedition. Hence Mr. *Martin* infers, that the Plague here described happened not less than five hundred Years before the famous Plague of *Athens*, viz. in the Age of *Chiron* and *Melampus*. But I incline rather to think with others

that the Names of these two famed Physicians are here put for the famous Masters of Physic in general, and those who were skilled in Divination ; and means no more, than that all the Methods of Cure, all Religion, and Applications to the Gods by sacred Rites, proved ineffectual.

559. *Viscera.* The Flesh in general. See the Note on *Æn.* V. 103.

562. *Telas.* There is no Occasion for explaining this with Dr. *Trapp*, of the Wool ; for it appears from what follows, that some of that

Air becomes unkindly, and they falling headlong leave their Lives beneath the lofty Cloud.

Nor moreover avails it now *the Cattle* to have their Pasture changed; the *medicinal Arts* to which they had Recourse prove noxious: The *able Masters in the Science* failed, Chiron, the Son of Phillyra, and Melampus, the Son of Amythaon. Pale Tisiphone, sent from the Stygian Gloom to Light, rages: Drives before her Diseases and Dismay; and daily rising higher exalts her baneful Head. With *plaintive B'ating* of the Flocks, and frequent Lowings, the Rivers, the withered Banks, and sloping Hills resound: And now by Drove and Flocks she deals Destruction, and in the very Stalls heaps up Carcases rotting away with foul Contagion: Till they learn to bury them in the Ground, and hide them in Pits. For neither were their Hides for Use; nor could any cleanse their Flesh with Water, or * purge it by Fire: Nor dare they so much as shear the Fleeces corrupted with Disease and filthy Sores, nor touch the putrid Stuffs. But yet if any one tried the odious Vestments, fiery Blains and filthy Sweat overspread his noisome Body: And then, no long Time intervening, the pestilential Fire preyed upon his infected Limbs.

THE

* Aut vincere flamma, Or conquer and correct the Infection by Fire.

NOTES.

that infected Wool was actually made into Garments, which consequently must first have been wrought in the Loom. So that the Meaning of the whole Passage is, That they were forced at length to abstain even from shearing the Fleeces, or touching the Wool, because those who had done so, especially those who had worn any of that Cloth, had been such miserable Sufferers thereby.

564. *Ardentes papulae*. Seems; as Mr. Martin observes, to mean Carbuncles, which are enumerated among the Symptoms of a Pe-

silence, and are described to be a small Pimple; which on the wasting of its Liquor becomes a crusty Tubercle, encompassed with a Circle as red as Fire, rising at first with an itching, and afterwards being accompanied with a vehement Pain and intense Heat.

566. *Sacer ignis*. Seems to mean an Erysipelas, or St. Antony's Fire. Thus also Lucetius:

Et simul, ulceribus quasi inuisti, omne rubens Corpus, ut est per membra sacer cum diuinit ignis.

P. VIRGILII MARONIS
GEORGICA.

LIBER IV.

ORDO.

Protinus exsequar cœlestia dona aërii mellis. Aspice etiam hanc partem Georgicorum, Mæcenas. Dicam spectacula levium rerum admiranda tibi, magnanimosque duces apum, moresque totius gentis ordine, et studia, et populos, et prœlia earum. Labor est in tenui argumento, at gloria non est tenuis; si læva numina sinunt quem scriptorem exequi id, Apolloque vocatus audit eum. Principio, sedes statioque est petenda apibus, quò neque sit aditus ventis, (nam venti prohibent eas ferre pabula domum) neque oves, petulci que bædi insultent floribus, aut bucula, errans campo, decutiat rorem, et atterat surgentes herbas. Et lacerti, picti quoad squalentia terga, absint à pinguibus stabulis apum, meropesque, aliæque volucres; et Progne signata quoad pectus cruentis manibus absint ab iis.

PROTINUS aërii mellis cœlestia dona
Exsequar. Hanc etiam, Mæcenas, aspice partem.

Admiranda tibi levium spectacula rerum,
Magnanimosque duces, totiusque ordine gentis
Mores, et studia, et populos, et prœlia dicam. 5
In tenui labor, at tenuis non gloria; si quem
Numina læva sinunt, auditque vocatus Apollo.

Principio sedes apibus statioque petenda,
Quò neque sit ventis aditus, (nam pabula venti
Ferre domum prohibent) neque oves hædique
petulci 10

Floribus insultent, aut errans bucula campo
Decutiat rorem, et surgentes atterat herbas.

Absint et picti squalentia terga lacerti
Pinguibus à stabulis, meropesque, aliæque volucres;
Et manibus Progne pectus signata cruentis. 15
Omnia

NOTES.

Virgil has taken care to raise the Subject of the *Georgics*: In the first Part he has only dead Matter on which to work. In the second he just steps on the World of Life, and describes that Degree of it, which is to be found in Vegetables. In the third he advances to Animals. And in the last singles out the Bee, which may be reckoned the most sagacious of them, for his Subject.

In this *Georgic* he shews us what Station is most proper for the Bees, and when they begin to gather Honey: How to call them home when they swarm; and how to part them when they are engaged in Battle. From hence he takes Occasion to discover their different Kinds; and, after an Excursion, relates their prudent and politic Administration of Affairs, and

T H E
G E O R G I C S
O F
V I R G I L.

B O O K IV.

NEXT will I set forth the heavenly Gift of aerial Honey. Vouchsafe, Mæcenas, thy Regard to this Part too of my Work. I'll sing a Spectacle worthy of your Admiration, tho' of Things minute; the magnanimous Leaders, the Manners and Employments, the Tribes and Battles of the whole Race in Order. Laborious Essay on a mean Subject! But not mean the Praise; if the adverse Deities permit any one to execute the Task, and Apollo invocated hear.

First, a Seat and Station must be sought for the Bees, where neither Winds may have Access, for the Winds hinder them from carrying home their Food, nor Sheep and frisky Kids may insult the Flowers, or Heifer, straying in the Plain, spurn off the Dews, and bruise the rising Herbs.

And let the Lizards with speckled scaly Backs be far from the rich Hives, and Wood-peckers, and other Birds; and Progne, whose Breast is stained with her bloody Hands. For they lay all Things

N O T E S.

and the several Diseases that often rage in their Hives, with the proper Symptoms and Remedies of each Disease. In the last Place he lays down a Method of repairing their Kind, supposing their whole Breed lost; and gives at large the History of its Invention.

1. *Aërii mellis*. Honey is called airy, because, according to the Opinion of Aristotle and others of the Ancients, it came from the Dews that are engendered in the Air.

7. *Læva*. Adverse, or, as others render it, *auspicious*, for the Word is used in either Sense.

15. *Manibus Progne pectus signata cruentis*. Progne and Philomela, according to Mythology, were the Daughters of Pandion, King of Athens. Progne was married to Tereus, King of Thrace, by whom she had a Son named Iys. Tereus afterwards violated Philomela, and cut out her Tongue, to prevent her telling her Sister:

*Nam vastant omnia latè,
feruntque volantesque a-
per ipsas ore, futuras dul-
tem escam immitibus nidis.*

*At liquidi fontes, et stag-
na virentia musco, et te-
nuis rivus, fugiens per
gramina, adsint. Pal-
maque, aut ingens olea-
ster obumbret vestibulum :
ut, cum novi reges ducent
prima examina suo vere,
juventusque, emissa fa-
vis, ludet, vicina ripa
invitet eas decedere calo-
ri, obviaque arbos teneat
eas frondentibus hospitiiis.
Conjice transversas sali-
ces, et grandia saxa in
medium humorem, subbu-
mor stabit iners, seu pro-
fluet, ut possint consistere
his veluti crebris ponti-
bus, et pandere alas ad
æstivum solem ; si forte
præceps Euris sparserit
eas morantes aut immer-
serit Neptuno. Circum hæc
virides casæ, et serpylla
olentia latè, et copia thym-
bræ spirantis graviter
floreat : violariaque bi-
bant irriguum fontem. Au-
tem alvearia ipsa, seu fu-
erint suta tibi cavatis
corticibus, seu fuerint tex-
ta lento vimine, habeant
angustos aditus ; nam hi-
ems cogit mella frigore,
calorque remittit eadem li-
quefacta : utraque vis est
pariter metuenda apibus :
neque illæ apes naquic-
quam certatim linunt te-
nuia spiramenta cerâ in
tectis, explentque oras fu-
co et floribus ; servant-
que gluten, collectum ad
hæc munera ipsa, lentius*

*et visco, et pice Phrygiæ Idæ. Sæpe etiam fovere larem sub terrâ, effossis latebris, (si fama est
vera) penitusque sunt repertæ corvisque pumicibus, antroque exesæ arboris. Tamen tu et unge
rimosa cubilia circum lævi limo fovens eas;*

Omnia nam latè vastant, ipsasque volantes
Ore ferunt, dulcem nidis immitibus escam.
At liquidi fontes, et stagna virentia musco
Adsint, et tenuis fugiens per gramina rivus ;
Palmaque vestibulum aut ingens oleaster obumbret :
Ut, cum prima novi ducent examina reges 21
Vere suo, ludetque favis emissa juvenus,
Vicina invitet decedere ripa calori,
Obviaque hospitiiis teneat frondentibus arbos.
In medium, seu stabit iners, seu profluet humor,
Transversas salices et grandia conjice saxa ; 26
Pontibus ut crebris possint consistere, et alas
Pandere ad æstivum solem ; si forte morantes
Sparserit, aut præceps Neptuno immerferit Euris.
Hæc circum casæ virides, et olentia latè 30
Serpylla, et graviter spirantis copia thymbræ
Floreat : irriguumque bibant violaria fontem.

Ipsa autem seu corticibus tibi suta cavatis,
Seu lento fuerint alvearia vimine texta,
Angustos habeant aditus ; nam frigore mella 35
Cogit hiems, eademque calor liquefacta remittit :
Utraque vis apibus pariter metuenda : neque illæ
Nequicquam in tectis certatim tenuia cerâ
Spiramenta linunt, fucoque et floribus oras 39
Explent ; collectumque hæc ipsa ad munera gluten,
Et visco et Phrygiæ servant pice lentius Idæ.
Sæpe etiam effossis (si vera est fama) latebris,
Sub terrâ fovere larem : penitusque repertæ
Pumicibusque cavis, exesæque arboris antro.
Tu tamen et lævi rimosa cubilia limo 45

Unge,

N O T E S.

Sister : She found Means however to discover
his Wickedness ; to revenge which the two
Sisters murdered Irys, and gave his Flesh to his
Father to eat. When the Banquet was over
they produced the Head of the Child, to shew
Tercus in what Manner they had entertained

him. He, being highly enraged, pursued
them with his drawn Sword, and was trans-
formed into a Hooper (*Upupa*) *Philomela* into
a Nightingale, *Progne* into a Swallow, which
has the Feathers of its Breast stained with red ;
and *Irys* into a Pheasant.

Things waste around, and in their Mouths bear away the Bees themselves while on the Wing, a sweet Morfel for their merciless Young. But let clear Springs, and Pools edged with green Moss be near, and a small Rivulet swiftly running through the Meads; and let a Palm or stately Wild-olive overshadow the Entrance: That, when the new Kings shall lead forth the first Swarms in their own Spring, and the Youth sport it issuing from the Hives, the neighbouring Bank may invite them to withdraw from the Heat, and the Tree just in their Way may receive them in its leafy Shelter. Into the midst of the neighbouring Water, whether it stagnates idle, or purling runs, throw Willows across and huge Stones; that they may rest upon frequent Bridges, and spread their Wings to the Summer Sun, if the impetuous East-wind has by chance dispersed those that lag behind, or immersed them in the Flood. Around these Places let green Casia, and far-smelling wild Thyme, and Store of strong-scented Savory, flower: And let Beds of Violets drink an irriguous Fountain.

But as for your Hives themselves, whether they be compacted of hollow Bark, or wove with limber Osier, let them have their Inlets narrow; for Winter congeals the Honey with its Cold, and the Heat melts and dissolves the same: Either Force is equally dreaded by the Bees: Nor is it in vain they smear with Wax the minute Vents in their Houses, and fill up the Edges with *Fucus* and Flowers, and preserve for those very Uses collected Glue more clinging than Birdlime, or the Pitch of Phrygian Ida. Oft too, if Fame be true, they have cherished their Families in Cells dug under Ground; and have been found deep down in hollow Pumice-stones, and the Cavity of a rotten Tree. But do thou, to keep them warm, daub their chinky Chambers round with smooth Mud, and

NOTES.

30. *Casæ*. See the Note on Book II. 213. Some take the Casia to be the same with *Rosemary*: But *Columella*, speaking of the Plants which ought to grow about an Apiary, mentions Casia and *Rosemary* as two different Plants. *Nam sunt etiam remedio languentibus cythisi, tum deinde casia, atque pini, et rosmarinus.*

39. *Fuco*. The *fucus* is properly a sort of Sea-weed, which was anciently used in dying,

and in colouring the Faces of Women. Hence all kind of daubing obtained the Name of *Fucus*.

43. *Fovere larem*. The common Reading is *fodere*, but, as Mr. *Martin* justly observes, it seems to be a Tautology to say *fodere effossis latebris*. It is *fovere* in the *Medicean* and *King's* Manuscripts: And the same Reading is admitted by *Heinsius* and *Masvicius*.

57. *Excudunt*.

et superinjice raras frondes cubilibus. Neu sine taxum esse propius tectis earum, neve juxta ure rubentes caneros foco; neu crede altæ paludi; aut ubi odor gravis cœni est, aut ubi concava saxa sonant pulsu sonitus, imagoque vocis offensa resultat. Quod superest, ubi aureus sol egit hiemem pulsam sub terras, reclutque cœlum æstivâ luce; continuò illæ apes peragant saltus silvasque, metuntque purpureos flores, et leves libant summa flumina. Hinc illæ, nescio quâ dulcedine lætæ, fovent suam progeniem nidosque: hinc excudunt recentes ceras arte, et fingunt tenacia mella. Hinc ubi jam suspexeris agmen apium, emissum caveis, nare ad sidera cœli per liquidam æstatem, obscuramque nubem earum trahi vento; tu contemplator: semper petunt dulces aquas et frondea tecta: tu asperge jussos saporibus, trita Melisphylla, et ignobile gramen cerintbæ: cieque tinnitus, et quate cymbala Cybeles matris Deorum circum. Ipse confident medicatis sedibus; ipsæ condent sese in intima cunabula suo more. Autem sin exierint ad pugnam; (nam sæpe discordia incessit duobus regibus magno motu) continuò licet præsciscere longè animosque vulgi, et corda trepidantia bello: namque ille Martius canor rauci æris increpat eas morantes, et vox imitata fractos sonitus tubarum auditur. Tum trepidæ coeunt inter se, coruscantque pennis, exacuuntque spicula rostris, aptantque lacertos, et densæ miscentur circa regem, atque ad ejus prætoria ipsa, vocantque hostem magnis clamoribus.

Unge, fovens circum, et raras superinjice frondes.
Neu propius tectis taxum sine; neve rubentes
Ure foco caneros; altæ neu crede paludi:
Aut ubi odor cœni gravis, aut ubi concava pulsu
Saxa sonant, vocisque offensa resultat imago. 50
Quod superest, ubi pulsam hiemem sol aureus
egit

Sub terras, cœlumque æstivâ luce reclutit;
Illæ continuò saltus silvasque peragant,
Purpureosque metunt flores, et flumina libant
Summa leves. Hinc, nescio quâ dulcedine lætæ, 55
Progeniem nidosque fovant; hinc arte recentes
Excudunt ceras, et mella tenacia fingunt.
Hinc ubi jam emissum caveis ad sidera cœli
Nare per æstatem liquidam suspexeris agmen,
Obscuramque trahi vento mirabere nubem; 60
Contemplator: aquas dulces, et frondea semper
Tecta petunt: huc tu jussos asperge saporibus,
Trita melisphylla, et cerinthæ ignobile gramen:
Tinnitusque cie, et Matris quate cymbala circum.
Ipsæ confident medicatis sedibus; ipsæ 65
Intima more suo sese in cunabula condent.

Sin autem ad pugnam exierint; (nam sæpe
duobus
Regibus incessit magno discordia motu)
Continuòque animos vulgi, et trepidantia bello
Corda licet longè præsciscere: namque morantes 70
Martius ille æris rauci canor increpat; et vox
Auditur, fractos sonitus imitata tubarum.
Tum trepidæ inter se coeunt, pennisque coruscant;
Spiculaque exacuunt rostris, aptantque lacertos:
Et circa regem atque ipsa ad prætoria densæ 75
Miscentur, magnisque vocant clamoribus hostem.

Ergo,

NOTES.

57. Excudunt ceras. The Word excudunt is a Metaphor taken from the Smith, who strikes out, excudit, Instruments of Iron. In like

Manner he compares the Bees busied in their several Works, to the Cyclops labouring at the Anvil, Verse 170.

63. Melis-

and strow it thinly over with Leaves. Nor suffer a Yew near their Lodges ; nor burn in the Fire the reddening Crabs ; nor trust them to a deep Fen : Or where a noisom Smell of Mud, or where hollow Rocks re-echoe to the impulsive Sound, and the struck Image of the Voice rebounds.

For what remains, when the golden Sun has driven the Winter under Ground, and opened the Heavens with Summer Light ; they forthwith traverse the Lawns and Woods, crop the empurpled Flowers, and lightly skim the Surface of the Streams. Hence, gladdened with I know not what agreeable Sensation, they grow fond of their Offspring and young Breed : Hence they labour out with Art new waxen Cells, and form the clammy Honey. In consequence of this, when now you shall behold the Swarm issued from their Hives into the open Air, swim through the serene Summer Sky, and the blackening Cloud driven about by the Wind, mark them well : They always seek the Waters and leafy Coverts : Here sprinkle the *fragrant Juices that are* prescribed, bruised Baum, and the vulgar Herb of Honey-wort : Awake the tinkling Sounds, and beat the Cymbals of Mother *Cybele* round. They of themselves will settle on the medicated Seats ; they of themselves after their Manner will retreat into the inmost Chambers.

But if they shall go forth to Battle ; for often Discord with huge Commotion seizes two *rival* Kings, you may from the Beginning know long before-hand both the Animosity of the Populace, and their Hearts in Trepidation for War : For that martial Clang of hoarse Brass rouses the Laggards, and a Voice is heard resembling the Trumpets broken Sounds. Then in a Hurry they assemble together, quiver with their Wings, sharpen their Stings with their Beaks, fit their Claws, croud thick around their King and to his Pavilion, and with loud Hummings challenge the Foe.

So

N O T E S.

63. *Melispbylla*. *Melisphyllon* seems to be a Contraction of *Melissophyllon*, the Bee-berb, and is thought to be the same with what is called by a Latin Name *Apiastrum*. The Description given of it by *Dioscorides* agrees very well with the *Melissa* or Baum so common in English Gardens.

63. *Cerintbæ*. The Name of this Plant is derived from *κνίσιον*, a Honeycomb ; because the Flower abounds with a sweet Juice like

Honey ; and is therefore called *Honey-wort* in English. This Herb grows common in Italy, whence the Poet calls it *ignobile gramen*.

75. *Prætoria*. Virgil here calls the Cells of the Kings poetically *Prætoria*, by a Metaphor taken from the Roman Camp, where his Pavilion who had the Command of the War, (an Office that belonged at first to the Prætor, and afterwards was vested in the Consuls) had the Name of *Prætorium*.

91. *Squalen-*

Ergo, ubi sunt naclæ sudum ver, patentesque campos, erumpunt portis, concurritur: sonitus fit in alto æthere: mistæ glomerantur in magnum orbem, caduntque præcipientes: non densior grando pluit aëre, nec tantum glandis pluit de concussâ ilice. Reges ipsi, volantes per medias acies, insignibus alis, versant ingentes animos in angusto pectore: usque adeò obobnixi non cedere, dum gravis victor subegit aut hos aut hos dare terga versa fugâ. Hi motus animorum, atque hæc certamina tanta, compressâ jactu exigui pulveris, quiescent. Verùm ubi revocaveris ambos ductores acie; qui fuerit visus deterior bello, dede cum neci, ne prodigus obsit consumendo cibos: sine ut melior bello regnet in vacuâ aulâ. Alter erit ardens maculis squalentibus auro: (nam sunt duo genera) hic est melior, et insignis ore, et clarus rutilis squamis: ille alter est horridus ignaviâ, ingloriusque trahens latam alvum. Ut facies regum sunt binæ, ita corpora gentis sunt. Namque aliæ apes turpes horrent, ceu cum aridus viator venit ab alto pulvere, et sputat terram sicco ore: aliæ elucent, et coruscant fulgore, ardentes auro, et corpora sunt lita paribus guttis. Hæc soboles est potior: hinc preme dulcia mella certo tempore cœli: nec tantum dulcia, quantum mella et liquida, et domitura durum saporis Bacchi. At cum examina volant incerta, ludentque cœlo, contemnuntque favos, et relinquunt tecta frigida; prohibebis instabiles animos inani ludo. Nec est magnus labor prohibere eos; tu eripe alas regibus: non quisquam audebit ire altum iter, illis regibus cunctantibus, aut vellere signa e castris.

Ergo, ubi ver naclæ sudum, camposque patentes, Erumpunt portis, concurritur: æthere in alto Fit sonitus: magnum mistæ glomerantur in orbem,

Præcipientesque cadunt: non densior aëre grando, 80 Nec de concussâ tantum pluit ilice glandis.

Ipsi per medias acies, insignibus alis, Ingentes animos angusto in pectore versant: Usque adeò obnixi non cedere, dum gravis aut hos, Aut hos versa fugâ victor dare terga subegit. 85 Hi motus animorum, atque hæc certamina tanta, Pulveris exigui jactu compressa quiescent.

Verùm ubi ductores acie revocaveris ambos; Deterior qui visus, eum, ne prodigus obsit, Dede neci: melior vacuâ sine regnet in aulâ. 90 Alter erit maculis auro squalentibus ardens: (Nam duo sunt genera) hic melior, insignis et ore, Et rutilis clarus squamis: ille horridus alter Desidiâ, latamque trahens inglorius alvum.

Ut binæ regum facies, ita corpora gentis. 95 Namque aliæ turpes horrent; ceu pulvere ab alto Cum venit, et terram sicco sputat ore viator Aridus: elucent aliæ, et fulgore coruscant, Ardentes auro, et paribus lita corpora guttis. Hæc potior soboles: hinc cœli tempore certo 100 Dulcia mella preme: nec tantum dulcia, quantum Et liquida, et durum Bacchi domitura saporis.

At cum incerta volant, cœloque examina ludent,

Contemnuntque favos, et frigida tecta relinquunt; Instabiles animos ludo prohibebis inani. 105 Nec magnus prohibere labor; tu regibus alas Eripe: non illis quisquam cunctantibus alvum Ire iter, aut castris audebit vellere signa.

Invitent

N O T E S.

91. Squalentibus. Servius renders it splendentibus, and derives the Word from squama. Nam si à squalore est, says he, sordidum sig-

nificat. It seems to signify speckled or streaked with golden Marks like Scales.

104. Frigida

So soon therefore as they find the vernal Sky serene, and the Fields of Air open, forth they rush from their Gates; they join Battle: Buzzing Sounds arise in the Sky above: Mingled they cluster in a mighty Round, and fall headlong: Hail rains not thicker from the Air, nor such Quantities of Accorns from the shaken Oak. *The Kings* themselves amidst the Hosts, distinguished by their Wings, exert mighty Souls in little Bodies: Obstinate determined not to yield, till the dread Victor has compelled either these or those to turn their Backs in Flight. These Commotions of their Minds, and this so mighty Fray, quashed by the Throw of a little Dust, will cease.

But when you have recalled both Leaders from the Battle, put him to Death that appears the baser, lest by *idle* Prodigality he do hurt: And suffer the more valorous *King* to reign in the Court without a Rival. The one will glow with refulgent Spots of Gold: For there are two Sorts, this is the better, distinguishable both by his Make, and conspicuous with glistering Scales: The other is horribly deformed with Sloth, and ingloriously drags a large Belly.

As the Kings are of two *different* Figures, so are the Bodies of their People. For the one looks hideously ugly; as when a parched Traveller comes from a deep dusty Road, and spits the Dirt out of his dry Mouth: The others shine and sparkle with Brightness, burnished with Gold, and their Bodies spangled with equal Drops. This is the better Breed: From these at the stated Season of the Year you shall press the luscious Honey: Yet not so luscious as pure, and fit to correct the harsher Relish of the Grape.

But when the roving Swarms fly about and sport in the Air, disdain their Hives, and leave their Habitations cold; you shall restrain their unsettled Minds from their vain Play. Nor is there great Difficulty to restrain them; do you but clip the Wings of their Kings: Not one will dare, while they stay behind, to fly aloft, or pluck up the Standard from the Camp.

Let

N O T E S.

104. *Frigida tecta relinquunt.* Servius explains *frigida* by *empty* or *inactive*; *Non opere, ut prius, ferventia.* *Melle vacua alvearia, inoperosa*: In Opposition to what is said afterwards when their Activity is described, *fervet opus.*

108. *Vellere signa.* This Phrase was used

by the Romans to express the moving of their Camp. For when they pitched their Camp they stuck their Ensigns into the Ground before the General's Tent, and plucked them up when they decamped. Thus *Æn. XI. 19.*

*Ubi primum vellere signa
Annuerint Superi, pubemque educere castris.*

C c

111. *Helle-*

Horti balantes croceis floribus, invitent eas; et tutela Hellepontiaci Priapi, custos furum atque avium, cum falce salignâ falce, servet eas. Ipse, cui talia sunt curæ, ferens thymum pinosque de altis montibus, serat eas latè circum testâ apium. Ipse terat suam manum duro labore plantationis, ipse figat feraces plantas humo, et irriget amicos imbres. Atque equidem, nî jam, sub extremo fine laborum, traham vela, et festinem advertere proram terris; forsitan et canerem, quæ cura colendi ornaret pingues hortos, rosariaque biferi oppidi Pæstii; quæque modo intyba gauderent rivis potis, et ripæ virides apio, cucumisque, tortus per herbam, cresceret in ventrem: nec tacuissim Narcissum comantem sera, aut vimen flexi acanthi, pallentesque ederas, et myrtos amantes litora. Nam, sub altis turribus Oebaliæ, quâ niger fluvius Galefus humectat flaventia culta arva, memini me vidisse Corycium senem, cui erant pauca jugera relictâ ruris; illa sèges nec fertilis juvenis, nec opportuna pecori, nec commoda Baccho. Tamen hic premens rarum olus in dumis, albaque lilia circum, verbenaque, vescuque papaver, æquabat opes regum animis: revertensque domum serâ nocte, onerabat mensas inemitis dapibus. Erat primus carpere rosam vere, atque poma autumnis; et cum tristis hiems etiam nunc frigeret saxa frigore, et frænaret cursus aquarum glacie; ille jam tum tondebat comam mollis acanthi, increpitans seram æstatem, morantesque Zephyros.

Invitent croceis balantes floribus horti;
Et custos furum atque avium, cum falce salignâ 110
Hellepontiaci servet tutela Priapi.
Ipse thymum pinosque ferens de montibus altis,
Testa serat latè circum, cui talia curæ:
Ipse labore manum duro terat: ipse feraces
Figat humo plantas, et amicos irriget imbres. 115
Atque equidem extremo nî jam sub fine laborum
Vela traham, et terris festinem advertere proram;
Forsitan et, pingues hortos quæ cura colendi
Ornaret, canerem, biferique rosaria Pæsti;
Quoque modo potis gauderent intyba rivis; 120
Et virides apio ripæ; tortusque per herbam
Cresceret in ventrem cucumis: nec sera comantem
Narcissum, aut flexi tacuissim vimen acanthi.
Pallentesque ederas, et amantes litora myrtos.
Namque sub OEBALIÆ memini me turribus altis,
Quâ niger humectat flaventia culta Galefus,
Corycium vidisse senem, cui pauca relictâ
Jugera ruris erant; nec fertilis illa juvenis,
Nec pecori opportuna sèges, nec commoda Baccho.
Hic rarum tamen in dumis olus, albaque circum
Lilia, verbenaque premens, vescuque papaver,
Regum æquabat opes animis: serâque revertens
Nocte domum, dapibus mensas onerabat inemtis.
Primus vere rosam, atque autumnis carpere poma;
Et cum tristis hiems etiam nunc frigore saxa 135
Rumperet, et glacie cufus rænaret aquarum;
Ille comam mollis jam tum tondebat acanthi,
Æstatem increpitans seram, Zephyrosque morantes.
Ergo

NOTES.

III. *Hellepontiaci servet tutela Priapi.* The Statue of Priapus was commonly set up in Gardens, to protect them from Thieves, and to scare away the Birds. So that the Meaning is, that they should be invited by such

Gardens as deserve to be under the Protection of that Deity.

III. *Hellepontiaci.* Priapus was chiefly worshipped at *Lampsacum*, a City on the *Hellespont*.

Let Gardens fragrant with Saffron Flowers invite them; and the Protection of Hellespontiac Priapus, the Averter of Thieves and Birds, with his Willow Scythe preserve them. Let him, who makes such Things the Care, bring Thyme himself and Pines from the high Mountains, to plant them far and wide about their Hives: Let him wear his Hands with the hard Labour: Set himself the fruitful Plants in the Ground, and water them with kindly Showers.

And *here* indeed, were I not just furling my Sails at the last Period of my Labours, and hasting to turn my Prow to Land; perhaps I might both find what Method of Culture would adorn rich Gardens, and the Rose-beds of twice-blooming Pæstum; and how Endive and verdant Banks of Parsly delight in drinking the Rills; and how the Cucumber winding along the Grass swells into a Belly: Nor had I passed in Silence the late-flowering Daffodil, nor the Stalks of the flexile Acanthus, nor the pale Ivy, and the Myrtles that love the Shores. For I remember that, under the lofty Turrets of Oebalia, where black Galeus moistens the yellow Fields, I saw an old Corycian, who had a few Acres of neglected Land; nor was the Soil rich enough for the Plough, nor proper for Flocks, nor commodious for Vines. Yet here among the Bushes planting a few Pot-herbs, white Lilies, Vervain, and esculent Poppies all around, he equalled in a *contented* Mind the Wealth of Kings, and returning late at Night, loaded his Board with unbought Dainties. The first to gather the Rose in Spring, and Fruits in Autumn; and even when sad Winter now split the Rocks with Cold, and bridled up the Current of the Rivers with Ice; in that very Season he was cropping the Locks of the soft Acanthus, chiding the late Summer, and the lingering Zephyrs.

He

N O T E S.

119. *Biferique rosaria Pæsti*. Pæstum, says Servius, is a Town in Calabria, where the Roses blow twice a Year.

125. *Oebaliæ*. Tarentum, a City in the South of Italy; rebuilt by Phalantus, who came from Oebalia or Laconia.

127. *Corycium*. Corycius here is either the Name of the old Man here spoken of, or ra-

ther the Name of his Country: For *Corycus* is the Name of a Mountain and City of Cilicia. Pompey had made War on the Cilicians, of which People some being received into Friendship, were brought by him, and planted in Calabria, about Tarentum. Virgil's old Man may therefore reasonably be supposed to be one of Pompey's Cilicians.

C c 2

139. *Erge*

Ergo idem solebat primus abundare fetis apibus, atque multo examine earum, et cogere spumantia mella pressis favis: erant illi tiliæ atque uberrima pinus: quotque pomis fertilis arbor induerat se in novo flore, tenebat totidem matura autumnus. Ille etiam distulit seras ulmos in versum, eduramque pyrum, et spinos jam ferentes pruna, platanumque jam ministrantem umbras potantibus. Verum equidem ego ipse, exclusus iniquis spatiis, prætereo hæc, atque relinquo talia memoranda post aliis poetis. Nunc agè, expediam, quas naturas Jupiter ipse addidit apibus: pro quâ mercede consequendâ, hæc secutæ canoros sonitus Curetum, crepitantiaque æra, pavere Jovem regem cæli sub Diætæo antro. Hæc solæ animalium habent communes natos, et consortia tecta urbis, agitantque ævum sub magnis legibus: et solæ novere patriam et certos penates: memoresque biemis venturæ, experiuntur laborem æstate, et reponunt quæsitâ in medium. Namque aliæ invigilant visu, et pacto foedere exercentur agris; pars, intra septa domorum, ponunt lacrymam Narcissi, et lentum gluten de cortice,

prima fundamina favis, deinde suspendunt tenaces ceras; aliæ educunt adultos fetus, spem gentis; aliæ stipant purissima mella, et distendunt cellas liquido nectare.

Ergo apibus fetis idem atque examine multo
Primus abundare; et spumantia cogere pressis 140
Mella favis: illi tiliæ, atque uberrima pinus:
Quotque in flore novo pomis se fertilis arbor
Induerat, totidem autumnus matura tenebat.
Ille etiam seras in versum distulit ulmos,
Eduramque pyrum, et spinos jam pruna ferentes,
Jamque ministrantem platanum potantibus umbras. 146

Verum hæc ipse equidem, spatiis exclusus iniquis,
Prætereo, atque aliis post me memoranda relinquo.

Nunc agè, naturas apibus quas Jupiter ipse
Addidit, expediam: pro quâ mercede, canoros 150
Curetum sonitus crepitantiaque æra secutæ,
Diætæo cæli regem pavere sub antro.

Solæ communes natos, consortia tecta
Urbis habent, magnisque agitant sub legibus ævum:
Et patriam solæ, et certos novere penates: 155
Venturæque hiemis memores, æstate laborem
Experiuntur, et in medium quæsitâ reponunt.
Namque aliæ visu invigilant, et foedere pacto
Exercentur agris; pars intra septa domorum,
Narcysi lacrymam, et lentum de cortice gluten,
Prima favis ponunt fundamina, deinde tenaces 161
Suspendunt ceras; aliæ, spem gentis, adultos
Educunt fetus; aliæ purissima mella
Stipant, et liquido distendunt nectare cellas.

Sunt,

N O T E S.

139. *Ergo apibus fetis.* The Poet always takes care in his Digressions, not to forget the principal Subject. Therefore he mentions in this Place the Benefits which accrued to the old Corycian from this extraordinary Care of his Garden with respect to Bees.

144. *Seras ulmos.* Ruæus renders *seras* by *tarde crescentes*, that are late of arriving to their Growth. I rather think the Poet means far grown, i. e. when they had stood so long in the Ground as to be fit for transplanting:

Agreeable to what is said of the other Trees here mentioned. The Sloe-trees, when they were so big as to bear Fruit, and the Planes, when so large as to yield Shade, and form a Bower.

150. *Canoros Curetum sonitus.* According to the Fable, Saturn intended to have devoured the Infant Jupiter, to avoid which he was concealed among the Curetes in Crete, the Clangor of whose brazen Armour and Cymbals, as they danced, would drown his Cries.

Melissus

He therefore was the first to abound with pregnant Bees, and numerous Swarms; and to strain the frothing Honey from the pressed Combs: He had Limes and Pines in great Abundance: And as many Fruits as the fertile Tree had been clothed with in early Blossom, so many it retained ripe in Autumn. He too transplanted into Rows the late *far-grown* Elms, and hard Pear-trees, and Sloe-trees now bearing Damsons, and the Plane now ministering Shade to Drinkers. But these I for my Part wave, restrained by the narrow Bounds I have prescribed myself, and leave to others hereafter to record.

Come now, I will unfold the Qualities which Jupiter himself has implanted in the Bees: For which Reward accompanying the shrill Sounds and tinkling Brass of the Curetes, they fed the King of Heaven under the Dictæan Cave. They alone of all the Animal Creation make their Young the public Care, share the Buildings of a City in common, and pass their Lives under inviolable Laws: And they alone have a Country of their own, and a fixed Abode. Mindful of the coming Winter, they experience Toil in Summer, and lay up their Acquisitions into the common Stock. For some are provident for Food, and by fixed Compact are employed in the Fields; some within the Inclosure of their Hives lay Narcissus' Tears, and clammy Gum from Bark of Trees for the first Foundation of the Combs, then build into Arches the viscid Wax; others bring up to their full Growth the Young, the Hope of the Nation; others condense the purest Honey, and distend the Cells with liquid

N O T E S.

Melissus is said at that Time to have been King of Crete, whose Daughters having nursed Jupiter with Goats Milk and Honey, hence arose the Fable that Jupiter was nursed by a Goat named *Amalthea*, and by Bees, i. e. by the *Melissæ*, the Daughters of King *Melissus*, which in the Greek Language signifies Bees. For which Service the Goat was placed by Jupiter amongst the Stars, and its Horn given to the Nymphs, with this Quality added to it, that whatever they wished for, should flow to them copiously from that Horn. The Bees again, that before were no wiser than other Insects, were henceforth endued with an extraordinary Degree of Wisdom and Sagacity.

160. *Narcissi lacrymam.* The Flowers of the Narcissus or Daffodil form a Cup in the Middle. These Cups are supposed to contain the Tears of the Youth *Narcissus* who pined to Death. To this *Milton* beautifully alludes in his *Lycidas*:

*Bid Amaranthus all his Beauty shed,
And Daffodillies fill their Cups with Tears,
To strew the Laureat Herse where Lycid
lies.*

162. *Adultos educunt fetus.* Educendo adultos faciunt, they foster them till they be full grown. So *Servius* explains it: But the Words may also signify, they lead forth their full-grown Young.

Sunt aliæ, quibus custodia ad portas cecidit ferti; inque vicem speculantur aquas et nubila cœli, aut accipiunt onera venientum; aut, agmine facto, arcent fucos ignavum pecus à præsepibus. Opus fervet, fragrantiaque mella redolent thymo. Ac veluti, cum Cyclopes properant fulmina lentis massis, alii accipiunt, redduntque auras taurinis foliis; alii tingunt stridentia æra lacu: Ætna gemit incudibus impositis: illi, inter sese, tollunt brachia magnâ vi in numerum, versantque ferrum tenaci forcipe. Non aliter, si licet componere parva magnis, innatus amor habendi mellis urget Cecropias apes, quamque suo munere. Oppida sunt curæ grandævus, et munire favos, et fingere Dædala tecta. At minores natu fessæ referunt se nocte quoad crura thymo; pascuntur et arbute passim, et glaucas salices, casiamque, rubentemque crocum, et pinguem tiliam, et ferrugineos hyacinthos. Quies operum est una omnibus, labor est unus omnibus. Manè ruunt portis, est nusquam mora. Rursus, ubi vesper admonuit easdem tandem decedere campis è pastu, tum petunt tecta, tum curant corpora: sonitus fit, mustantque circum oras et limina alvearis. Post, ubi jam composuere se thalamis, siletur in noctem, suusque sopor occupat fessos artus. Nec verò, pluviam impendente, recedunt longius à stabulis; aut credunt se cœlo, Euris adventantibus: sed, tutæ sub mœnibus urbis, aquantur circum alvearia, tentantque breves excursus: et sæpe tollunt lapillos,

Sunt, quibus ad portas cecidit custodia forti; 165
Inque vicem speculantur aquas et nubila cœli:
Aut onera accipiunt venientum; aut, agmine facto,
Ignavum fucos pecus à præsepibus arcent.

Fervet opus, redolentque thymo fragrantia mella.

Ac veluti, lentis Cyclopes fulmina massis 170

Cum properant, alii taurinis foliis auras

Accipiunt redduntque; alii stridentia tingunt

Æra lacu: gemit impositis incudibus Ætna:

Illi inter sese magnâ vi brachia tollunt

In numerum, versantque tenaci forcipe ferrum. 175

Non aliter, si parva licet componere magnis,

Cecropias innatus apes amor urget habendi,

Munere quamque suo. Grandævus oppida curæ,

Et munire favos, et Dædala fingere tecta.

At fessæ multâ referunt se nocte minores, 180

Crura thymo plenæ; pascuntur et arbute passim,

Et glaucas salices, casiamque, crocumque rubentem,

Et pinguem tiliam, et ferrugineos hyacinthos,

Omnibus una quies operum, labor omnibus unus.

Manè ruunt portis; nusquam mora. Rursus easdem

Vesper ubi è pastu tandem decedere campis

Admonuit; tum tecta petunt, tum corpora curant:

Fit sonitus, mustantque oras et limina circum.

Post, ubi jam thalamis se composuere, siletur

In noctem, tessosque sopor suus occupat artus. 190

Nec verò à stabulis, pluviam impendente, recedunt

Longius; aut credunt cœlo, adventantibus Euris:

Sed circum tutæ sub mœnibus urbis aquantur,

Excursusque breves tentant; et sæpe lapillos,

Ut

Ut
Nec verò, pluviam impendente, recedunt longius à stabulis; aut credunt se cœlo, Euris adventantibus: sed, tutæ sub mœnibus urbis, aquantur circum alvearia, tentantque breves excursus: et sæpe tollunt lapillos,

NOTES

175. In numerum. That is, in a certain Order, making a sort of Harmony with the regular Strokes of their Hammers of different Weights. We learn from Iamblicus, that the Sound of the Smith's Hammers taught Py-

thagoras to invent the Monochord, an Instrument for measuring the Quantities and Proportions of Sounds geometrically. See Iamblicus de vita Pythag. C. XXVI.

177. Cecropias apes. Attic, or Athenian Bees,

liquid Nectar. Some there are to whose Lot is fallen the watching at the Gates, and these by turns observe the Waters and Clouds of Heaven: Or receive the Loads of those who return; or, forming a Band, drive from the Hives the Drones, a sluggish Generation. The Work is warmly plied, and the Honey smells fragrant of Thyme.

As when the Cyclops urge on the Thunderbolts from the stubborn Masses, some receive and render back the Air in the Bull-hide Bellows; some dip the sputtering Brass in the Trough: Ætna groans under the Weight of their Anvils: They alternately with vast Force lift their Arms in Time, and turn the Iron with the griping Pincers. Just so, if we may compare small Things with great, the innate Love of Gain prompts the Cecropian Bees, each in his proper Function. The elder have the Care of their Towns, and to fortify the Combs, and frame the artificial Cells. But the younger return fatigued late at Night, their Thighs laden with Thyme; they feed at large on Arbutes, and grey Willows, on Cassia, and glowing Crocus, on the gummy Lime, and purple Hyacinths; all have one Rest from Work, all one *Time of Labour*. In the Morning they rush out of the Gates without Delay. Again when the Evening at length has warned them to return from feeding in the Fields, then they seek their Habitations, and then refresh their Bodies. The *drowsy* Hum arises, and they buzz about the Borders and Entrance of *their Hives*. Soon after, when they have composed themselves in their Cells, all is hushed for the Night, and their proper Sleep seizes on their weary Limbs. Nor remove they to a great Distance from their Hives when Rain impends, nor trust the Sky when East-winds approach: But in Safety supply themselves with Water all around under the Walls of their City, and attempt but short Excursions; and often take up little Stones, as unsteady Vessels

NOTES.

Bees, from *Cecrops*, the first King of *Athens*. The *Attic* Honey was much celebrated, especially that from Mount *Hymettus*.

183. *Ferrugineos hyacinthos*. Ferrugineos here seems to signify a *dusky red*, as in the first *Georgic*, 465, speaking of the Sun,

Cum caput obscura nitidum ferrugine texit.

Mr. *Martin* takes the Hyacinth of the Poets to be the *Lilium floribus reflexis*, or *Martagon*. The Flowers, he says, of most Sorts of *Mar-*

tagons have many Spots of a deeper Colour; and sometimes I have seen these Spots run together in such a Manner, as to form the Letters A I in several Places, as the Hyacinth of the Poets is represented.

194. *Sape lapillos*. So *Aristotle*: Όταν δε ανεμος η μεγας, φερεισι λιθον εφ εαυταις, ερμα προς το πνευμα.

ut instabiles cymbæ tollunt saburram, fluctu jactante : librant sese his lapillis per inania nubila. Tu aded mirabere illum morem placuisse apibus, quod nec indulgent concubitu, nec segnes solvunt corpora in venerem, aut edunt fetus nixibus. Verum ipsæ legunt natos è foliis et summis herbis ore : ipsæ sufficiunt regem, parvosque Quirites ; refinguntque aulas et cerea regna. Sæpe etiam attrivere alas errando in duris cotibus, ultroque dedere animam sub fasce : est illis tantus amor florum, et gloria generandi mellis. Ergo quamvis terminus angusti ævi excipiat ipsas (neque enim plus quam septima æstas ducitur ab illis) at genus earum manet immortale, fortunaque domûs stat per multos annos, et avi avorum numerantur. Præterea non Ægyptus, et ingens Lydia, nec populi Parthorum, aut Medus Hydaspes sic observant regem. Rege earum incolumi, est una mens omnibus ; rege amisso, rupere fidem ; ipsæque diripere constructa mella, et solvere crates favorum. Ille rex est custos operum, admirantur illum, et omnes circumstant illum denso fremitu, frequentesque stipant, et sæpe attollunt illum humeris, et objectant sua corpora bello pro

illo, petuntque pulchram mortem per vulnera tuendo illum. Quidam, inducti his signis, atque secuti hæc exempla prudentiæ apium, dixere, partem divinæ mentis, et ætherios haustus esse apibus : namque dixerunt, Deum ire per omnes

Ut cymbæ instabiles, fluctu jactante, saburram, 195
Tollunt : his sese per inania nubila librant.

Illum adeo placuisse apibus mirabere morem,
Quod nec concubitu indulgent, nec corpora segnes
In venerem solvunt, aut fetus nixibus edunt.
Verum ipsæ è foliis natos, et suavibus herbis 200
Ore legunt : ipsæ regem parvosque Quirites
sufficiunt ; aulasque et cerea regna refingunt.

Sæpe etiam, duris errando in cotibus, alas
Attrivere, ultroque animam sub fasce dedere :
Tantus amor florum, et generandi gloria mellis.
Ergo ipsas quamvis angusti terminus ævi 206
Excipiat ; (neque enim plus septima ducitur æstas)
At genus immortale manet, multosque per annos
stat fortuna domûs, et avi numerantur avorum.

Præterea regem non sic Ægyptus, et ingens 210
Lydia, nec populi Parthorum, aut Medus Hydaspes
Observant. Rege incolumi, mens omnibus una est ;
Amisso, rupere fidem, constructaque mella
Diripere ipsæ, et crates solvere favorum.
Ille operum custos, illum admirantur, et omnes 215
Circumstant fremitu denso, stipantque frequentes,
Et sæpe attollunt humeris, et corpora bello
Objectant, pulchramque petunt per vulnera mor-
tem.

His quidam signis, atque hæc exempla secuti,
Esse apibus partem divinæ mentis, et haustus 220
Ætherios dixere : Deum namque ire per omnes
Terrasque

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197. *Illum aded placuisse.* This Account of the Generation of Bees is justly exploded by modern Philosophers, who assert, with Reason, that no Animal is produced without a Concurrence of the two Sexes. However, the Doctrine of equivocal Generation was so generally admitted by the Ancients, that it is no Wonder the Poet should mention it. The same Opinion is related both by Aristotle and

Pliny. But the Moderns have been more happy in discovering the Nature of these wonderful Insects. The labouring Bees don't appear to be of either Sex : The Drones are found to have the male Organs of Generation ; and the Monarch is found to be of the female Sex. This Queen is wholly employed in the Increase of the Family, laying several thousand Eggs every Summer, from each of which is hatched a small

sels do Ballast in a tossing Sea: With these they poise themselves through the void airy Regions.

Chiefly you will admire this Custom peculiar to the Bees, that they neither indulge in conjugal Embrace, nor softly dissolve their Bodies in the Joys of Love, nor bring forth Young with a Mother's Throwes. But the Individuals spontaneous cull their Progeny with their Mouths from Leaves and fragrant Herbs: They themselves raise up a new King and little Subjects, and build *for them* new Palaces and waxen Realms.

Often too in wandering among the flinty Rocks have they tore their Wings, and voluntarily yielded up their Lives under their Burthen: So ardent is their Passion for Flowers, and such their Glory in making Honey. Therefore tho' * they themselves be limited to a narrow Term of Life; (for † it is not prolonged beyond the seventh Summer) yet the immortal Race remains, and for many Years the Fortune of the Family subsists, and they count Grandfires of Grandfires *in a long Series of Generations*.

Besides, not Egypt's Self, nor great Lydia, nor the Nation of the Parthians, nor Median Hydaspes, are so obsequious to their King. Whilst the King is safe, all live in perfect Harmony; when he is dead, they dissolve their Union, they themselves tear to Pieces the Fabrick of their Honey, and demolish the Contexture of their Combs. He is the Guardian of their Works, him they admire, and all encircle him with thick Humming, and guard him in a numerous Body; often they lift him up on their Shoulders, *in his Defence* expose their Bodies in War, and through Wounds seek a glorious Death.

Some from these Appearances, and led by these Examples of *Scagacity*, have alledged that there is in Bees a Portion of the divine Mind, and heavenly Emanation: For that the Deity pervades the whole

* *Tho' the Limits of a narrow Life bound the Individuals.* † *For no more than the seventh Summer is passed over.*

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small white Worm, which in due Time changes either to a Drone or a Bee.

210. *Regem non sic Ægyptus.* The Egyptians were remarkable Adorers of their Monarchs; many of the Heathen Gods being the deified Kings of that People.

211. *Populi Parthorum.* The Parthians are reported to have been so submissive to their King, as to kiss his Foot, and to touch the

Ground with their Mouths when they approached him.

211. *Medus Hydaspes.* The River here designed seems to be what is commonly called the *Choaspes*, which, rising in *Media*, flows thro' *Sustana*, near the City *Susa*, one of the Capitals of the *Persian Empire*.

221. *Deum namque ire per omnes.* Plutarch in his second Book of the *Opinions of Philosophers*,

terrasque tractusque maris, profundumque cœlum.
Hinc pecudes, armenta, viros, omne genus ferarum,
denique quemque nascentem arcessere tenues
vitas sibi. Scilicet dixerunt deinde omnia reddi,
ac resoluta referri huc : nec esse locum morti ; sed
viva volare quæque in numerum sui sideris, atque
succedere alto cœlo. Si quando relines augustam
sedem earum, mellæque servata thesauris :
prius fove ore haustus aquarum, sparsus illis,
prætendæque manu fumos sequaces apium. Bis cogunt
gravidos fetus, sunt illis duo tempora messis ;
simul ac Taygete Pleias ostendit honestum os terris,
et reppulit spretos amnes oceani pede : aut ubi
eadem Pleias, fugiens sidus aquosi piscis, descendit
tristior cœlo in hibernas undas. Est illis apibus
ira supra modum, læsæque inspirant venenum
morsibus ; et, affixæ venis, relinquunt cæca spicula,
ponuntque animas in vulnere. Sin metues
duram hiemem, parcesque futuro, miserebre
reque contusos animos, et fractas res earum : At
quis dubitet suffire eas thymo, et recidere inanes ceras ? nam sæpe
ignotus stellio adedit favos, et cubilia sunt congesta
blattis lucifugis ; fucusque immunis laborum, sedens
ad aliena pabula, aut asper crabro cum imparibus
armis immiscuit se his ;

Terrasque tractusque maris, cœlumque profundum.
Hinc pecudes, armenta, viros, genus omne ferarum,
Quemque sibi tenues nascentem arcessere vitas.
Scilicet huc reddi deinde, ac resoluta referri 225
Omnia : nec morti esse locum ; sed viva volare
Sideris in numerum, atque alto succedere cœlo.

Si quando sedem augustam, servataque mella
Thesauris relines : prius haustus sparsus aquarum
Ore fove, fumosque manu prætende sequaces. 230
Bis gravidos cogunt fetus, duo tempora messis ;
Taygete simul os terris ostendit honestum
Pleias, et Oceani spretos pede reppulit amnes :
Aut eadem sidus fugiens ubi Piscis aquosi
Tristior hibernas cœlo descendit in undas. 235
Illis ira modum supra est, læsæque venenum
Morsibus inspirant, et spicula cæca relinquunt
Affixæ venis ; animasque in vulnere ponunt.

Sin duram metues hiemem, parcesque futuro,
Contusosque animos, et res miserabere fractas : 240
At suffire thymo, cerasque recidere inanes
Quis dubitet ? nam sæpe favos ignotus adedit
Stellio, et lucifugis congesta cubilia blattis ;
Immunisque sedens aliena ad pabula fucus, 244
Aut asper crabro imparibus se immiscuit armis ;

Aut

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sophers, informs us that all of them, except Democritus, Epicurus, and the rest who asserted the Doctrine of a Vacuum and Atoms, held the Universe to be animated, and governed by Providence. Οἱ μὲν ἅλλοι πάντες ἐμψυχὸν τὸν κόσμον καὶ προνοία διοικημένον. Δημοκρίτος δὲ καὶ Ἐπικύρου καὶ ὅσοι τὰ ἀτομὰ εἰσηγούνται καὶ τὸ κενόν, οὐτὲ ἐμψυχὸν οὔτε προνοία διοικεῖσθαι, φασὶν δὲ τινὲς ἀλογαί.

229. Relines. Unseal or disclose, a Word applied to Vessels and other Things that use to be close stoped and sealed up : Thus relinere epistolam is to take off the Wax, and open a Letter.

229. Prius haustu, &c. This is a very difficult Passage. In explaining it I have followed Servius, who takes sparsus for spargens. But perhaps it ought to be read prius haustu sparsis aquarum, i. e. illis, having first squirted Water upon them, sparsis ore fove, &c. blow up with your Mouth, and hold before you in your Hand a smoking Torch.

231. Cogunt. Signifies, they viz. the Bee-masters, gather or squeeze the Honey, as Verse 140. And by the fœtus gravidos I understand the Cells or Combs full of Honey, which are the Fœtus or Productions of the Bees.

234. Sidus

whole Earth, the Tracts of Sea, and Depth of Heaven. That hence the Flocks, the Herds, Men, and all the Race of Savages, each at its Birth derive their slender Lives. Accordingly that all of them when dissolved return hither hereafter: Nor is there any Place for Annihilation; but that they mount up alive *each* into his proper Order of Star, and take their Seat in the high Heaven.

What time you are to rifle their august Mansion, and their Honey preserved in their Treasures; first gargle your Mouth with a Draught of Water, and squirt it out *upon them*, and carry in your Hand before you persecuting Smoke. Twice they press the teeming Cells, there are two Seasons of that Harvest; *one*, so soon as the Pleiad Taygete has displayed her comely Face to the Earth, and spurns with her Foot the despised Waters of the Ocean: Or when the same Star, flying the Constellation of the watery Fish, descends in Sadness from the Sky into the wintry Waves. They are wrathful above Measure, and when provoked infuse Venom into their Stings, and leave their hidden Darts fixed in the Veins, and lay down their Lives in the Wound.

Yet if you are afraid of a hard Winter, you ought to spare their future Nourishment, and have Pity on their drooping Spirits and afflicted State: But who would hesitate to fumigate *their Hives* with Thyme, and cut away the empty Wax? For oft the Lizard preys unseen upon the Combs, and the *vacant* Cells are stuffed with Grubs that shun the Light; the Drone also that sits exempt from Duty at another's Repast, or the fierce Hornet has engaged them
with

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*34. *Sidus fugiens ubi Piscis aquosi.* The setting of the *Pleiades* means the latter End of *October*, or Beginning of *November*. And the *sidus Piscis aquosi* seems to be the *Dolphin*, as it rises sooner after the setting of the *Pleiades* than any other Fish delineated on the Sphere. *Pisces* cannot be the Constellation here meant, for the Sun does not enter that Sign till the Middle of *February*.

239. *Parcesque futuro.* This I take to be an Instruction by itself, and not a Motive to enforce the following Instruction, as all the Interpreters seem to have considered it, and by that Means strangely embarrass the Sense. The Meaning is, If you are afraid of a rigid Winter, and that the Bees will not be able to sustain the Cold, unless they be strong and well

fed, you ought to spare their Honey, their future Nourishment; where the Poet shews his Tenderness and Humanity, as upon all other Occasions: For whereas others only advise to reserve to them a Third, or two Thirds at most of the Honey, he, in Compassion to those painful Insects, would have his Swarm-master to spare it all, lest they should not be able to stand through the hard Winter. But adds, *At suffire thymo—quis dubitet*, i. e. However you think proper to comply with this Instruction, yet there is one Rule strictly to be observed, and about which no Doubt is to be made, and that is to fumigate the *Hives*, &c.

243. *Stellio et.* The common Editions want the *et*; but *Pierius* found it in all the Manuscripts he consulted.

aut durum genus tineaë,
aut aranea, invisa Mi-
nervæ, suspendit laxos
casses in foribus alveari-
um. Quò magis fuerint
exhaustæ, hoc acrius om-
nes incumbunt sarcire ru-
inas lapsi generis, com-
plebuntque foros, et tex-
ent horrea floribus. Si
verò (quoniam vita tu-
lit nostros casus apibus
quoque) corpora earum
languebunt tristi morbo,
quod jam poteris cognosce-
re non dubiis signis: con-
tinuò est ægris alius col-
lor; horrida macies de-
format vultum; tum ex-
portant corpora carentum
luce vitæ è tectis, et du-
cunt tristia funera; aut
illæ, connexæ aliæ pedi-
bus aliarum, pendent ad
limina alvearis, aut om-
nes cunctantur intus in
clausis ædibus, ignavæ-
que fame, et pigræ fri-
gore contracto. Tum gra-
vior sonus auditur, su-
surrantque tractim: ut
quondam frigidus Auster
immurmurat silvis; ut
mare sollicitum stridet un-
dis resluentibus; ut rapi-
dus ignis æstuat clausis
fornacibus. Hic jam sua-
debo te incendere galba-
neos odores, inferreque il-
lis mella arundineis cana-
libus, ultro hortantem, et
vocantem eas fessas ad
nota pabula. Et proderit
admiscere tunsum saporem
gallæ, arentesque rosas,
aut pingua vina defruta
multo igni, vel passos ra-
cemos de Psýthiâ vite, Cecropiumque thymum, et grave olentia centaurea. Est etiam flos in pratis,
cui amello agricolæ fecere nomen, herba facilis quærentibus. Namque tollit ingentem silvam de
uno cespite,

Aut durum tineaë genus; aut invisa Minervæ
In foribus laxos suspendit aranea casses.

Quò magis exhaustæ fuerint, hoc acrius omnes
Incumbent generis lapsi sarcire ruinas,
Complebuntque foros, et floribus horrea textent. 250
Si verò (quoniam casus apibus quoque nostros
Vita tulit) tristi languebunt corpora morbo;
Quod jam non dubiis poteris cognoscere signis;
Continuò est ægris alius color; horrida vultum
Deformat macies; tum corpora luce carentum 255
Exportant tectis, et tristia funera ducunt:
Aut illæ pedibus connexæ ad limina pendent;
Aut intus clausis cunctantur in ædibus omnes,
Ignavæque fame, et contracto frigore pigræ. 259
Tum sonus auditur gravior, tractimque susurrant:
Frigidus ut quondam silvis immurmurat Auster;
Ut mare sollicitum stridet resluentibus undis;
Æstuat ut clausis rapidus fornacibus ignis.
Hic jam galbaneos suadebo incendere odores;
Mellaque arundineis inferre canalibus, ultro 265
Hortantem, et fessas ad pabula nota vocantem.
Proderit et tunsum gallæ admiscere saporem,
Arentesque rosas, aut igni pingua multo
Defruta, vel psýthiâ passos de vite racemos,
Cecropiumque thymum, et grave olentia centaurea.
Est etiam flos in pratis, cui nomen amello 271
Fecere agricolæ; facilis quærentibus herba:
Namque uno ingentem tollit de cespite silvam,

Aureus

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245. *Invisa Minervæ aranea.* Arachne, a Lydian Maid, is said, according to the Fable, to have disputed with Minerva the Preference in weaving Tapestry. Arachne performed her Work to Admiration. But as she had represented in it the Crimes of several of the Gods, Minerva in a Rage destroyed it; at which Arachne hanged herself for Grief. The

Goddeß in Compassion changed her into a Spider. See *Ovid. Met. L. V.*

256. *Tristia funera ducunt.* Thus Pliny says the Bees accompany the Bodies of their Dead, after the Manner of a Funeral Procession. *Quin et morbos suapte natura sentiunt. Index eorum tristitia torpens, et cum, ante fores in teporem solis promotis, aliæ cibos ministrant,*
cum

with unequal Arms; or the Moth's direful Breed; or the Spider, hateful to Minerva, has suspended her loose Nets in their Gates.

The more they are exhausted, the more vigorously will they all labour to repair the Ruins of their decayed Race, to fill up the Cells, and weave their Magazines of Flowers. But, seeing Life has on Bees too entailed our Misfortunes, if their Bodies shall languish with sore Disease, which you may know by undoubted Signs; immediately the Sick change Colour; horrid Leanness deforms their Countenance; then they carry the Bodies of their Dead out of their Houses, and lead the mournful Funeral Processions; or, clinging together by the Feet, hang about the Entrance, and loiter all within their Houses shut up, listless through Famine, and benumbed with contracted Cold. Then a hoarser Sound is heard, and in drawling Hums they buz: As at Times the Southwind whispers through the Woods; as the ruffled Sea murmurs with reflux Waves; as rapid Fire in the pent Furnace roars. In this Case now I would advise to burn gummy Odours, and to put in Honey through Pipes of Reed, kindly tempting and inviting the drooping *Insects* to their known Repasts. It will be of Service also to mix with it the Juice of pounded Galls, and dried Roses, or Wine thickened over a strong Fire, or Raisins from the Psythian Vine, Cecropian Thyme, and strong-smelling Centaury. There is also in the Meadows a Flower, to which the Husbandmen have given the Name of Amellus; an Herb easy to be found: For from one Root it shoots a vast Luxuriance of Stalks, itself of golden Hue; but

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cum defunctas progerunt, funerantiumque more comitantur exequias.

267. *Gallæ.* The Gall, says Mr. Martin, is an Excrescence or Nest of an Insect, formed on the Oaks in *Italy*, after the same Manner that Oak-apples are in *England*. All Parts of the Oak are astringent, especially the Galls; they are therefore very proper for the purging to which the Bees are subject in the Spring, occasioned, according to *Columella*, by their feeding greedily on Spurge after their Winter Penury.

269. *Defruta.* Defrutum was a Mixture

made of new Wine, whereof the one Half, or a Third, was boiled away, into which several sweet Herbs and Spices were put.

269. *Psytbia passos*, &c. i. e. Raisin-wine, for which the *Psytbian* Grape was most proper.

271. *Est etiam flos in pratis.* We may venture to affirm, says the same Author, that the Plant here described is the *After Atticus*, or *Purple Italian Star-wort*.

273. *Cespitæ.* Mr. Martin understands this of a Root with bushy Fibres.

278. *Mellæ.*

ipse aureus ; sed in foliis,
 quæ plurima funduntur
 circum, purpura nigræ
 violæ subluet. Sæpe aræ
 Deum sunt ornatae tor-
 quibus nexis ex eo. Sa-
 por ejus est asper in ore ;
 pastores legunt illum a-
 mellum in tonsis valli-
 bus, et prope curva flu-
 mina Mellæ. Incoque ra-
 dices hujus odorato Bac-
 cho, apponeque ea pabula
 plenis canistris in foribus
 alvearis. Sed si omnis pro-
 les subito defecerit quem,
 nec habebit, unde genus
 novæ stirpis revocetur ;
 est tempus pandere memo-
 randa inventa Arcadii
 magistri apum quoque
 modo jam insincerus, cruor
 tulerit apes, juvenis sæ-
 pe cæsis. Ego expediam
 omnem famam hujus fa-
 cti altius, repetens eam
 ab primâ origine. Nam
 quâ fortunata gens Pel-
 læi Canopi accolit Nilum
 stagnantem agris flumine
 effuso, et webitur circum
 sua rura pictis phaseli-
 bus ; quâque urget vici-
 nia pharetratae Persi-
 dis et fecundat viridem
 Ægyptum nigrâ arenâ,
 et quâ amnis, devex-
 us usque ab coloratis In-
 dis, ruens discurret in
 septem diversa ora ; om-
 nis regio jacet certam sa-
 lutem in hac arte. Pri-
 mum exiguus locus eligi-
 tur, atque contractus ad
 hos usus ipsos ; premunt
 hunc locum imbriceque angustî tecti, artisque parietibus : et addunt quatuor fenestras obliquâ luce
 à quatuor ventis. Tum vitulus, jam curvans cornua bimâ fronte, queritur : geminæ nares ob-
 struuntur, et spiritus oris

Aureus ipse ; sed in foliis, quæ plurima circum
 Funduntur, violæ subluet purpura nigræ. 275
 Sæpe Deum nexis ornatae torquibus aræ ;
 Asper in ore sapor : tonsis in vallibus illum
 Pastores, et curva legunt prope flumina Mellæ.
 Hujus odorato radices incoque Baccho ;
 Pabulaque in foribus plenis appone canistris. 280
 Sed si quem proles subito defecerit omnis,
 Nec, genus unde novæ stirpis revocetur, habebit ;
 Tempus est Arcadii memoranda inventa magistri
 Pandere ; quoque modo cæsis jam sæpe juvenis
 Insincerus apes tulerit cruor : altius omnem 285
 Expediam primâ repetens ab origine famam.
 Nam quâ Pellæi gens fortunata Canopi
 Accolit effuso stagnantem flumine Nilum,
 Et circum pictis vehitur sua rura phaselis ;
 Quâque pharetratae vicinia Perfidis urget, 290
 Et viridem Ægyptum nigrâ fecundat arenâ,
 Et diversa ruens septem discurret in ora,
 Usque coloratis amnis devexus ab Indis ;
 Omnis in hac certam regio jacet arte salutem.
 Exiguus primûm, atque ipsos contractus ad usus,
 Eligitur locus ; hunc angustique imbrice tecti, 296
 Parietibusque premunt arctis : et quatuor addunt
 Quatuor à ventis obliquâ luce fenestras.
 Tum vitulus, bimâ curvans jam cornua fronte,
 Queritur : huic geminæ nares, et spiritus oris 300
 Multa

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278. *Mellæ.* Mella or Mela, was the Name of a River in Cisalpine Gaul.

287. *Gens fortunata.* Egypt, called a happy Nation, because of its fertile Soil.

287. *Pellæi Canopi.* That is, of Canopus, a City of Egypt, in the Neighbourhood of Alexandria, which was founded by Alexander, born in Pella of Macedonia.

290. *Quâque pharetratae vicinia Perfidis ur-*

get. We are not to understand here *Persia* strictly so called, for that is very far distant from *Egypt* ; but the Empire of the *Persians* as it was extended by *Cyrus*. *Xenophon* tells us, that great Monarch left behind him an Empire bounded on the East by the *Mare Erythraum*, on the North by the *Black Sea*, on the West by *Cyprus* and *Egypt*, and on the South by *Ethiopia*. Here we see plainly how the *Nile*

may

but on the Leaves, which full thick are spread around, the purple of the dark Violet sheds a Gloss. The Altars of the Gods are often decked with plaited Wreathes of *this Flower*; Its Taste is bitterish in the Mouth: the Shepherds gather it in new-thorn Vallies, and near the winding Streams of Mella. Boil the Roots thereof in flavorous Wine; and present it as their Food in full Baskets at their Door.

But if the whole Stock shall fail any one on a sudden, and he shall have no Means to recover a new Breed; it is Time to unfold the memorable Invention of the Arcadian Master, and how the tainted Gore of Bulls slain has often produced Bees: I'll disclose the whole Tradition, tracing it high from its first Source. For where the happy Nation of Pellæan Canopus inhabit on the Banks of Nile floating the Plains with his overflowing River, and sail around their Fields in painted Gondolas; and where the River that rolls down so far as from the swarthy Indians, presses on the Borders of quivered Persia, and fertilizes verdant Egypt with black *slimy* Sand, and pouring along divides itself into seven different Mouths; all the Country grounds infallible Relief on this Art. First a Space of Ground of small Dimensions, and contracted for this very Purpose, is made choice of; this they strengthen with a narrow Tile-roof and confined Walls: And add four Windows of slanting Light from the four Winds. Then a Bullock, just bending the Horns in his Forehead two Years old, is sought out: Whilst he struggles exceedingly

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may press the Borders of *Persia*, since the *Persians* extended their Dominions as far as *Egypt*.

290. *Pharetratæ Persidis*. The *Persians* are every where celebrated for their Skill in Archery.

290. *Vicinia*. The Sense naturally leads one to take *vicinia* here in the Plural from *vicinium*. *Ruæus* seems not to have understood it so.

291. *Viridem Ægyptum*. *Viridis* here is a proper Epithet to express the rich Verdure and great Fertility which *Egypt* enjoys, in consequence of its being overflowed by the *Nile*.

293. *Annis devexus ab Indis*. The River

Nile rises out of the Mountains of the *Moon* in *Ethiopia*, all which Country was anciently called by the common Name of *India*. See *Ruæus's* Note on *Geor. II. 172*.

295. *Exiguus primum*, &c. It was the general Opinion of Antiquity that Bees were produced from the putrid Bodies of Cattle: Which seems to be confirmed from the Story of *Samson* in the fourteenth Chapter of *Judges*. The Truth is, such Carcases are a proper Receptacle for their Young; and therefore the female Parent chooses there to lay her Eggs, that the Warmth of the fermenting Juices may help to hatch them.

obstruitur huic relucanti
 multa : visceraque tunfa
 per integram pellem, sol-
 vuntur huic peremto pla-
 gis. Linqunt eum positi-
 tum sic in clauso loco ; et
 subjiciunt ramea frag-
 menta, thymum, recen-
 tesque casias costis ejus.
 Hoc geritur, Zephyris pri-
 mum impellentibus undas,
 antequam prata rubeant
 novis coloribus, antequam
 garrula hirundo suspendat
 nidum tignis. Interea te-
 pefactus humor in teneris
 ossibus aestuat : et anima-
 lia visenda, miscentur mi-
 ris modis, trunca pedum
 primo, et mox stridentia
 pennis, magis magisque
 carpunt tenuem aëra : do-
 nec, ut imber effusus æ-
 stivis nubibus, erupere ;
 aut ut sagittæ è pulsante
 nervo, si quando leves
 Parthi ineunt prima præ-
 lia. Musæ, quis, quis
 Deus extudit hanc artem
 nobis ? unde hæc nova
 experientia hominum ce-
 pit ingressus. Pastor A-
 ristæus, fugiens Peneia
 Tempe, apibus amissis mor-
 boque fameque, ut est fa-
 ma, astitit, tristis ad sa-
 crum caput extremi am-
 nis, querens multa ; at-
 que est affatus parentem
 hâc voce : Mater Cyre-
 ne, mater, quæ tenes ima
 loca hujus gurgitis, quid
 genuisti me, invisum fa-
 tis, de præclarâ stirpe
 Deorum ? si modò Thym-
 bræus Apollo, quem per-
 bibes meum patrem, est
 meus pater ? Aut quò
 est amor nostrî pulsus tibi ?

Multa relucanti obstruitur : plagisque peremto
 Tunfa per integram solvuntur viscera pellem.
 Sic positum in clauso linquunt ; et ramea costis
 Subjiciunt fragmenta, thymum, casiasque recentes.
 Hoc geritur, Zephyris primùm impellentibus un-
 das,

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Ante novis rubeant quàm prata coloribus, ante
 Garrula quàm tignis nidum suspendat hirundo.
 Interea teneris tepesfactus in ossibus humor
 Aestuat : et visenda modis animalia miris
 Trunca pedum primò, mox et stridentia pinnis
 Miscentur ; tenuemque magis magis aëra carpunt :
 Donec, ut æstivis effusus nubibus imber,
 Erupere ; aut ut nervo pulsante sagittæ,
 Prima leves ineunt si quando prælia Parthi.

Quis Deus hanc, Musæ, quis nobis extudit
 artem ?

315

Unde nova ingressus hominum experientia cepit ?
 Pastor Aristæus fugiens Peneia Tempe,
 Amissis, ut fama, apibus morboque fameque,
 Tristis ad extremi sacrum caput astitit amnis,
 Multa querens ; atque hâc affatus voce parentem :
 Mater Cyrene, mater, quæ gurgitis hujus
 Ima tenes, quid me præclarâ stirpe Deorum,
 Si modò, quem perhibes, pater est Thymbræus
 Apollo,

Invisum fatis genuisti ? aut quò tibi nostrî
 Pulsus amor ? quid me cælum sperare jubebas ?
 En, etiam hunc ipsum vitæ mortalis honorem,
 Quem

Quid jubebas me sperare cælum ? En, te matre, amitto hunc hono-
 rem ipsum mortalis vitæ,

N O T E S.

303. Sic positum. When dead. Mr. Addison is the only one, I have seen, who has justly interpreted this Phrase ; which properly signifies a dead Body laid out in order to Burial, or in a dying Posture. See Hor. 1 Sat. II. 106. Æn. II. 644. XI. 30.

307. Ante quam nidum suspendat hirundo.

The Time of the Swallow's coming is said by Columella to be about the twentieth or twenty third of February. But in our Climate it is a full Month later.

317. Pastor Aristæus. Aristæus was the Son of Apollo, by Cyrene, the Daughter of the River-god Peneus. He married Autonoe, the Daughter

ceedingly they close up both his Nostrils, and the Breath of his Mouth: And having beaten him to Death, his battered Bowels burst within the Hide that remains intire. When dead, they leave him pent up; and lay under his Sides Fragments of Boughs, Thyme, and fresh Casia. This is done when first the Zephyrs stir the Waves, before the Meadows blush with new Colours, before the chattering Swallow suspends her Nest upon the Rasters. Mean while the Juices warmed in the tender Veins ferment: And Animals, wondrous to behold, first short of their Feet, and in a little while buzzing with Wings, swarm together, and more and more fan the thin Air: Till they burst away like a Shower poured down from Summer Clouds; or like an Arrow from the whizzing String, what time the swift Parthians first usher in the Fight.

What God, ye Muses, what *God* disclosed to us this mysterious Art? Whence took this new Experience of Men its rise?

The Shepherd Aristæus, flying from Peneian Tempe, having lost his Bees, as it is said, by Disease and Famine, stood mournful by the sacred Source of the rising River, dolefully complaining; and with these Accents addressing his Parent: O Mother Cyrene, O Mother, who inhabitest the Depths of this Flood, why hast thou brought me forth of the illustrious Race of Gods, if indeed, as you pretend, Thymbræan Apollo be my Sire, *thus* abhorred by Destiny? Or whither is thy Love for me banished? Why didst thou bid me hope for Heaven? Lo I, thine own Offspring, am even bereaved of this very Glory of my mortal Life, * which, amidst my watchful

* Which my watchful Care of Corn and Flocks struck out to me with much ado after I had tried all Things.

N O T E S.

Daughter of Cadmus, by whom he had *Actæon*. After the Death of this Son, being informed by the Oracle of *Apollo* that he should receive divine Honours in the Island *Cea*, he removed thither, where, offering Sacrifice to *Jupiter*, he obtained the ceasing of a Plague, and was therefore honoured by them as a God after his Death. He is said also to have visited *Arcadia*, *Sardinia*, *Sicily*, and *Thrace*, in all which Countries he was adored. For having taught Mankind the Uses of Oil and Honey, and the Manner of curdling Milk.

317. *Peneia Tempe*. The River *Peneus* rises in *Pindus*, a great Mountain of *Thessaly*,

and flows through the delightful Plains of *Tempe*, as it is described by *Ovid*.

Est nemus Hæmniæ, prærupta quod undique claudit

Sylvæ; vocant Tempe: per quæ Peneus, ab imo

Effusus Pindo, spumosis volvitur undis; Dejectuque gravi tenues agitantia fumos Nubila conducit, summasque aspergine silvas Impluit; et sonitu plus quam vicina fatigat.

323. *Thymbræus Apollo*. *Apollo* had this name from *Thymbra*, a Town of *Treas*, where he had a famous Temple.

quem honorem solers custodia frugum et pecudum vix extuderat mihi tentanti omnia. Quin age, et ipsa erue meas felices silvas tua manu; fer inimicum ignem stabulis, atque interface messes; ure sata, et molire validam bipennem in meas vites: si tanta tædia meæ laudis ceperunt te. At mater sensit sonitum vocis sub thalamo alti fluminis: circum eam nymphae carpebant Milesia vellera, fucata saturo colore hyali: Drymoque, Xanthoque, Ligeaque, Phyllodoceque, effusæ quoad nitidam cæsariem per candida colla; Nefæe, Spioque, Thaliaque, Cymodoceque, Cydippeque, et flava Lycorias; altera tum experta primos labores Lucinæ: Clioque, et Beroe ejus soror, ambæ Oceanitides, ambæ incinctæ auro, ambæ incinctæ pictis pellibus; atque Ephyre, atque Opis, et Asia Deïopeia, et velox Arethusa, sagittis tandem positis. Inter quas Clymene sedens narrabat inanem curam Vulcani, dolosque Martis, et ejus dulcia furta: numerabatque densos amores Divûm usque à Chao. Quo carmine dum nymphae captæ devolvunt mollia pensa fufis, luctus Aristæi iterum impulit maternas aures, omnesque sedentes vitreis sedilibus obstupere: sed ante alias sorores Arethusa prospiciens, extulit flavum caput è summâ undâ; et procul dixit: O soror Cyrene, non frustra exterrita tanto gemitu, Aristæus ipse, tua maxima cura, tristis stat lacrymans tibi, ad undam genitoris Penei, et dicit te crudelem nomine,

Quem mihi vix frugum et pecudum custodia solers
Omnia tentanti extuderat, te matre, relinquo.
Quin age, et ipsa manu felices erue silvas;
Fer stabulis inimicum ignem, atque interface
messes;

330

Ure sata, et validam in vites molire bipennem:
Tanta meæ si te ceperunt tædia laudis.

At mater sonitum thalamo sub fluminis alti
Sensit: eam circum Milesia vellera Nymphae
Carpebant: hyali saturo fucata colore:
Drymoque, Xanthoque, Ligeaque, Phyllodoceque,
Cæsariem effusæ nitidam per candida colla;
Nefæe, Spioque, Thaliaque, Cymodoceque,
Cydippeque, et flava Lycorias; altera virgo,
Altera tum primos Lucinæ experta labores:
Clioque, et Beroe soror, Oceanitides ambæ,
Ambæ auro, pictis incinctæ pellibus ambæ;
Atque Ephyre, atque Opis, et Asia Deïopeia;
Et tandem positis velox Arethusa sagittis.

Inter quas curam Clymene narrabat inanem
Vulcani, Martisque dolos, et dulcia furta:
Atque Chao densos Divûm numerabat amores.
Carmine quo captæ, dum fufis mollia pensa
Devolvunt, iterum maternas impulit aures
Luctus Aristæi; vitreisque sedilibus omnes
Obstupere: sed ante alias Arethusa sorores
Prospiciens, summâ flavum caput extulit undâ;
Et procul: O gemitu non frustra exterrita tanto,
Cyrene soror, ipse tibi, tua maxima cura,
Tristis Aristæus, Penei genitoris ad undam
Stat lacrymans, et te crudelem nomine dicit.

Huic,

335. Hyali colore. That is, a Sea-green or Glass Colour, from *υαλος*, which signifies Glass.

343. Asia Deïopeia. This Nymph is probably called *Asian*, because she belonged to the *Asian* Fenn.

watchful Care of Flocks and Agriculture, I, after infinite Effays, with much ado atchieved. Why then go on, root up with thy own Hand my happy Groves; send hostile Flames into my Stalls, and kill my Harvests; burn up my * Plantations, and wield the sturdy Bill against my Vineyards; if you are seized with such strong Aversion to my Praise.

But his Mother heard the *piteous* Sound beneath the Chambers of the deep River: Her Nymphs around her were spinning the Milesian Fleeces, died with rich Sea-green Tincture: Drymo and Xantho, Ligea and Phyllodoce, their comely Hair flowing down their Snow-white Necks; Nefæe and Spio, Thalia and Cymodoce, Cydippe and golden Lycorias; the one a Virgin, the other just experienced in the first Labours of Lucina: Clio, and her Sister Beroe, both Daughters of the Ocean, both in Gold, both in parti-coloured Skins arrayed; Ephyre and Opis, and Asian Deïopeia; and swift Arethusa, having at length laid her Shafts aside. Among whom Clymene was relating Vulcan's unavailing Care, the Intrigues and pleasant Thefts of Mars; and recounted the frequent Amours of the Gods down from Chaos. Whilst the Nymphs, charmed with this Song, wind off their soft Tasks from the Spindles, the Laments of Aristæus struck once more his Mother's Ears, and all were amazed in their Crystal-beds: But Arethusa upreared her golden Head before her Sisters, darting her Eyes abroad; and afar *she cried*, O Sister Cyrene, not in vain alarmed with such piteous Moaning, thy own Aristæus overwhelmed with Sorrow, thy darling Care, stands weeping by the Water of Peneus thy Sire, and calls thee cruel
by

* Sata, *Either Plantations, as Geor. II. 350. or Corn Fields.*

N O T E S.

344. *Positis Aretbusa sagittis.* She had been first a Huntress, and one of Diana's Retinue; and was transformed by her into a River-nymph.

345. *Curam Clymene narrabat inanem Vulcani.* Venus, the Wife of Vulcan, was caught by her Husband in Adultery with Mars; in

this unseemly Posture Vulcan threw a Net over them, and exposed them to the Laughter of all the Gods. See the eighth Book of the Odyssey. The Poet calls *Vulcan's Care vain, inanem curam*, either because it had no Effect to reclaim his Wife; or because it served only to propagate his own Infamy.

E e 2

364. *Spelun-*

Mater, percussa quoad mentem novâ formidine, ait, age, duc, duc illum ad nos: est fas illi tangere limina Divûm. Simul illa jubet alta flumina discedere latè, quâ juvenis inferret gressus. At unda, curvata in faciem montis, circumstetit illum, accepitque illum vasto sinu, misitque illum sub amnem. Jamque ibat mirans domum genetricis, et ejus humida regna, lacusque clausos speluncis, sonantesque lucos, et stupefactus ingenti motu aquarum, spectabat omnia flumina labentia sub magnâ terrâ, diversa locis; Phasimque, Lycumque, et caput, unde Enipeus primum erumpit se, unde pater Tiberinus, et unde Aniena fluente, Hypanisque sonans saxosum, Mysusque Caicus, et Eridanus, cum taurino vultu, auratus quoad gemina cornua, quo Eridano non alius amnis influit violentior per pingua culta arva in purpureum mare. Postquam est perventum in tecta thalami pendentia pumice, et mater Cyrene cognovit inanes fletus nati: Germanæ dant liquidos fontes manibus ordine, feruntque mantilia tonsis villis. Pars earum vnerant mensas epulis, et reponunt plena pocula. Aræ adolefcunt Panchæis ignibus. Et mater ait, Cape carchesia Mæonii Bacchi, libemus Oceano. Simul ipsa precatur Oceanumque, patrem rerum, sororesque nymphas, quæ servant centum silvas, quæ servant centum flumina. Ter perfudit ardentem Vestam liquido nectare; ter flamma subiecta ad summum tecti reluxit.

Huic, percussa novâ mentem formidine mater,
Duc age, duc ad nos: fas illi limina Divûm
Tangere, ait. Simul alta jubet discedere latè
Flumina, quâ juvenis gressus inferret. At illum 360
Curvata in montis faciem circumstetit unda,
Accepitque sinu vasto, misitque sub amnem.
Jamque domum mirans genetricis, et humida
regna,
Speluncisque lacus clausos, lucosque sonantes,
Ibat, et, ingenti motu stupefactus aquarum, 365
Omnia sub magnâ labentia flumina terrâ
Spectabat diversa locis; Phasimque, Lycumque,
Et caput, unde altus primum se erumpit Enipeus,
Unde pater Tiberinus, et unde Aniena fluente,
Saxosumque sonans Hypanis, Mysusque Caicus,
Et gemina auratus taurino cornua vultu 371
Eridanus; quo non alius per pingua culta
In mare purpureum violentior influit amnis.

Postquam est in thalami pendentia pumice tecta
Perventum, et nati fletus cognovit inanes 375
Cyrene; manibus liquidos dant ordine fontes
Germanæ, tonsisque ferunt mantilia villis.
Pars epulis onerant mensas, et plena reponunt
Pocula. Panchæis adolefcunt ignibus aræ.
Et mater, Cape Mæonii carchesia Bacchi, 380
Oceano libemus, ait. Simul ipsa precatur
Oceanumque patrem rerum, Nymphasque sorores,
Centum quæ silvas, centum quæ flumina servant.
Ter liquido ardentem perfudit nectare Vestam;
Ter flamma ad summum tecti subiecta reluxit. 385

Omne

NOTES.

364. Speluncisque lacus clausos. Homer makes the Ocean to be the Source of all Rivers:

— Βαδρρεταο μεγα Τεινος Ωκεανοιο
Εξ επερ παντες ποταμοι, &c.

Th' eternal Ocean, from whose Fountains flow

The Seas, the Rivers, and the Springs below.
Pope.

And this is also the Opinion of Aristotle. But Plato

by Name. To her the Mother, her Soul deep seized with unusual Concern, cries: Conduct, conduct him quick to us: To him it is permitted to tread the Courts of the Gods. At the same time she commands the deep Floods to divide on all Hands, that the Youth might make his Approach. And *lo* the Water, bent into the Shape of a Mountain, stood round about him, received him into its ample Bosom, and let him pass under the River. And now admiring his Mother's Palace, and humid Realms, the Lakes pent up in Caverns, and the sounding Groves, he passed along, and startling at the vast Motion of the Waters, surveyed all the Rivers gliding under the great Earth in different Places; Phasis, and Lycus, and the Source whence deep Enipeus first bursts forth, whence Father Tiberinus, and whence Anio's Streams, and Hypanis roaring down the Rocks, and Mysian Caicus, and Eridanus, his Bull-front decked with two gilded Horns, than whom no River pours along the fertile Fields with more Violence, into the empurpled Sea.

After he was arrived under the Roof of her Bed-chamber, hung with Pumice-stones, and Cyrene informed of the idle Laments of her Son; the Sisters in Order serve up the Crystal Streams for the Hands, and bring smooth Towels. Some load the Boards with Viands, and plant the full Cups. The Altars blaze with Panchæan Fires. Then the Mother: Take, says she, these Goblets of Mæonian Wine, let us offer a Libation to Ocean. At the same time she herself addresses Ocean, the Parent of Things, and the Sister Nymphs, who preside over an hundred Woods, over an hundred Rivers. Thrice she sprinkled glowing Vesta with the liquid Nectar; thrice the Flame, shot to the Top of the Roof, brightened.

With

N O T E S.

Plato, whom Virgil here follows, supposes the Receptacle of all the Rivers to be in a great Cavern, which passes through the whole Earth, and is called by the Poets *Barathrum* and *Tartarus*.

373. *In mare purpureum*. See the Note on G. III. 359.

375. *Inanes*. These Lamentations, says Servius, were vain, because they were moved by a Calamity easy to be repaired.

377. *Tonsilque ferunt mantilia villis*. Man-

tile, or, as others spell it, *Mantele*, signifies a Towel, and it seems to have been made of some woolly or nappy sort of Cloth, which the nicer sort of People had shorn or clipped, for the greater Smoothness and Delicacy.

379. *Panchæis ignibus*. With Panchæan Incense, so called from *Panchæa*, a Region of Arabia, that abounded with Frankincense, Geor. III. 139.

385. *Subiecta*. Ruæus interprets it *supposita*: Which hardly makes Sense, for the Wine

Quo omine firmans animum, ipsa sic incipit. In Carpathio gurgite Neptuni, est vates, cæruleus Proteus, qui metitur magnum æquor, in vectus piscibus, et juncto curru bipedum equorum. Hic nunc revisit portus Emathiæ, patriamque Pallenem: et nos nymphæ, et grandævus Nereus ipse, veneramur hunc; namque ille vates novit omnia, quæ sint, quæ fuerint, et quæ trabantur mox ventura. Quippe ita est visum Neptuno; cujus immania armenta, et turpes phocas pascit sub gurgite. Nate, hic Proteus est prius capiendus tibi vinclis, ut expediat omnem causam morbi, secundetque eventus. Nam non dabit ulla præcepta sine vi, neque flectes illum orando: tende duram vim, et vincula illi capto: ejus doli circum hæc vincula inanes demum frangentur. Ego ipsa, cum sol accenderit medios æstus, cum herbæ sitiunt, et jam umbra est gratior pecori, ducam te in secreta latibula sedis, quod fessus recipit se ab undis; ut facile aggrediare illum jacentem somno. Verum ubi tenebis illum correptum manibus, vinclisque; tum variæ species, atque ora ferarum illudent tibi. Enim subito fiet horridus sus, atraque tigris, squamosusque draco, et læna fulvâ cervice: aut dabit acrem sonitum flammæ, atque ita excidet vinclis; aut dilapsus in tenues aquas abibit.

Omine quo firmans animum, sic incipit ipsa: Est, in Carpathio Neptuni gurgite, vates, Cæruleus Proteus, magnum qui piscibus æquor, Et juncto bipedum curru metitur equorum. Hic nunc Emathiæ portus patriamque revisit 390 Pallenem: hunc et Nymphæ veneramur, et ipse Grandævus Nereus; novit namque omnia vates, Quæ sint, quæ fuerint, quæ mox ventura trahantur.

Quippe ita Neptuno visum est; immania cujus Armenta, et turpes pascit sub gurgite phocas. 395 Hic tibi, nate, prius vinclis capiendus, ut omnem Expediat morbi causam, eventusque secundet. Nam sine vi non ulla dabit præcepta, neque illum Orando flectes: vim duram et vincula capto Tende: doli circum hæc demum frangentur inanes. 400

Ipsa ego te, medios cum Sol accenderit æstus, Cum sitiunt herbæ, et pecori jam gratior umbra est,

In secreta senis ducam, quod fessus ab undis Se recipit; facile ut somno aggrediare jacentem. Verum ubi correptum manibus vinclisque tenebis; Tum variæ illudent species, atque ora ferarum. Fiet enim subito sus horridus, atraque tigris, Squamosusque draco, et fulvâ cervice læna: Aut acrem flammæ sonitum dabit, atque ita vinclis

Excidet; aut in aquas tenues dilapsus abibit. 410 Sed

N O T E S.

Wine was poured upon the Fire, and consequently made it mount up into a Blaze. It must therefore signify thrown up, or mounting up, as *subjicio* does, Ecl. X. 74. and *Æn.* XII. 288.

387. Carpathio gurgite. Carpathus, now

called *Scarpanto*, is an Island of the *Mediterranean*, over against *Egypt*, from which the neighbouring Sea was called *Carpathian*.

388. *Proteus*. The Poets makes *Proteus* to have been a Sea-god, *Homer* makes him an *Egyptian*, and *Herodotus* a King of *Egypt*. Sir

With which Omen encouraging her Soul, she thus begins: In Neptune's Carpathian Gulf there dwells a Seer, Cærulean Proteus, who measures the great Sea with *harnessed* Fishes, and in a Chariot yoked with two-legged Steeds. He now revisits the Ports of Emathia and his native Pallene: Him both we Nymphs, and old Ne-reus himself adore; for the Prophet knows all Things that are, that have been, and the whole Concatenation of future Events. For such is the Will of Neptune; whose unwieldy Drovers, and unshapely Sea-calves, he feeds under the Deep. Him, my Son, you first must surprize with Chains, that he may explain to you the whole Cause of the Disease, and make the Issue prosperous. For no Instructions will he give without Compulsion, nor can you move him by Intreaty: Ply him, *when* taken, with rigid Force and Chains: *All* his Tricks to evade these proving vain will at length be quite baffled. I myself, so soon as the Sun has inflamed his Noon-tide Heats, when the Herbs thirst, and the Shade is now more grateful to the Cattle, I myself will conduct thee into the Senior's Recess, whither he retires from the Waves *when* fatigued; that you may easily assail him overpowered with Sleep. But when you shall hold him fast confined within your Arms and Chains, then various Forms and Features of wild Beasts will mock your Grasp. For on a sudden he will become a bristly Boar, a fell Tyger, a scaly Dragon, and Lioness with tawny Main: Or he will emit the *roaring* Sound of Flame, and *so* escape the Chain; or liquified into fluid Waters glide away:

But

N O T E S.

Sir Isaac Newton finding him Cotemporary with *Anenophis*, or *Memnon*, takes him to have been only a Viceroy to that Prince, and to have governed some Part of the *Lower Egypt* in his Absence.

391. *Pallenen*. Pallene is a Peninsula of *Macedon*, whereof *Virgil* makes *Proteus* a Native.

393. *Quæ mox ventura trabantur*. There is a great Propriety here in the Word *trabantur*, which denotes the Concatenation of Causes and Effects, whereby one Event is drawn on after another in a fixed Series like the Links of a Chain. *Magno judicio Poeta trahendi verbum usurpat*, says the *Variorum*; *est enim*

*fatum, præcedentium causarum, subsequenti-
que perplexio quædam, et catenæ more coherens.*
*Trahi ergo dicuntur futuri rerum eventus, quia,
in illa serie nexuque causarum ex æternitate
pendentium, ita se consequuntur ut alius alium
trahat.*

394. *Lotos*. Mr. Martin takes it for the Water-lily, on the Credit of *Prosper Alpinus*.

399. *Flectes*. The *Medicean* and other Manuscripts read *vinces*.

406. *Illudent*. *Heinsius* and many old Editions read *eludent*. *Pierius* found *ludent* in the Roman Manuscript, *eludent* in the Lombard, *Medicean*, and most of the ancient ones.

Sed quanto magis ille vertet se in omnes formas, tanto magis tu, nate, contende tenacia vincla: donec erit talis, corpore mutato, qualem videris, cum tegeret lumina, somno incepto. Ait hæc, et diffudit liquidum odorem ambrosiæ, quo perfudit totum corpus nati. At dulcis aura spiravit illi crinibus compositis, atque habilis vigor venit membris. Est ingens specus in latere exesi montis, quò plurima unda cogitur vento, scinditque sese in reductos sinus: fuit olim tutissima statio nautis deprensus procellâ. Hic Proteus tegit se objice vasti saxi. Hic nympba collocat juvenem aversum à lumine in latebris, et ipsa resistit procul obscura nebulis. Jam rapidus Sirius, torrens sitientes Indos, ardebat cælo, et ingens sol hauserat medium orbem: herbæ arebant, et radii coquebant cava flumina tepesacta faucibus ficcis ad limum; cum Proteus ibat è fluctibus, petens consueta antra: humida gens vasti ponti, exultans circum eum, dispergit amarum rorem. Phocæ sternunt se diversæ in litore. Ipse, velut olim custos stabuli in montibus, ubi vesper reducit vitulos è pastu ad tecta, agnique acuunt lupos balatibus auditis, confidit medius scopulo, recensetque numerum pecudum. Cujus capiendi quoniam facultas est oblata Aristæo; vix passus senem Protea componere defessa membra, ruit cum magno clamore, occupatque illum jacentem manicis.

Sed quanto ille magis formas se vertet in omnes, Tanto, nate, magis contende tenacia vincla: Donec talis erit, mutato corpore, qualem Videris, incepto tegeret cum lumina somno. Hæc ait, et liquidum ambrosiæ diffudit odorem; Quo totum nati corpus perfudit. At illi 416 Dulcis compositis spiravit crinibus aura, Atque habilis membris venit vigor. Est specus ingens

Exesi latere in montis, quò plurima vento Cogitur, inque sinus scindit sese unda reductos: 420 Deprensus olim statio tutissima nautis.

Intus se vasti Proteus tegit objice saxi. Hic juvenem in latebris aversum à lumine Nympha

Collocat: ipsa procul nebulis obscura resistit. Jam rapidus torrens sitientes Sirius Indos, 425 Ardebat cælo, et medium Sol igneus orbem Hauserat: arebant herbæ; cava flumina ficcis Faucibus ad limum radii tepesacta coquebant; Cum Proteus consueta petens è fluctibus antra Ibat: eum vasti circum gens humida Ponti 430 Exultans rorem latè dispergit amarum.

Sternunt se somno diversæ in litore phocæ. Ipse, velut stabuli custos in montibus olim, Vesper ubi è pastu vitulos ad tecta reducit, Auditisque lupos acuunt balatibus agni; 435 Confidit scopulo medius, numerumque recenset. Cujus Aristæo quoniam est oblata facultas; Vix defessa senem passus componere membra, Cum clamore ruit magno; manicisque jacentem Occupat. Ille, suæ contrà non immemor artis, 440 Omnia

Contrà ille, non immemor suæ artis,

NOTES.

415. *Ambrosiæ.* Ambrosia is the Food of the Gods; and Nectar their Drink. But the two are often confounded, as here *liquidus odor* is said of *Ambrosia*.

416. *Perfudit.*

But the more he shall transform himself into all Shapes, still closer draw, my Son, the hampering Chains: Till, rechanged, he shall become such as you saw him when ushering in Sleep he closed his Eyes. She said, and shed around the liquid Odour of Ambrosia, wherewith she sprinkled over the whole Body of her Son. Now from his trimmed Locks a delicious Fragrance breathed, and active Vigour was infused into his Limbs. In the Side of a hollowed Mountain is a spacious Cave, whither the Waves in great Numbers are driven by the Wind, and divide themselves into winding Bays: At times a Station most secure for Weather-beaten Mariners. Within *this Cave* Proteus hides himself behind the Barrier of a huge Rock. Here the Nymph places the Youth in Ambush remote from View, she stays herself at a Distance shrouded in a misty Veil. Now the sultry Dog-star scorching the thirsty Indians blazed in the Sky, and the fiery Sun had finished Half his Course: The Herbs withered; and the Rays made the shallow overheated Rivers boil, their Channels being drained to the slimy Bottom; when Proteus, repairing to his accustomed Den, advanced from the Waves: The watery Race of the vast Ocean gamboling around him, scatters the briny Spray far and near. The Sea-calves apart lay them down to sleep along the Shore. He himself (as at times the Keeper of a Fold upon the Mountains, when Evening brings home the Bullocks from the Pasture, and the Lambs with noisy Bleatings whet *the Hunger* of the Wolves) sits in the Centre on a Rock, and reviews their Numbers. Of *seizing* whom since so favourable an Opportunity offered itself to Aristæus; scarce suffering the aged God to compose his weary Limbs, he rushes upon him with a great Shout, and surprizes him with Chains as he lay. He, on the other hand, not forgetful of his Art, transforms himself into all the wondrous Shapes

N O T E S.

416. *Perfudit*. This is the Reading *Pierius* found in the Roman Manuscript.

421. *Deprensus*. See the Note on *Æn.* V. 52.

425. *Jam rapidus Sirius*. Sirius, a Star of the first Magnitude in the Mouth of the Dog, rises about the Time of the Sun's entering into

Leo, toward the latter End of *July*, making what we call *the Dog-days*.

435. *Auditisque*. Others read *auditique*; but the Sense would naturally lead one to *auditisque*, which is the Reading of the *Roman*, *Medicean*, and *Cambridge* Manuscripts.

F f

447. *Neque*

transformat sese in omnia
 miracula rerum, ignem-
 que, horribilemque feram,
 liquentemque fluvium. Ve-
 rum ubi nulla fallacia re-
 perit fugam, victus redit
 in sese, atque tandem est
 locutus ore hominis: quis-
 nam jussit te, confidentis-
 sime juvenum, adire no-
 stras domos? quidve pe-
 tis hinc? sic inquit. At
 ille Aristæus ait: Proteu,
 scis, ipse scis; neque est
 cuiquam fallere te: sed tu
 desine velle fallere me.
 Nos, secuti præcepta De-
 ūm, venimus huc, quæ-
 situm oracula lapsis rebus.
 Est effatus hoc tantum.
 Ad hæc denique vates in-
 tor sit ardentes oculos glau-
 co lumine; et frendens
 graviter sic resolvit ora
 fatis. Iræ non nullius nu-
 minis exercent te: luis
 magna scelera commissa;
 Orpheus, miserabilis sus-
 citat tibi has pœnas, baud-
 quaquam satis magnas ob
 meritum, ni fata resi-
 stant, et sævit gravi-
 ter pro conjuge raptâ sibi.
 Illa puella quidem mori-
 tura, dum præceps fuge-
 ret te per flumina, non
 vidit, ante pedes in altâ
 herbâ, immanem hydram
 servantem ripas. At cho-
 rus Dryadum, æqualis æ-
 tate, implerunt supremos
 montes clamore: Rhodo-
 dopeiæ arces flerunt, alta-
 que Pangæa, et Mavortia
 tellus Rhesi, atque
 Getæ, atque Hebrus, at-
 que Orithyia Aëtias. Or-
 pheus ipse, solans ægrum
 amorem cavâ testudine,
 canebat te, dulcis conjux,
 canebat te secum in solo
 litore, canebat te die ve-
 niente, canebat te die de-
 cedente. Ille, ingressus Tænarias fauces, alta ostia Ditis, et lucum caligantem nigrâ formidine,
 adiit Manesque, tremendumque regem,

Omnia transformat sese in miracula rerum,
 Ignemque, horribilemque feram, fluviumque li-
 quentem.

Verum, ubi nulla fugam reperit fallacia, victus
 In sese redit, atque hominis tandem ore locutus:
 Nam quis te, juvenum confidentissime, nostras
 Jussit adire domos? quidve hinc petis? inquit.

At ille:

Scis, Proteu, scis ipse; neque est te fallere cuiquam:
 Sed tu desine velle. Deum præcepta secuti
 Venimus huc, lapsis quæsitum oracula rebus.

Tantum effatus. Ad hæc Vates vi denique multâ
 Ardentes oculos intorsit lumine glauco, 450
 Et graviter frendens, sic fatis ora resolvit.

Non te nullius exercent numinis iræ:
 Magna luis commissa: tibi has miserabilis Orpheus
 Haudquaquam ob meritum pœnas, ni fata resi-
 stant, 455

Suscitat; et raptâ graviter pro conjuge sævit.
 Illa quidem, dum te fugeret per flumina præceps,
 Immanem ante pedes hydram moritura puella
 Servantem ripas altâ non vidit in herbâ.

At chorus æqualis Dryadum clamore supremos 460
 Implerunt montes: flerunt Rhodopeiæ arces,
 Altaque Pangæa, et Rhesi Mavortia tellus,
 Atque Getæ, atque Hebrus, atque Aëtias Orithyia.
 Ipse cavâ solans ægrum testudine amorem,
 Te, dulcis conjux, te solo in litore secum, 465
 Te veniente die, te decedente canebat.

Tænarias etiam fauces, alta ostia Ditis,
 Et caligantem nigrâ formidine lucum
 Ingressus, Manesque adiit, Regemque tremendum,
 Nesciaque

NOTES.

447. Neque est te fallere cuiquam. This is a second Eclogue, *Nec sit mihi credere*. So also
 Grecism for neque licet cuiquam: Thus in the Horace, *Quod versu dicere non est*.

454. Orpheus,

Shapes in Nature, Fire, and grimly Savage, and flowing River. But when no Shifts could find him an Escape, overpowered he returns to himself, and at length *thus* spoke in human Accent: Who, most presumptuous Youth, enjoined thee, he says, to approach my Habitation? Or what demandest thou here? But he: Thou knowest, O Proteus, thou knowest of thyself; nor is it in any one's Power to deceive thee: But do thou cease to try *thy Wiles on me*. For in Pursuance of divine Command I came hither to consult thy Oracle about my ruined Affairs. He said. Then the Prophet at length with mighty Force rolled his Eyes flashing with azure Light, and gnashing his Teeth fiercely, thus opened his Mouth to disclose the Fates. 'Tis the Vengeance of no mean Deity that pursues thee: Thou art making Attonement for thy heinous Crimes: These Sufferings, by no Means proportioned to thy Guilt, unhappy Orpheus, entails upon thee, unless the Fates oppose; and he sorely rages for his ravished Queen. And indeed it was, whilst she fled precipitantly from you along the River, that the Maid doomed to Death was so unhappy not to see the hideous Water-snake before her Feet, as it guarded the Banks in the tall Grass. But her coeval Choir of Dryads filled the highest Mountains with their Shrieks: The Rocks of Rhodope wept, so did lofty Pangæa, and the martial Land of Rhesus, the Getes, and Hebrus, and Attic Orithyia. *Orpheus* himself, soothing the Anguish of his Love with his concave Shell, sung thee, *his* sweet Eurydice, thee by himself on the lonely Shore, thee when the Day arose, thee when the Day declined *he* sung. He entering even the Jaws of Tænarus, Pluto's Gates profound, and the Grove overcast with gloomy Horror, visited the Manes, and their tremendous King,

N O T E S.

453. *Miserabilis Orpheus*, &c. Others understand the Words thus: *Orpheus* unhappy for no Guilt or Demerit of his.

454. *Orpheus*. He was the Son of *Oeagrus*, King of *Thrace*, by the Muse *Calliope*; highly celebrated for his extraordinary Skill in Music and Poetry, and was one of the *Argonauts*. The Hymns that go under his Name are with good Reason believed to be spurious.

464. *Cavâ testudine*. The Lyre is called

Testudo, because the ancient Lyres were made of the Shells of Tortoises. It was a received Story, that *Mercury* finding accidentally a dead Tortoise on the Banks of the *Nile*, made a Lyre of it: Whence *Horace* calls him *curvæ lyre parentem*.

467. *Tænarias fauces*. Tænarus is a Promontory of the *Peloponnesus*, fabled to be the Entrance to the infernal Regions.

cordaque nescia mansuescere, humanis precibus. At tenues umbræ, commotæ cantu Orphei, simulacraque carentum luce, ibant de imis sedibus Erebi: quàm multa millia avium condunt se in silvis, ubi vesper, aut hibernus imber agit eas de montibus: matres atque viri, corporaque magnanimùm heroum defuncta vitâ, pueri, innuptæque puellæ, juvenesque impositi rogis ante ora parentum ibant. Quos niger limus, et deformis arundo Cocyti, inamabilisque palus cum tardâ undâ circum alligat, et Styx novies interfusa coercet. Quin domus ipsæ, atque intima Tartara letbi, Eumenidesque implexæ quoad cæreos angues crinibus, obstupere; Cerberusque inbians, tenuit tria ora; atque rota Ixionei orbis constitit cantu. Jamque Orpheus referens pedem, evaserat omnes casus; Eurydiceque reddita veniebat ad superas auras, sequens eum ponè; namque Proserpina dederat hanc legem: cum bita dementia cepit incautum amantem, dementia ignoscenda quidem, si Manes scirent ignoscere. Restitit, immemorque, heu! victusque animi, respexit summam Eurydicen jam sub luce ipsâ: ibi omnis labor est effusus, atque fœdera immitis tyranni rupta, fragorque est ter auditus Avernis stagnis. Illa inquit, quis perdidit et me miseram, et te, Orpheu? quis tantus furor est hic?

En iterum crudelia fata vocant me retro, somnusque condit natantia lumina. Jamque vale: feror circumdata ingenti nocte, tendensque invalidas palmas tibi, heu! non ampliùs tua.

Nesciaque humanis precibus mansuescere corda.
At cantu commotæ Erebi de sedibus imis 471
Umbræ ibant tenues, simulacraque luce carentum:
Quàm multa in silvis avium se millia condunt,
Vesper ubi, aut hibernus agit de montibus imber:
Matres, atque viri, defunctaque corpora vitâ 475
Magnanimùm heroum, pueri, innuptæque puellæ,
Impositique rogis juvenes ante ora parentum;
Quos circum limus niger, et deformis arundo
Cocyti, tardâque palus inamabilis undâ
Alligat, et novies Styx interfusa coercet. 480
Quin ipsæ stupuere domus, atque intima Lethi
Tartara, cæreosque implexæ crinibus angues
Eumenides; tenuitque inbians tria Cerberus ora;
Atque Ixionei cantu rota constitit orbis.

Jamque pedem referens, casus evaserat omnes; 485
Redditaque Eurydice superas veniebat ad auras,
Ponè sequens; namque hanc dederat Proserpina
legem:

Cum subita incautum dementia cepit amantem,
Ignoscenda quidem, scirent si ignoscere Manes.
Restitit, Eurydicenque suam, jam luce sub ipsâ, 490
Immemor, heu! victusque animi, respexit: ibi
omnis

Effusus labor, atque immitis rupta tyranni
Fœdera; terque fragor stagnis auditus Avernis.
Illa, Quis et me, inquit, miseram, et te perdidit Orpheu?

Quis tantus furor? en iterum crudelia retro 495
Fata vocant, conditque natantia lumina somnus.
Jamque vale: feror ingenti circumdata nocte,
Invalidasque tibi tendens, heu! non tua, palmas.
Dixit;

NOTES.

471. Erebi. Erebus here, and in other Places, signifies the profoundest Mansion of Hell,

475. Defunctaque corpora vitâ magnanimùm heroum. Lifeless Bodies of gallant Heroes. Corpora

King, and Hearts incapable of relenting at human Prayers. But the airy Shades, and Phantoms of the Dead affected with his Song advanced from the deep Mansions of Erebus, in such Throngs as Birds that shelter themselves by thousands in the Woods when Evening, or a wintry Shower drives them from the Mountains: Matrons, and Men, and Ghosts of gallant Heroes deceased, Boys, and unmarried Virgins, and Youths laid on the Funeral Piles before the Faces of their Parents; whom the black Mud, and unsightly Reeds of Cocytus, and the unlovely Lake with sluggish Wave incloses round, and Styx nine times interfused confines. Nay, the very Habitations and deepest Dungeons of Death were astonished, and the Furies, with whose Hair blue Snakes were interwoven; and yawning Cerberus repressed his three Mouths; and the Circumrotation of Ixion's Orb was suspended by the Song. And now tracing back his Way, he had overpassed all Dangers; and restored Eurydice was just approaching the superior Regions, following behind; for Proserpina had given him that Law: When a sudden Frenzy seized the unwary Lover, pardonable indeed, if the Manes knew to pardon. He stopt, and just on the Verge of Light, ah! unmindful, and not Master of his Mind, looked back on his Eurydice: There was all his Labour lost, and the Law of the relentless Tyrant broke, and thrice a dismal Groan heard through the Avernian Lake. *Ah!* Orpheus, she says, who hath both unhappy me, and thee undone? What deep Infatuation this? See once more the cruel Fates call me back, and Sleep closes my swimming Eyes. And now farewell: I am snatched away, encompassed with thick *Shades of Night*, and stretching forth to thee my feeble Hands, ah! thine no more. She said;

N O T E S.

Corpora is likewise put for the airy Vehicle of departed Spirits, as *Æn.* VI. 303, 306.

484. *Cantu*. The usual Reading is *vento*, of which it is not easy to make Sense: Whereas *cantu*, which *Pierius* found in several Manuscripts, makes all easy.

493. *Fragor*. Servius understands *fragor* to mean an Exultation of the Shades at the

Return of *Eurydice*, and quotes a Passage of *Lucan* in Confirmation of his Opinion:

— *Gaudet à luce relictam*

Eurydicen, iterum sperantes Orphea Manes.

But it is observed that *fragor* is never used by *Virgil* for a Sound of Joy, but for some great Crash, or horrid Noise. Therefore it seems rather to mean here some dismal Sound.

508. *Strymonis*.

Dixit; et subito fugit
 diversa ex oculis Orphei,
 ceu fumus commistus in
 tenues auras: neque præ-
 terea vidit illum, pren-
 santem umbras nequic-
 quam, et volentem dicere
 multa; nec portitor orci
 est passus eum amplius
 transire objectam palu-
 dem. Quid faceret? quò
 ferret se, conjuge bis rap-
 tã? quo fletu moveret
 Manes, quã voce move-
 ret numina? Illa quidem
 jam frigida nabat Stygiã
 cymbã. Perhibent, illum
 flevisse septem totos men-
 ses ex ordine sub æriã
 rupe, ad undam deserti
 Strymonis, et evolvisse
 hæc sub gelidis antris,
 mulcentem tigres, et a-
 gentem quercus carmine.
 Qualis Philomela, mœrens
 sub populeã umbrã, que-
 ritur amissos fetus, quos
 durus arator, observans
 implumes nido, detraxit;
 at illa flet noctem, se-
 densque ramo, integrat
 miserabile carmen, et im-
 plet loca latè mœstis que-
 stibus. Nulla Venus, nul-
 lique Hymenæi flexere e-
 jus animum. Solus lustra-
 bat Hyperboreas glacies,
 nivalemque Tanaim, Ar-
 vaque nunquam vidu-
 ata Riphæis pruinis;
 rens Eurydicen raptam,
 atque dona Ditis irri-
 ta. Quo nuptiali mu-
 nere spreto, matres Ci-
 conum, inter sacra De-
 ùm, orgiaque nocturni
 Bacchi, sparsere juvenem
 discerptum per latos agros.

Tum quoque cum Oeagrius Hebrus, portans ejus caput, revulsum à marmoreã cervice, in medio gurgite,

Dixit; et ex oculis subito, ceu fumus in auras
 Commistus tenues, fugit diversa: neque illum, 500
 Prensanter nequicquam umbras, et multa vo-
 lentem

Dicere, præterea vidit; nec portitor Orci
 Amplius objectam passus transire paludem.

Quid faceret? quò se raptã bis conjuge ferret?
 Quo fletu Manes, quã numina voce moveret? 505
 Illa quidem Stygiã nabat jam frigida cymbã.
 Septem illum totos perhibent ex ordine menses,
 Rupe sub æriã, deserti ad Strymonis undam
 Flevisse, et gelidis hæc evolvisse sub antris,
 Mulcentem tigres, et agentem carmine quercus. 510

Qualis populeã mœrens philomela sub umbrã
 Amissos queritur fetus, quos durus arator
 Observans nido implumes detraxit: at illa
 Flet noctem, ramoque sedens miserabile carmen
 Integrat, et mœstis latè loca questibus implet. 515
 Nulla Venus, nullique animum flexere Hymenæi.
 Solus Hyperboreas glacies, Tanaimque nivalem,
 Arvaque Riphæis nunquam viduata pruinis
 Lustrabat; raptam Eurydicen, atque irrita Ditis
 Dona querens. Spreto Ciconum quo munere ma-
 tres, 520

Inter sacra Deùm, nocturnique Orgia Bacchi,
 Discerptum latos juvenem sparsere per agros.
 Tum quoque marmoreã caput à cervice revulsum,
 Gurgite cum medio portans Oeagrius Hebrus
 Volveret,

NOTES.

508. *Strymonis.* Strymon is a River of Macedon, on the Borders of Thrace.

511. *Populea.* It is observed that the Poplar is judiciously chosen by the Poet on this Occasion, because the Leaves of this Tree, trembling with the least Breath of Air, make

a sort of melancholy Rustling.

520. *Spreto Ciconum quo munere matres.* Many Manuscripts and printed Editions of good Authority read *spreto*. But the Sense seems to determine for *spreto*: For the Meaning is, *quo munere*, i. e. *quo nuptiali munere spreto*, for

said ; and on a sudden fled from his Sight a different Way, like Smoke blending with thin Air : * Nor more was seen by him grasping the Shades in vain, and in act to say a thousand Things ; nor did the Ferryman of Hell suffer him again to cross the intervening Lake. What should he do ? Whither should he turn him, his Love twice snatched away ? With what Tears assuage the Manes, with what Accents the *infernal* Powers ? She, already a cold *Shade*, was sailing in the Stygian Boat. For seven whole Months, 'tis said, he mourned beneath a *bleak* aerial Rock, by the Streams of desert Strymon, and revolved these Woes under the cold Caves, softening the *very* Tygers, and leading the Oaks with his Song. As mourning *Philomel* under a Poplar Shade bemoans her lost Young, which the hard-hearted Clown observing in the Nest, has stole unfledged : But she weeps through the Night, and, perched upon a Bough, renews her doleful Song, and fills the Places all around with piteous Wailings. No Loves, no Hymeneal Joys could bend his Soul. All alone he traversed the Hyperborean Tracts of Ice, the snowy Tanaïs, and Fields never free from the Riphæan Frosts, deploring his ravished Eurydice, and Pluto's bootless Presents. For which neglected *nuptial* Rite the Ciconian Matrons, amidst the sacred Service of the Gods, and nocturnal Orgies of Bacchus, having tore the Youth in Pieces, scattered his Limbs over the wide Fields. And even then, whilst Oenagrian Hebrus rolled down the Middle of its Tide, his Head torn from the Alabaster Neck, the Voice of itself, and

* Nor saw him more.

N O T E S.

for the Contempt of which nuptial Rite, mentioned Verse 516.

520. *Ciconum matres*. The Cicones were a People of *Thrace*, living near Mount *Ismarus*, and the Mouth of the River *Hebrus* : where the Bacchanals used to perform their Revels. *Ovid* has assigned a Cause of this Matron Fury not so honourable for *Orpheus* :

—*Omnem refugerat Orpheus
Femineam Venerem ; seu quod male cesserat
illi ;
Sive fidem dederat. Multas tamen arbor ba-
bebat*

I

Jungere se vati : multæ dolere repulsæ.

*Ille etiam Thracum populis fuit auctor amo-
rem*

*In teneros transferre mares : citraque juven-
tam,*

Ætatis breve ver, et primos carpere flores.

But such a Guilt seems quite inconsistent with his extraordinary Passion for *Eurydice*.

524. *Oeagrius Hebrus*. The *Hebrus* is called *Oeagrian*, from *Oeagrus*, the *Thracian* King, mentioned before to have been the Father of *Orpheus*,

535. *Napææ*.

volueret illud, ejus vox ipsa, et frigida lingua, vocabat Eurydicen, ab! miseram Eurydicen, animâ fugiente: ripæ referebant Eurydicen toto flumine. Proteus ait hæc: et dedit se jactu in altum æquor; quaque dedit se, torfit spumantem undam sub vertice. At Cyrene non dedit se: namque est affata filium timentem ultro: nate, licet deponere tristes curas tuo animo. Hæc est omnis causa morbi; hinc nymphæ, cum quibus illa agitabat choros in altis lucis, misere miserabile exitium apibus. Tu supplex tende munera, petens pacem, et venerare faciles Napæas: namque dabunt veniam votis, remittentque iras. Sed dicam prius ordine, qui sit modus orandi eas. Delige quatuor eximios tauros præstanti corpore, qui nunc depascunt summa cacumina viridis Lycæi, et cum illis totidem juvencas cervice intactâ jugo. Constitue quatuor aras his victimis, ad alta delubra Dearum, et demitte sacrum cruorem jugulis, desereque corpora ipsa boum frondoso luco. Post, ubi nona aurora ostenderit suos ortus, mittere lethæa papavera inferias Orphei, venerabere placatam Eurydicen vitulâ cæfâ, et mactabis nigram ovem, revisesque lucum. Haud est mora: continuo faceffit præcepta matris; venit ad delubra; excitat monstratas aras. Ducit quatuor eximios tauros præstanti corpore, et totidem juvencas cervice intactâ jugo. Post, ubi nona aurora induxerat suos ortus, mittit inferias Orphei, revisitque lucum. Hic verò aspiciunt monstrum subitum, ac mirabile dictu; apes stridere toto utero per liquefacta viscera boum,

Vo'leret, Eurydicen vox ipsa, et frigida lingua, 525
Ah, miseram Eurydicen, animâ fugiente, vocabat:
Eurydicen toto referebant flumine ripæ.

Hæc Proteus: et se jactu dedit æquor in altum;
Quaque dedit, spumantem undam sub vortice torfit.

At non Cyrene: namque ultro affata timentem:
Nate, licet tristes animo deponere curas. 531
Hæc omnis morbi causa; hinc miserabile Nymphæ,

Cum quibus illa choros lucis agitabat in altis,
Exitium misere apibus: tu munera supplex 534
Tende, petens pacem, et faciles venerare Napæas:
Namque dabunt veniam votis, irasque remittent.
Sed modus orandi qui sit, prius ordine dicam.

Quatuor eximios præstanti corpore tauros,
Qui tibi nunc viridis depascunt summa Lycæi,
Delige, et intactâ totidem cervice juvencas. 540
Quatuor his aras alta ad delubra Dearum
Constitue, et sacrum jugulis demitte cruorem;
Corporaque ipsa boum frondoso defere luco.
Post, ubi nona suos Aurora ostenderit ortus,
Inferias Orphei Lethæa papavera mitteres, 545
Placatam Eurydicen vitulâ venerabere cæfâ,
Et nigram mactabis ovem, lucumque revises.

Haud mora: continuò matris præcepta faceffit;
Ad delubra venit; monstratas excitat aras;
Quatuor eximios præstanti corpore tauros 550
Ducit, et intactâ totidem cervice juvencas.
Post, ubi nona suos Aurora induxerat ortus,
Inferias Orphei mittit, lucumque revisit.
Hic verò subitum ac dictu mirabile monstrum
Aspiciunt; liquefacta boum per viscera toto 555
Stridere

NOTES.

535. *Napæas.* The *Napææ* were the Nymphs of the Groves, from *ναῖα*, a Grove. | offered to the *Manes*. For which see the Note *Æn.* III. 66.

545. *Inferias.* The *inferiæ* were Sacrifices

545. *Lethæa*

and his faltering Tongue, invoked Eurydice, Ah, unfortunate Eurydice, with his expiring Breath: The Banks reechoed Eurydice all along the River. Thus Proteus *said*: And plunged with a Bound into the deep Sea; and where he plunged, he tossed up the foaming Billows under the whirling Tide.

But not so Cyrene: For kindly she bespoke her trembling Son: My Son, you may ease your Mind of *all* vexatious Cares. This is the whole Cause of your Disaster; hence the Nymphs, with whom she celebrated the mingled Dances in the deep Groves, have sent this mournful Devastation on your Bees: Do thou humbly tender Offerings, supplicating Peace, and venerate the gentle Wood-nymphs: For at thy Supplications they will grant Forgiveness, and mitigate their Wrath. But first will I shew you in Order what must be your Manner of Worship. Single out four choice Bulls of beautiful Form, which the Tops of green Lycæus now graze for thee, and as many Heifers, whose Necks are untouched by the Yoke. For these erect four Altars at the lofty Temples of the Goddesses, from their Throats emit the sacred Blood, and leave the Bodies of the Cattle in the leafy Grove. Afterwards, when the ninth Morn has displayed her rising Beams, you shall offer Lethæan Poppies by way of Funeral Rites to Orpheus, venerate appeased Eurydice with a slain Calf, sacrifice a black Ew, and revisit the Grove.

Without Delay, he instantly executes the Orders of his Mother; repairs to the Temple; raises the Altars as directed; leads up four chosen Bulls of surpassing Form, and as many Heifers, whose Necks were untouched *by the Yoke*. Thereafter, when the ninth Morning had ushered in her rising Beams, he offers the Funeral Rites to Orpheus, and revisits the Grove. But here they behold a sudden Prodigy, and wondrous to relate; Bees through all the Belly hum
amidst

N O T E S.

545. *Lethæa papavera*. The Poppy is called *Lethæan*, because it causes Sleep or Forgetfulness, from ληθην, *Oblivion*. Poppies were therefore offered to the Dead, especially to those whose Manes they designed to

appease; either because Sleep, which they procure, is a lively Emblem of Death, *con-janguineus leti sopor*; or because they produce Oblivion of past Injuries.

G g

560. *Cæsar*

et effervere costis ruptis ;
 immensasque nubes earum
 trahi : jamque conflueret
 summâ arbore, et demit-
 tere quasi uvam lentis ra-
 mis. Canebam hæc super
 cultu arborum, pecorum-
 que, et super arboribus :
 dum magnus Cæsar ful-
 minat ad altum Euphra-
 tem bello, victorque dat
 jura per volentes populos,
 affectatque viam Olympo.
 Illo tempore dulcis Par-
 thenope alebat me Virgi-
 lium, florentem studiis ig-
 nobilis otii : qui lusi car-
 mina pastorum ; audax-
 que juventâ cecini te, Ti-
 tyre, sub tegmine patulæ
 fagi.

Stridere apes utero, et ruptis effervere costis ;
 Immensasque trahi nubes : jamque arbore summâ
 Confluere, et lentis uvam demittere ramis.

Hæc super arborum cultu, pecorumque cane-
 bam,

Et super arboribus ; Cæsar dum magnus ad altum
 Fulminat Euphratem bello, victorque volentes 561
 Per populos dat jura, viamque affectat Olympo.

Illo Virgilium me tempore dulcis alebat
 Parthenope, studiis florentem ignobilis otii :
 Carmina qui lusi pastorum ; audaxque juventâ, 565
 Tityre, te patulæ cecini sub tegmine fagi.

P. VIRG.

NOTES.

560. Cæsar dum magnus, &c. From this
 an Argument is drawn that Virgil continued
 the Care of his Georgics, as long as he lived,
 for the Time here mentioned is the Year be-

fore his Death. It was then that Augustus was
 at the Head of the Roman Legions in Person,
 on the Banks of the Euphrates, and compelled
 Pbraates to restore the Eagles which the Par-
 thians

GEORGICORUM FINIS.



amidst the putrid Bowels of the Cattle; pour forth with the fermenting Juices from the burst Sides, and in immense Clouds roll along. Then swarm together on the Top of a Tree, and hang down in a Cluster from the bending Boughs.

Thus of the Culture of Fields and Flocks, and of Trees I sung; whilst great Cæsar at the deep Euphrates thunders in War; victorious dispenses Laws among the willing Nations, and pursues the Way to Heaven. At that Time did I Virgil, nourished by sweet Parthenope, flourish in the Studies of inglorious Ease: Who warbled pastoral Songs; and, adventurous through Youth, sung thee, O Tityrus, under the Covert of a spreading Beech.

VIRGIL'S

NOTES.

ibians had taken from *Craſſus*, and drew the neighbouring Nations, and even the *Indians* to make a voluntary Submission to him.

the City *Naples*.

564. *Parthenope*. The original Name of

565. *Audaxque juventâ*. According to *Servius*, *Virgil* was Twenty eight Years old when he wrote the *Eclogues*.

THE END OF THE GEORGICS.



VIRGIL's

ÆNEID

TRANSLATED into

ENGLISH PROSE.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER PRIMUS.

O R D O.

*Cano arma, virumque
qui, profugus fato, pri-
mus venit ab oris Trojæ
in Italiam littoraque La-
vina: ille multum fuit
jactatus et terris et alto,
vi Superum, ob memorem
iram sævæ Junonis.*

A RMA, virumque cano, Trojæ qui pri-
mus ab oris
Italiam, fato profugus, Lavinaque venit
Littora: multum ille et terris jactatus et alto,
Vi superum, sævæ memorem Junonis ob iram:
Multa

N O T E S.

This first Book of the *Æneid* is reckoned by Commentators among the most finished, and particularly admired for the Harmony and Structure of its Verse, the Disposition of its Subject, the beautiful and sublime Prospect with which the Scene opens, and, above all, the Poet's Art in throwing so much Matter together in so few Words. The Proposition, the Invocation, the Reasons that kindled *Juno's* Resentment against the *Trojans*, the Discontent of that Goddess at seeing the Fleet of *Æneas* making towards *Italy*, her Address to *Æolus*, the Description of the Storm, the Anger of *Neptune*, his chiding the Winds, their Flight, and the Calm that immediately succeeded, being all contained in no more than 150 Lines. As Instances of particular Beauties, they mention that admirable Description of the Storm, which they say is capable of transporting the dullest, and warming the coldest Imagination; the Image of *Discord* bound up in Chains by *Peace*, and that fine Episode of the Pictures which *Æneas* surveys in the Temple of *Carthage*, where the Poet himself

appears pleased, as well as in the Song of *Iopas*. But it is to be observed, tho' these Passages have a particular Sublimity, this is not to be understood as if the rest were not of a Piece. *Virgil* is not like some Poets, who soar very high for a While, and afterwards sink as low: He flies always far above the Earth; sometimes his Flight is more rapid and daring, and sometimes, having mounted to Heaven, he reposes himself in the Sublimity of his Flight, but his Genius never flags, nor is unequal to his Subject.

1. *Arma virumque cano*, &c. Fulvius Ursinus is of Opinion that *Virgil*, in these first Lines of his Poem, had an Eye to the Beginning of the *Odyssey*: Of which the Reader may judge by comparing the two together,

Ἄνδρα μοι ἔννεπε Μῆσα πολυήροπον, ὅς μάλ' αὖ πολλὰ

πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἐπερσε.
The Man, for Wisdom's various Arts re-
nou'n'd,

Long exercis'd in Woes, Ob Muse! resound.
Pope's *Odyssey*.

The

T H E
F I R S T B O O K
O F T H E
Æ N E I D
O F
V I R G I L.

ARMS I sing, and the Heroe, the first who, in Obedience to the Decree of Heaven, having fled from the Coasts of Troy, came to Italy, and the Lavinian Shore: Much was he tossed both on Sea and Land, † by the Powers above, to gratify cruel Juno's unrelenting Rage; much too he suffered in War, till he

† By the Power of the Gods.

N O T E S.

The third Line in particular,
-----multum ille et terris jactatus et alto,
comes very near to Homer's,

Πολλα δογ εν ποντω παθεν αλγεα.

On stormy Seas unnumber'd Toils he bore.

But Virgil always shews his Judgment in knowing what to take, and what to leave.

1. *Primus venit*, &c. The first who came, &c. Antenor arrived in Italy before Æneas, v. 246. but Æneas was the first who came from Troy to Lavinium.

2. *Fato profugus*. Fato may very well have a Reference to the whole Sentence: For as Æneas left his Country in Obedience to the Will of the Gods, so it was by the particular Appointment of Heaven that he came to Italy, and settled in Lavinium. A Circumstance which redounds to the Honour both of Æneas, and of the Romans, whom the Poet makes to be descended from him; and therefore he is careful to mention it in the Beginning of his Poem, as well as in several other Places. See v. 210 of this Book,

*Tendimus in Latium; sedes ubi fata quietas
Ostendunt*,----

And 386.

Phrygium conscendi-----æquor, data fata secutus.

And B. IV. v. 340.

Me si fata meis, &c.

2. *Lavinaque littora*. Lavinium stood about eight Miles from the Shore, according to Servius; but the neighbouring Coast might be distinguished by the Name of that City.

4. *Vi superum*. By the Power of the Gods; or we may take the Expression to signify no more than simply *Superis*, by the Powers above; for so *vis* is used, Æn. VII. 432.

Cælestium vis magna jubet.

The awful Majesty of Heaven commands. It is the same Idiom with the Greek; thus Homer says, βιν' Ἡρακλῆειν, vi Herculeæ, for Hercules, Il. II. 658. And in the third Book of the Iliad, v. 105, Ἀχίλλεος δὲ Πριαμίδος βινίη,

B 2

Passus est quoque multa et in bello, dum conderet urbem, inferretque Deos Latio : unde est genus Latinum, Patresque Albani, atque mœnia altæ Romæ.

O Musa, memora mihi causas, quo numine læso, quidve Regina Deum dolens, impulerit virum insignem pietate volvere tot casus, adire tot labores. Tantæne iræ sunt animis cœlestibus ?

Urbs fuit antiqua, Tyrii coloni eam tenuere, Carthago nomine, contra Italiam, ostiaque Tiberina longe, dives opum, asperrimaque studiis belli : quam urbem unam Juno fertur coluisse magis terris omnibus, Samo etiam posthabitâ. Hic fuerunt illius arma, hic fuit illius currus : Dea Juno jam tum tenditque, fovetque spem hoc futurum esse regnum gentibus, si quæ fata id sinant.

Multa quoquè et bello passus, dum conderet urbem,
Inferretque Deos Latio : genus unde Latinum,
Albanique patres, atque altæ mœnia Romæ.

Musa, mihi causas memora, quo numine læso,
Quidve dolens Regina Deum, tot volvere casus
Insignem pietate virum, tot adire labores 10
Impulerit. tantæne animis cœlestibus iræ ?

Urbs antiqua fuit, Tyrii tenuere coloni,
Carthago, Italiam contra, Tiberinaque longè
Ostia, dives opum, studiisque asperrima belli :
Quam Juno fertur terris magis omnibus unam 15
Posthabitâ coluisse Samo. hîc illius arma,
Hîc currus fuit : hoc regnum Dea gentibus esse,
Si quæ fata sinant, jam tum tenditque, fovetque.

Pro-

N O T E S.

Biniv, adducite vim Priami, i. e. bring Priam ; or, as we would say in English, bring the King's Majesty. In like Manner Virgil, Æn. XI. 376. uses violentia Turni, for Turnus himself.

6. *Genus unde Latinum.* Æneas found the Latins in Italy, how then could they be derived from him ? Some solve the Difficulty by referring unde to Latio, from which Country sprung the Latin Race ; but, because unde seems better referred to the Action of Æneas, Servius offers another Solution, that Æneas, who, instead of using a Conqueror's Right to change or abolish the Latin Name, incorporated them and his Trojans into one Body, under the common Name of Latins, may justly be called the Founder of a Race he thus saved from Ruin and Extinction.

7. *Albanique patres.* Ascanius, the Son of Æneas, after the Death of his Father, quitted Lavinium, and having built Alba, made that the Seat of his Kingdom. It was here that Romulus, the Founder of the Roman Empire, was born. Thus the Albans were the Fathers or Ancestors of the Romans.

8. *Musa mihi causas memora.* Virgil differs a little from Homer in putting the Invocation after the Proposition of his Subject, which shews it to be indifferent which of them is first. Homer again invokes the Muse for the Subject of his Poem in general, Virgil only

mentions a particular Part,---*Causas memora.* As the Causes of his pious Heroe's Sufferings were the Secrets of Heaven, to be known only by Inspiration, he therefore prays the Muse to inform him as to these ; but that this is not to be understood exclusive of her general Assistance thro' the whole Poem, appears from his using the Word *cano* at the Beginning, which was properly applied to Prophets, Oracles and those that spoke by Inspiration.

Gallos in limine adesse canebat,

Æn. VIII. 656.

Atque hæc deinde canit divino ex ore sacerdos,

Æn. III. 373.

Extemplo tentanda fuga canit æquora Calchas,

Æn. II. 176.

8. *Quo numine.* Some read *quo nomine læsa*, in what Particular Juno had been offended.

9. *Tot volvere casus.* The Commentators would have *volvère casus* to be for *volvi casibus*, and *volvi* again for *involve*, which they own to be exceeding harsh, and think to justify Virgil by the Authority of Statius, who uses a parallel Expression. But is it not more natural, as well as more poetical, to take it in the active Sense ? *Volvère casus veluti molem quandam*, says H. Stephen : *To struggle with a Load of Misfortunes.* For *volvère* is a Word that imports Labour and Difficulty, like that of a Person straining to roll forward a ponderous Stone, as,

Saxa

he raised the City Lavinium, and introduced his Gods into Latium: from whom sprung the Latin Progeny, the Alban Fathers, and the Walls of lofty Rome.

Declare, O Muse! the Causes *why he suffered*, what Deity had he offended, and why was the Queen of Heaven provoked to doom a Man of such distinguished Piety to struggle with a Series of Calamities, to encounter so many Hardships: Dwells such Resentment in heavenly Minds?

An ancient City there was *named* Carthage, inhabited by a Colony of Tyrians, fronting Italy, and the Mouth of the Tyber, *but* far remote; a City of vast Riches, and *yet* extremely hardy by warlike Exercises; which City Juno is said to have honoured more than any other Place of her Residence, preferably *even* to Samos. Here lay her Arms, here stood her Chariot: Here the Goddesses even then designs, and fondly hopes to establish the Seat of universal Empire, would the Fates permit. But she had heard of a Race

to

N O T E S.

Saxa quoque infesto voluebant pondere,

ÆN. IX. 512.

Or, a River bearing down opposing Bodies, Geor. IV. 525. And at the same Time it implies Duration and Continuance in struggling: Hence it is applied to a Beech, that stands thro' a Revolution of Ages, in spite of Storms and Injuries of Weather;

-----*immota manet, multosque per annos
Multa virum volvens durando secula vincit;*

Geor. II. 295.

Volvere casus then differs from *volvi casibus*, as *to push*, and to be *pushed or driven along*; the last would shew Æneas quite vanquished and subdued by his Misfortunes, the other shews him in great Labour, but still superior to his Sufferings, and in Prospect of Victory.

10. *Tot adire labores.* *Labores* is a much stronger Word than *Casus*, and therefore this other Expression shews the Rise and Gradation of Æneas's Sufferings. Besides, *volvere casus* may possibly refer to the long Series of Dangers which Æneas underwent in his seven Years Voyage. *Adire labores*, again may denote the Toils and Hardships of War which he came to in Italy. But whatever be in that, the Word *adire* has a great Propriety, and implies the Fortitude and Resolution with which Æneas bore his Trials; for it signifies properly to brave Danger, to look an Enemy in the Face, or advance boldly to the Encoun-

ter. Thus Virgil, speaking of Dares the redoubted Champion in the boxing Match, says,

-----*nec quisquam ex agmine tanto*

Audet adire virum, ÆN. V. 379.

And to the same Purpose in the eleventh Book, v. 936.

*Orsiloebus Remuli, quando ipsum horrebat adire,
Hastam intorsit equo.*---

14. *Dives opum.* Answers to ἀφειός βιοτοιο in Homer, Il. V. 544.

14. *Studiisque asperrima belli.* Tho' Carthage was a wealthy City, yet her Riches had not debauched the Minds of her Citizens, and rendered them effeminate; they were rough and warlike as well as rich; unless we choose to understand by *opum* not Riches, but Power, as the Word may signify.

16. *Posthabitâ coluisse Samo.* Samos, an Island in the Icarian Sea, where Juno had her Education, or, according to some, her Birth, and where she was married to Jupiter; and for that Reason she had a magnificent Temple at Samos, with a Statue representing her in the Habit of a Bride; and there nuptial Ceremonies were solemnized in her Honour. Yet so great was her Regard to Carthage, that she preferred it to Samos.

17. *Hic currus fuit.* Juno had two Kinds of Chariots, one wherein she was wafted thro' the Air by Peacocks, another for Battle, drawn by Horses of celestial Breed, which

Homer

Sed enim audierat progeniem duci a Trojano sanguine, quæ olim verteret arces Tyrias : audierat populum latè regem superbūque bello venturum esse hinc excidia Libyæ : Parcas sic volvere. Saturnia metuens id, memorque veteris belli, quod prima gesserat ad Trojam pro Argis sibi caris ; nec dum etiam causæ irarum, sævique sui dolores exciderant animo ; iudicium Paridis manet repostum in altâ sua mente, injuriaque formæ suæ spretæ, et genus Trojanorum sibi invisum, et honores Ganymedis rapti : accensa super his, arcebat longè a Latio Troas jactatos toto æquore, reliquias Danaum atque Achillei immitis : errabantque per multos annos acti fatis circum omnia maria : condere gentem Romanam erat res tantæ molis. Vix dabant vela latè è conspectu telluris Siculæ in altum mare,

Progeniem sed enim Trojano à sanguine duci
Audierat, Tyrias olim quæ verteret arces : 20
Hinc populum latè regem belloque superbū
Venturum excidio Libyæ : sic volvere Parcas.
Id metuens, veterisque memor Saturnia belli,
Prima quod ad Trojam pro caris gesserat Argis ;
Nec dum etiam causæ irarum sævique dolores 25
Exciderant animo ; manet altâ mente repostum
Judicium Paridis, spretæque injuria formæ ;
Et genus invisum, et rapti Ganymedis honores :
His accensa super, jactatos æquore toto
Troas, reliquias Danaum atque immitis Achillei,
Arcebat longè Latio ; multosque per annos 31
Errabant acti fatis maria omnia circum :
Tantæ molis erat Romanam condere gentem.
Vix è conspectu Siculæ telluris in altum

Vela

N O T E S.

Homer describes, *Iliad V.* It is the Chariot of the last Kind that is here meant.

21. *Latè regem.* So *Horace*, *late tyrannus*, both of them from *Homer's* εὐρυκρατῆς, *Il. I.* 102.

22. *Sic volvere Parcas.* *Fortunas*, or *vices* is understood, as *Æn. III.* 375.

-----*sic fata Deum rex*

Sortitur, volvitque vices :-----

In this Place there is an Allusion to the Office of the Destinies, who were the Ministers of *Jove*, to spin or measure out the Fates of Men, which they rolled or wound up in Clews, to image the Dependence that all Events have upon the first Cause, and with what close Connection things are linked together. The *Parcæ*, the Poets tell us, were three in Number, *Clotho*, *Lachesis*, and *Atropos* ; the first held the Distaf, the second spun, the third cut the Thread of Life.

23. *Id metuens.* *Dr. Trapp* explains this as if it were *id metuens erat*, which, besides that he brings no Authority to support such an odd Way of speaking, would make this a detached, disjointed Sentence ; whereas it stands in close Connection both with what goes before and after, it being assigned as one of the Causes, and indeed the principal one, of *Juno's*

persecuting *Æneas*, and therefore seems necessarily to refer to *arcebat longè Latio* ; as if the Poet had said, *Juno's* Concern for *Carthage*, and the Fear of another long War with the *Trojans*, like that which she had waged with them before for *Argos*, were the principal Causes of her barring the *Trojans* out of *Italy*. And the four Lines, from *Nec dum etiam causæ irarum*, to *His accensa super*, containing the Causes of her personal Resentment, are thrown in by way of Parenthesis, and but cursorily mentioned, to shew how much the Poet hastens to the Action of his Poem, according to *Horace's* Rule,

*Semper ad eventum festinat ; et in medias res
-----auditem rapit.*

23. *Veterisque belli.* May either signify the late or former War, as *Dido* calls her former Love,

----*veteris vestigia flammæ*, *Æn. IV.* 23. or rather the War which had lasted so long, and which cost *Juno* so much Trouble to finish.

23. *Veterisque memor belli.* This it is plain cannot be understood as one of the Causes of *Juno's* Anger against the *Trojans*, but it is a very just Ground of her Fear and Jealousy for *Carthage*, and a good Reason for barring the
Access

to be descended from Trojan Blood, that was one Day to overturn the Tyrian Towers: That hence a People of extensive regal Sway, and renowned in War, was to come to the Destruction of Libya: So the destinies ordained. This the Daughter of Saturn dreading, and bearing still in mind the long continued War which she had the principal Hand in carrying on before Troy in behalf of her beloved Argos; nor as yet were the Causes of her Rage and keen Resentment worn out of her Mind; the Judgment of Paris dwells deeply rooted in her Soul, the Affront *offered* to her neglected Beauty, the detested *Trojan Race*, and the Honours conferred on ravished Ganymede; she, by these Incentives fired, having tossed on the whole Ocean the Trojans, whom the Greeks and merciless Achilles had left, drove them far from Latium; and thus for many Years, they were forced by Fate to roam round every Sea: So vast a Work it was to found the Roman State.

Scarce had the Trojans, losing Sight of Sicily, with Joy launched
out

N O T E S.

Access of the *Trojans* from *Italy*: For she remembered that long War which had cost her so many Anxieties, so many Quarrels with *Jupiter* and the Gods of the opposite Faction, such hard Struggles, and therefore was afraid lest she should be involved in such another War with the *Trojans*, or their Race, in Defence of *Carthage*. This seems to be the plain Sense of the Passage; for *Virgil* mentions first *Juno's* Fears for *Carthage*, *Id metuens, veterisque*, &c. and then he mentions, as distinct from these, the Causes of her Anger and personal Resentment against the *Trojans*, *Nec dum etiam causæ irarum*; and then both her Fears and personal Resentments, as the concurring Causes of her afflicting *Æneas*, and endeavouring to exclude him from *Italy*; *His accensa super---Troas arcebat longe Latio*.

24. *Prima---gesserat*. Either taking *prima* adverbially, which she had before carried on, or rather, *prima* for *princeps*, whereof she was the principal Manager. For *Homer* represents *Jupiter* neuter in the War, or rather favourably inclined to the *Trojans*, and acting against them only by *Juno's* Instigation. See his Speech to *Juno*, *Iliad* IV. 30. So that the War was chiefly conducted by *Juno* and *Pallas*, *Juno* still having the leading and Direction.

24. *Caris---Argis*. Argos was one of the Cities where *Juno* had her particular Residence; whence she has the Name of *Ἥρα Ἀργείη*,

II. IV. 8. and *Juno Argiva*, *Æn.* III. 547. And in the same Book of the *Iliad*, v. 52. she names *Argos* among her favourite Cities.

27. *Judicium Paridis*. This refers to the known Story of the Dispute for the Prize of Beauty, between the three Goddesses, *Juno*, *Minerva*, and *Venus*, the Decision whereof was left to *Paris*, who gave it in favour of *Venus*.

28. *Et genus inuisum*. *Juno* hated the whole *Trojan Race* from the Beginning, upon account of their Original; for *Dardanus*, the Founder of the Race, was the Son of *Jupiter* by *Electra*. And it is well known what irreconcilable Enmity *Juno* bore to all the Offspring of her Husband's stolen Embraces.

28. *Rapti Ganymedis*. The Office of Cup-bearer to the Gods was transferred from *Hebe*, *Juno's* Daughter, to *Ganymede*, the Son of *Tros*, a beautiful Boy, who was carried up to Heaven by an Eagle.

34. *Vix è conspectu*, &c. I shall here transcribe a Note that relates to this Place, from Mr. Addison's Criticism on *Mikon*, Spect. Vol. IV. No. 267. After he has shewn how *Homer*, to preserve the Unity of his Action, hastens into the Midst of Things, and opens his Poem with the Dissension of his Princes, artfully interweaving, in the several succeeding Parts of it, an Account of every Thing material which relates to them, and had passed before

et ruebant spumas salis æ-
re; cum Juno, servans vul-
nus æternum sub pectore,
Hæc secum volvebat :
Mene victam desistere in-
cepto, nec posse avertere
regem Teucrorum ab Ita-
lia ? quippe vetor fatis !
Pallasne potuit exurere
classẽ Argivũm, atque
submergere ipsos ponto, ob
noxam unius, et furias A-
jaciẽ Oilei ? Ipsa jaculata
è nubibus rapidum ignem
Jovis, disjecitque rates,
evertitque æquora ventis :
Turbine corripuit illum,
(Ajacem) expirantem
flammas è transfixo pecto-
re, infixitque illum sco-
pulo acuto. Ast ego, quæ
incedo Regina Divũm, so-
rorque et conjux Jovis,
gero bella tot annos cum
unã gente : et quisquam
præterea adoret numen Ju-
nonis, aut supplex impo-
nat honorem ipsius altari-
bus ? Dea volutans talia
secum corde flammato, ve-
nit in Æoliam patriam
nimborum, loca fœta au-
stris furentibus. Hic rex
Æolus in vasto antro pre-
mit imperio, ac frænât
vinclis et carcere ventos
luctantes, tempestatesque
sonoras. Illi indignantes
fremunt circum sua claustra cum magno murmure montis, Æolus sedet arce celsâ,

Vela dabant læti, et spumas salis ære ruebant, 35
Cum Juno æternum fervans sub pectore vulnus,
Hæc secum : Mene incepto desistere victam ?
Nec posse Italiã Teucrorum avertere regem ?
Quippe vetor fatis ! Pallasne exurere classẽ
Argivũm, atque ipsos potuit submergere ponto, 40
Unius ob noxam, et furias Ajaciẽ Oilei ?
Ipsa, Jovis rapidum jaculata è nubibus ignem,
Disjecitque rates, evertitque æquora ventis :
Illum expirantem transfixo pectore flammas
Turbine corripuit, scopuloque infixit acuto. 45
Ast ego, quæ Divũm incedo Regina, Jovisque
Et foror, et conjux, unã cum gente tot annos
Bella gero. et quisquam numen Junonis adoret
Præterea, aut supplex aris imponat honorem ?
Talia flammato secum Dea corde volutans, 50
Nimborum in patriam, loca fœta furentibus
Austris,
Æoliam venit. hîc vasto rex Æolus antro
Luctantes ventos, tempestatesque sonoras
Imperio præmit, ac vinclis et carcere frænât.
Illi indignantes magno cum murmure montis 55
Circum claustra fremunt. celsâ sedet Æolus arce,
Sceptra

NOTES.

before that fatal Diffension, he adds ; “ Af-
“ ter the same Manner Æneas makes his first
“ Appearance in the Tyrrhene Seas, and with-
“ in Sight of Italy, because the Action pro-
“ posed to be celebrated was that of his set-
“ tling himself in Latium. But because it
“ was necessary for the Reader to know what
“ had happened to him in the taking of Troy,
“ and in the preceding Parts of his Voyage,
“ Virgil makes his Heroe relate it by way of
“ Episode in the second and third Books of
“ the Æneid. The Contents of both which
“ Books come before those of the first Book
“ in the Thread of the Story, tho’, for pre-
“ serving of this Unity of Action, they follow
“ them in the Disposition of the Poem.”

35. Ære. i. e. æratîs proris, with their bra-
zen Prows, as Æn. IX. 122.

Quot prius æratæ steterant ad littora proræ.
40. Argivũm. Not the Greeks in general,
but the Locrians, who, in their return Home,
after the Destruction of Troy, were shipwreck-
ed. Ajax himself was thunderstruck by Pal-
las for ravishing Cassandra in her Temple. Ho-
mer however makes him to have been drowned
by Neptune, for impiously boasting he would
make his Escape even in spite of the Gods,
Odyss. l. IV.

46. Incedo, Move majestic. Servius ob-
serves that the Word incedo is properly applied
to Persons of Rank and distinguished Characters,
and that it signifies to walk with Dignity and
in State, cum dignitate aliqua ambulare. Hence
it is again made use of in describing Queen Di-
do advancing to the Temple in graceful Ma-
jesty ; Regina ad templum forma pulcherrima
Dido

out into the Deep, and begun to plough the foaming Billows with their brazen Prows; when Juno, harbouring everlasting Rancour in her Breast, thus *argues* with herself: Shall I then, baffled *thus*, desist from my Purpose, nor have it in my Power to avert the Trojan King from Italy. And why, because I am restrained by Fate! Was Pallas able to burn the Grecian Ships, and bury themselves in the Ocean, and for the Offence of one, even the Frenzy of Ajax, Oileus' Son? She herself, darting from the Clouds Jove's rapid Fire, both scattered their Ships, and upturned the Sea with the Winds: Him too she snatched away in a Whirlwind, expiring Flames from his transfix'd Breast, and dashed *him* against the pointed Rock. But I, who move majestic the Queen of Heaven, both Sister and Wife of Jove, must maintain a Series of Wars with one *poor* Race for so many Years. And who will henceforth adore Juno's Deity, or humbly offer Victims on her Altars?

The Goddess by herself revolving such Thoughts in her inflamed Breast, repairs to Æolia, the native Land of Storms, Regions pregnant with boisterous Winds. Here, in a capacious Cave, King Æolus controuls with imperial Sway the reluctant Winds and blustering Tempests, and confines them with Chains to *their* Prison.

They

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Dido, incessit. Juno was believed to have a very remarkable majestic Gait; hence we read in *Athenæus*, Ἡραὶον βαδίζει: i. e. *She walks with Juno's Gait.* And in like Manner *Propertius*, Lib. II. El. 2.

Et incedit vel Jove digna soror.

She walks with all the Dignity of the Sister of Jove.

49. *Honorem.* This Word is used by *Virgil* to denote the Sacrifices and other Ceremonies of Religion that were performed in honour of the Gods. See v. 636.

-----*Divum templis indicit honorem.*

And 740.

-----*in mensâ laticum libavit honorem.*

52. *Æoliam.* The Æolian Islands, situated between Italy and Sicily, which were seven in Number. Here Æolus, the Son of *Hippotas*, reigned, reputed King of the Winds, because, from a Course of Observations, he had acquired some Knowledge of the Weather,

and was capable of foretelling at Times what Wind would blow for some Days together, as we learn from *Diodorus* and *Pliny*.

52.-----*hic vasto rex Æolus antro*

Lucentes ventos tempestatesque sonoras.

The Sound of these Verses is remarkably adapted to the Sense. They labour, move slowly, and are incumbered with Spondees, to shew the Restraint which Æolus lays on his imprisoned Winds, and their Impatience under it. On the other Hand, when their Prison is opened to give them vent, their Eruption and impetuous Career is represented in the Structure of the Verse, that runs away in a Flood of Dactyls,

Una Euræque Notusque ruunt, creberque procellis, v. 89.

Virgil abounds with Instances of this Kind, for which the curious Reader may consult *Dr. Clarke's Note* on the *Iliad*, L. III. v. 363.

C

61. *Molemque*

tenens sceptrâ : mollitque eorum animos, et temperat iras. Quippe ni faciat id, illi rapidi ferant secum maria ac terras cœlumque profundum, verrantque ea per auras. Sed pater omnipotens metuens hoc abdidit eos speluncis atris : insuperque imposuit molem et montes ; deditque iis regem, qui iussus sciret et premere illos certo fœdere, et dare illis laxas habenas. Ad quem Juno supplex tum usa est bis vocibus : *Æole* (namque pater Divûm atque rex hominum dedit tibi et mulcere fluctus, et tollere eos vento) gens inimica mihi navigat Tyrrenum æquor, portans Ilium in Italiam, victosque Penates. Incute vim ventis, obrueque puppes submersas : aut age eas diversas, et disjice corpora ponto. Bis septem Nymphæ sunt mihi corpore præstanti : quarum jungam tibi connubio stabili, propriamque dicabo Deïopeiam quæ est pulcherrima formâ : ut exigat omnes annos tecum pro talibus meritis, et faciat te parentem ex pulchrâ prole. *Æolus* contra hæc respondit : ô regina, tuus est labor explorare quid optes : fas est mihi capessere tua iussa. Tu concilias mihi hoc regni quodcunque est, tu concilias sceptrâ Jovemque : tu das mihi accumbere epulis Divûm, facisque me potentem nimborum tempestatumque. Ubi hæc dicta sunt, impulit cavum montem in latus cuspide conversâ :

Sceptrâ tenens, mollitque animos, et temperat iras.
Ni faciat, maria, ac terras, cœlumque profundum
Quippe ferant rapidi secum, verrantque per auras.
Sed pater omnipotens speluncis abdidit atris, 60
Hoc metuens ; molemque et montes insuper altos
Imposuit ; regemque dedit, qui fœdere certo
Et premere, et laxas sciret dare iussus habenas.
Ad quem tum Juno supplex his vocibus usa est :
Æole, (namque tibi Divûm pater atque hominum
rex 65

Et mulcere dedit fluctus, et tollere vento)
Gens inimica mihi Tyrrenum navigat æquor,
Ilium in Italiam portans, victosque Penates.
Incute vim ventis, submersasque obrue puppes ;
Aut age diversas : et disjice corpora ponto. 70
Sunt mihi bis septem præstanti corpore Nymphæ ;
Quarum, quæ formâ pulcherrima, Deïopeiam
Connubio jungam stabili, propriamque dicabo :
Omnes ut tecum meritis pro talibus annos
Exigat, et pulchrâ faciat te prole parentem. 75
Æolus hæc contra : Tuus, ô Regina, quid optes
Explorare labor : mihi iussa capessere fas est.
Tu mihi quodcunque hoc regni, tu sceptrâ, Jovemque
Concilias, tu das epulis accumbere Divûm,
Nimborumque facis tempestatumque potentem. 80
Hæc ubi dicta, cavum conversâ cuspide montem
Impulit

NOTES.

61. *Molemque et montes.* Instead of *molem montium*, a Figure which *Virgil* often uses.

71. *Sunt mihi bis septem.* This Passage is in Imitation of *Homer*, who makes the same Goddess intice the God of Sleep to grant her a Favour, by promising him the Marriage of one of the Graces ;

Αλλ' ἔθ', ἐγὼ δὲ κὲ τοι χαρίων μιαν ὀπλοῦραων
Δώσω ὀπνιέμεναι καὶ Ἰὴν κεκλησθαι ἀκοίῳ
Πασιδένῃ, ἧς αἰὲν ἐέλδει ἡμάδα πάντα.
Hear, and obey the Mistress of the Skies,
Nor for the Deed expect a vulgar Prize :
For know, thy lov'd one shall be ever thine,
The youngest Grace, Pasithee the divine.

Iliad XIV. 301.

78. Tu

They roar indignant round their Barriers, filling the *hollow* Mountain with loud Murmurs. Æolus is seated on a lofty Throne, wielding a Scepter, and *therewith* asswages their Fury, and moderates their Rage. For unless he did so, they in their rapid Career would hurl away Sea and Earth, and Heaven sublime, and sweep them through the Air. But almighty Father *Jove*, guarding against this, hath pent them in gloomy Caves, and thrown over them the ponderous Weight of Mountains, appointing them a King, who, by fixed Laws, and at Command, knows both *when* to curb *them*, and when to relax their Reins; whom Juno then in suppliant Words thus addressed: *Great Æolus* (for the Sire of Gods and King of Men hath given thee Power both to smooth the Waves, and raise them with the Wind) a Race by me detested sails the Tuscany Sea, transporting Ilium and its conquered Gods into Italy: Add Impulse to thy Winds, overset and sink their Ships; Or drive them different Ways, and strow the Ocean with *floating* Carcasses. I have twice seven lovely Nymphs, the fairest of whom, *Deïopeia*, I will join to thee in firm Wedlock, and assign to be thy own for ever; that with thee she may spend all her Years for this Service, and make thee Father of a beautiful Offspring.

To whom Æolus replies: To you, *illustrious* Queen, it belongs to consider what you would have done: On me it is incumbent to execute *your* Commands. To thee I owe whatever of Power I have, to thee my Scepter, and *the Smiles of Jove*. You give me to sit at the Tables of the Gods, and make me Lord of Storms and Tempests.

Thus having said, whirling the Point of his Spear, he struck the hollow Mountain's Side: The Winds, as in a formed Battalion,
rush

N O T E S.

78. *Tu mihi*. This *Servius* understands in an allegorical Sense, and thinks no more is meant by Æolus's receiving his Kingdom and Scepter from *Juno*, but that the Winds are formed by the Motion of the Air or *Juno*. But such allegorizing would quite destroy the poetical Beauty.

79. *Epulis accumbere Divum*. The Word *accumbere*, to lie, or recline, refers to the ancient Manner of lying or reclining on Couches at Table. And to be admitted to the Table of

the Gods imports Deification. Hence an Expression of the same Import is used by *Horace* to denote *Hercules's* Divinity, Lib. IV. Ode VIII. 29.

-----*sic Jovis interest*
Optatis epulis impiger Hercules.

81. *Hæc ubi dicta*. Those who are curious may consult *Scaliger's* Poetics, Lib. V. where this Description of the Storm is particularly examined, and compared with that of *Homer* in the fifth of the *Odyssæy*.

ac venti, velut agmine
facto, ruunt quâ porta
est data, et perflant ter-
ras turbine. Incubere
mari, Eurisque Notus-
que, Africusque creber
procellis una ruunt totum
mare à sedibus imis : et
volvunt vastos fluctus ad
littora. Clamorque vi-
rûm stridorque rudentum
insequitur. Subito nubes
eripiunt cœlumque, diem-
que ex oculis Teucrorum :
atra nox incubat ponto.
Poli intonare, et æther
micat crebris ignibus : om-
niaque intentant viris
præsentem mortem. Ex-
templo membra Æneæ
solvuntur frigore. In-
gemit, et tendens duplices
palmas ad sidera, refert
taliam voce : O illi terque
quaterque beati, quibus con-
tingit oppetere ante ora pa-
trum, sub altis mœnibus
Trojæ ! ô Tydide fortissi-
me gentis Danaûm, mœne
non potuisse occumbere I-
liacis campis ? effundere-
que hanc animam tua dex-
tra ? ubi sævus Hector
jacet telo Æacidæ, ubi
ingens Sarpedon jacet :
ubi Simois volvit sub un-
dis tot scuta virûm correp-
ta, galeasque et fortia
corpora.

Procella stridens ab A-
quilone adversa illi jac-
tanti talia ferit velum,
tollitque fluctus ad sidera.
præruptus cumulo insequitur.

Impulit in latus : ac venti, velut agmine facto,
Quâ data porta, ruunt, et terras turbine perflant.
Incubere mari, totumque à sedibus imis
Unâ Eurisque Notusque ruunt, creberque procellis
Africus, et vastos volvunt ad littora fluctus. 86
Insequitur clamorque virûm stridorque rudentum.
Eripiunt subito nubes cœlumque diemque
Teucrorum ex oculis : ponto nox incubat atra.
Intonare poli, et crebris micat ignibus æther : 90
Præsentemque viris intentant omnia mortem.
Extemplo Æneæ solvuntur frigore membra.
Ingemit, et, duplices tendens ad sidera palmas,
Talia voce refert : O terque quaterque beati,
Queis ante ora patrum Trojæ sub mœnibus altis 95
Contigit oppetere : ô Danaum fortissime gentis
Tydide, mœne Iliacis occumbere campis
Non potuisse, tuâque animam hanc effundere
dextrâ ?

Sævus ubi Æacidæ telo jacet Hector, ubi ingens
Sarpedon : ubi tot Simois correpta sub undis 100
Scuta virûm galeasque et fortia corpora volvit.

Talia jactanti, stridens Aquilone procella
Velum adversa ferit, fluctusque ad sidera tollit.
Franguntur remi ; tum prora avertit, et undis
Dat latus ; insequitur cumulo præruptus aquæ mons.

Hi

Remi franguntur ; tum prora avertit, et dat latus undis ; mons aquæ

NOTES.

92. *Extemplo Æneæ solvuntur.* To those who here arraign Æneas of Cowardice and Pusillanimity, it is sufficient to observe, that his Fear arises not from a View of Death, but only from the Apprehension of dying in an inglorious Manner. He laments that he had not died like a brave Man in the Bed of Honour, (---pulchrumque mori succurrit in armis) fighting for his Friends and Country, rather than to be reserved for so ignoble, not to say an accursed Death ; for so drowning was reckoned by the Ancients, not only as it deprived their Bodies of the Rites of Sepulture, but

also because, as it is in *Servius*, this Kind of Death was thought as contrary to the Principle of the human Soul, as Water is to Fire ; as *Æn. VI. 730.*

Ignis est ollis vigor, &c.

94. *O terque quaterque beati.* It may be rendered *thrice happy ye*, by way of Apostrophe, which is surely more animated and poetical.

94. *O terque quaterque beati.* Macrobius, in his Dissertation upon the Number seven, alleges that *Virgil* makes Æneas call them *terque quaterque beati*, or seven times happy,

rush forth at every Vent, and scour over the Lands in giddy Whirls. They ply the Ocean furiously, and at once East and South, and stormy Southwest plough up the whole *Deep* from its lowest Bottom, and roll vast Billows to the Shores. The Cries of the Seamen succeed, and the Cracking of the Cordage. In a Trice Clouds snatch the Heavens and Day from the Eyes of the Trojans. Sable Night sits brooding on the Sea. Thunder roars from Pole to Pole, the Sky glares with repeated Flashes, and all Nature threatens them with immediate Death. Forthwith Æneas' Limbs are relaxed with cold shuddering Fear. He groans, and spreading out both his Hands to Heaven, thus expostulates: O thrice happy they, who had the good Fortune to die before their Parents Eyes under the high Ramparts of Troy! O thou, the bravest of the Grecian Race, great Tydeus' Son, why was I not destined to fall on the Trojan Plains, and pour out this Soul by thy Right-hand? *Even there* where stern Hector lies slain by the Sword of Achilles; where mighty Sarpedon lies; where, in impetuous Whirls, Simois, *my native River*, rolls along, with its Stream, the Shields and Helmets, and Bodies of so many gallant Heroes.

Thus while he mourns in vain, a Tempest roaring from the North strikes across his Sails, and heaves the Billows to the Stars. The Oars are shattered; then the Prow inclines, and exposes the Side of the Ship to the Waves, which now swell up, one after another, into broken, hanging Mountains. These hang trembling on the
towering

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to express the most full and consummate Felicity, *plene et per omnia beatos exprimere volens*, seven, according to the Doctrine of the Pythagoreans, being a perfect Number, *numerus rerum omnium fere nodus*, as Cicero calls it. Which Mystery those who would see more fully explained, may consult *Macrob. in Somn. Scip. Lib. I. Cap. 6.*

99. *Æacidæ*. Achilles, the Grandson of Æacus.

102. *Jaſtanti*. Signifies while he is throwing away his Words; that is, mourning or complaining in vain. See *Virgil*, second Eclogue, v. 5.

-----ibi hæc incondita ſolus

Montibus, et ſylvis ſtudio jaſtabat inani.

Hence it comes that *jaſto* ſignifies to boaſt or

bluſter, which is but throwing away Words.

105. *Inſequitur cumulo*, &c. The ſame Image is repreſented, *Geor. III. 237.*

*Fluctus ut, in medio cœpit cum albescere ponto,
Longius ex altoque ſinum trahit; utque volutus
Ad terras, immane ſonat per ſaxa, nec ipſo
Monte minor procumbit.*

Inſequitur may ſignify, The next Scene is, *cumulo præruptus aquæ mons*; i. e. Wave on Wave, *cumulo*, tumbling along, and ſtill gathering Bulk, till it grows to *præruptus aquæ mons*; i. e. a broken, overhanging Mountain of Water. The Structure and Sound of the Verſe ſhew the Image, *cumulo* expreſſes the tumbling of the Waves, *præruptus* their Ruggedneſs and threatening Aſpect, and *mons* the Weight and Noiſe with which they break.

107. *Terræ*

Hi pendent in summo fluctu, unda debescens aperit terram bis inter fluctus: æstus furit arenis. Notus torquet tres abreptas in saxa latentia; quæ saxa in mediis fluctibus Itali vocant aras, immane dorsum in summo mari. Eurys urget tres ab alto in brevia et Syrtes, miserabile visu; illiditque eas vadis, atque cingit aggere arenæ. Ingens pontus ante ipsius oculos ferit à vertice in puppim unam quæ vehebat Lycios fidumque Orontem: magister excutitur pronusque volvitur in caput: ast fluctus ter circum agens illam ibidem torquet, et rapidus vortex vorat æquore. Apparent rari nantes in vasto gurgite: arma virum apparent, tabulæque et Troia gaza per undas. Jam hiems vicit validam navem Ilionei, jam navem fortis Achatæ; et navem quâ Abas est vectus, et quâ grandævus Alethes: omnes naves accipiunt imbrem inimicum, compagibus laterum laxis, fatiscuntque rimis.

Interea Neptuneus sensit pontum misceri magno murmure, hyememque esse emissam, et stagna esse refusa ab imis vadis: graviter commotus, et prospiciens alto, extulit placidum caput summâ undâ.

Hi summo in fluctu pendent: his unda dehiscens 106
Terram inter fluctus aperit. furit æstus arenis.
Tres Notus abreptas in saxa latentia torquet:
Saxa, vocant Itali mediis quæ in fluctibus Aras,
Dorsum immane mari summo. tres Eurys ab alto
In brevia et Syrtes urget, (miserabile visu) 111
Illiditque vadis, atque aggere cingit arenæ.
Unam, quæ Lycios fidumque vehebat Orontem,
Ipsius ante oculos ingens à vertice pontus
In puppim ferit: excutitur pronusque magister 115
Volvitur in caput. ast illam ter fluctus ibidem
Torquet agens circum, et rapidus vorat æquore
vortex.

Apparent rari nantes in gurgite vasto;
Arma virum tabulæque, et Troia gaza per undas.
Jam validam Ilionei navem, jam fortis Achatæ, 120
Et quâ vectus Abas, et quâ grandævus Alethes,
Vicit hiems: laxis laterum compagibus omnes
Accipiunt inimicum imbrem, rimisque fatiscunt.
Interea magno misceri murmure pontum,
Emissamque hiemem sensit Neptuneus, et imis 125
Stagna refusa vadis: graviter commotus, et alto
Prospiciens, summâ placidum caput extulit undâ.
Disiectam Æneæ toto videt æquore classem;
Fluctibus oppressos Troas, cœlique ruinâ.
Nec latuere doli fratrem Junonis, et iræ: 130
Eurum

Videt classẽm Æneæ disiectam toto æquore, Troas oppressos fluctibus, ruinâque cœli. Nec doli et iræ Junonis latuere fratrem:

NOTES.

107. *Terram inter*, &c. It will appear that there is nothing exaggerated in this Circumstance of the Description, if we consider that the Fleet was near Shoals and Sandbanks, v. 115. where there was no great Depth of Water.

109. *Aras*. These Rocks are thought to be the Islands *Ægates*, between *Africa*, *Italy*, and *Sicily*, where the *Romans* and *Carthaginians* struck up a Treaty of Peace, which put

an End to the first *Punic War*. Hence they got the Name of the *Altars*, because of the mutual Oaths which the two Nations had there taken after the Defeat of the *Carthaginian Army* by *Lutatius Catulus*, A. U. C. 512.

114. *Pontus*. As if a whole Sea had been breaking upon the Ship at once.

114. *A vertice*. According to *Servius* is from the North, taking *vertex* for the North-pole. *Ruæus* and others explain it the Prow, Head,

towering Surge; to those the wide yawning Deep discloses the Earth between two Waves: The whirling Tide rages with mingled Sand. Three other Ships, the South-wind hurrying away, throws on latent Rocks; Rocks in the Midst of the Ocean, which the Italians call *the Altars*, whose huge Back just rises to the Surface of the Sea. Three from the Deep the East-wind drives on Sholes and Flats, a piteous Spectacle! and dashing on the Shelves, incloses them with Mounds of Sand. A mighty Billow falling from the Heighth of the Ship before the Heroe's Eyes, dashes against the Stern of one which bore the Lycian Crew, and their faithful Leader Orontes: The Pilot is tossed from his Seat, and precipitantly tumbled headlong into the Flood; there fixed, the Galley thrice, by the working Waves, is whirled around; and by the rapid Eddie swallowed up in the Deep. Then floating here and there on the Face of the vast Abyfs, are seen Men, their Arms and Planks, and the Trojan Wealth among the Waves. Now the Storm overpowered the stout Vessel of Ilioneus, now that of brave Achates, and that which Abas, and that which old Alethes bore. All, at their loosened and disjointed Sides, receive the hostile Stream, and gape into Chinks.

Mean while Neptune felt the Sea in vast Uproar and Confusion, a Storm sent forth into his Domain, and the Depths overturned from their lowest Channels. He, in violent Commotion, and concerned for his watery Empire, reared his serene Aspect above the Waves; sees Æneas's Fleet scattered over the Ocean, the Trojans oppressed with the conflicting Waves below, and the convulsive Ruins of Heaven above. Nor were Juno's Wiles and Hate unknown to her Brother.

He

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Head, or Fore-part of the Ship. But the most natural Sense seems to be that of *La Cerdà*, who understands by it *from above*, or *from the Top* of the Ship. And in like Manner he interprets the same Expression in the second Georgic, 310.

Præsertim si tempestas a vertice sylvis Incubuit.

119. *Gaza*. Originally a Persian Word, which signifies any Kind of rich Furniture, as well as Treasures of Silver and Gold.

123. *Imbrem*. Signifies sometimes Water in general, as in *Lucretius*, Lib. I. 715.

Ex igni, atque anima procreescere, et imbri.

127. *Placidum caput*. How is this consistent with his being *graviter commotus*, put in violent Commotion? In answer to this, *placidus* is an Epithet that denotes Neptune's natural Character, the other only an occasional Commotion and Disturbance: Or, he was peaceful and mild with respect to the Trojans, however offended he was at the Winds: Or, lastly, *placidum* may denote the Effect which his Aspect had to still the Sea, and produce a Calm.

132. *Generis*

vocat ad se Eurum Zephyrumque : dehinc fatur talia ; tantane fiducia vestri generis tenuit vos ? Jam audetis, o venti, miscere cœlum terramque, si ne meo numine, et tollere tantas moles ? Quos ego puniam : Sed præstat componere motos fluctus. Post luetis mihi commissæ pœna non simili. Maturate fugam, diciteque hæc vestro regi : imperium pelagi sævumque tridentem, non datum illi sorte sed mihi : ille tenet saxa immania, vestras domos, o Eure : Æolus jactet se in illâ aulâ, et regnet in clauso carcere ventorum. Sic ait, et placat tumida æquora citius dicto, fugatque nubes collectas, reducitque solem. Simul Cymothoe et Triton adnixus detrudunt nubes acuto scopulo : ipse levat eas tridenti ; et aperit vastas Syrtes, et temperat æquor, atque pellabitur summas undas levibus rotis. Ac veluti sæpe cum seditio coorta est in magno populo, vulgusque ignobile sævit animis ; jamque faces et saxa volant, furor ministrat arma : tum, si quem virum forte conspexere gravem pictate ac meritis, silent, adstantque arrectis auribus : ille regit animos, et mulcet horum pectora dictis. Sic

cunctus fragor pelagi cecidit : postquam Genitor prospiciens æquora, invehctusque caelo aperto, flectit equos, volansque secundo curru dat lora.

Eurum ad se Zephyrumque vocat : dehinc talia fatur.
Tantane vos generis tenuit fiducia vestri ?

Jam cœlum terramque, meo sine nomine, venti,
Miscere, et tantas audetis tollere moles ?

Quos ego : sed motos præstat componere fluctus.
Post mihi non simili pœnâ commissâ luetis. 136

Maturate fugam, Regique hæc dicite vestro :
Non illi imperium pelagi, sævumque tridentem,

Sed mihi sorte datum. tenet ille immania saxa,
Vestras, Eure, domos : illâ se jactet in aulâ 140
Æolus, et clauso ventorum carcere regnet.

Sic ait, et dicto citius tumida æquora placat :

Collectasque fugat nubes, Solemque reducit.

Cymothoe simul et Triton adnixus, acuto
Detrudunt naves scopulo : levat ipse tridenti, 145

Et vastas aperit Syrtes, et temperat æquor :

Atque rotis summas levibus pellabitur undas.

Ac, veluti magno in populo cum sæpe coorta est
Seditio, sævitque animis ignobile vulgus ; 149

Jamque faces, et saxa volant ; furor arma ministrat :

Tum pietate gravem ac meritis si forte virum quem

Conspexere, silent ; arrectisque auribus adstant :

Ille regit dictis animos, et pectora mulcet.

Sic cunctus pelagi cecidit fragor ; æquora postquam

Prospiciens Genitor, cœloque invehctus aperto 155

Flectit equos, curruque volans dat lora secundo.

Defessi

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132. *Generis fiducia.* The Winds, according to Hesiod, were the Offspring of *Aurora* and *Ætraus*, one of the *Titans*. *Neptune* therefore by this Reproof insinuates, that if they imitated the Rebellion of the Giants their Ancestors, they might expect also to share their Doom.

138. *Non illi imperium.* Dr. Trapp alledges here that *Virgil* makes *Neptune* say what is not good Sense, since *Æolus* pretended not to go-

vern the Sea, but to embroil it. But in this very Thing *Æolus* was to blame ; he ought to have had Permission from *Neptune* before he sent forth the Winds to embroil his Realms. For it is to be considered that *Neptune* was a God of the first Class, as absolute as *Jove* himself in his own Dominions ; for the World had been shared by equal Lot between the three Brothers, and as *Jupiter* had the Earth to his Lot, so *Neptune* had the Sea, *Imperium pelagi*

He calls to him the East and West-winds, then thus in *Wrath* bespeaks them: And do you thus presume upon your Birth? Dare you, *audacious* Winds! without my sovereign Leave, to embroil Heaven and Earth, and raise such Mountains *on the Sea*? Whom I——But first it is fit to assuage the tumultuous Waves. A Chastisement of another Nature from me awaits your next Offence. Fly apace, and bear this *Message* to your King: That not to him the Empire of the *Sea*, and the awful Trident, but to me by Lot are given: His Dominions are *wild*, enormous Rocks, your proper Mansions *Eurus*: In that Palace let King Æolus proudly boast, and reign in the close Prison of the Winds.

So speaks *the God*, and swifter than Speech smooths the swelling Seas, disperses the collected Clouds, and brings back the Day. With him Cymothoe and Triton, with exerted Might, heave the Ships from the pointed Rock. He himself raises them with his Trident; Lays open the vast Sand-banks, and calms the Sea; and in his light Chariot glides along the Surface of the Waves. And as when a Sedition has arisen amongst a mighty Multitude, as often *happens*, and the Minds of the ignoble Vulgar are *all* on Fire; now Stones, now Firebrands fly, their Fury supplies them with Arms: if then by Chance they spy a Man revered for Piety and Worth, *all* are hushed, and stand with listening Ears: He, by *persuasive* Eloquence, rules their Passions, and calms their Breasts. Thus all the raging Tumult of the Ocean subsided, so soon as the Parent of the *Floods*, surveying the Seas, and wafted through the open Sky, manages his Steeds, and throws up the Reins, flying in his easy Chariot.

In

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pelagi mihi sorte datum. Whereas Æolus was only a subordinate Deity, who was to act under the Command and Direction of his Superior; he was to loose and restrain the Winds, only *certo fœdere*, according to a fixed Order and Contract, *et jussus*, as he was commanded.

144. *Cymothoe.* One of the Sea-nymphs; the Name is very proper to an Inhabitant of the Sea, who glides nimbly along the Waves, being compounded of *κύμα*, a *Wave*, and *τρέω*, to run.

148. *Ac veluti.* This Simile is exceeding natural, just, and particularly exact. What more proper to represent the Disorder and Havock produced by a violent Hurricane, than the Fury and Desolation of an incensed Mob? As, on the other hand, the Suddenness with which the noisy Waves subside, and sink into a perfect Calm, so soon as *Neptune* appears, is finely marked by the Awe and Silence with which the seditious Multitude are immediately struck, at the Sight of a Person of superior Merit and Authority.

D

159. *Effe*

Æneadæ defessi, contendunt petere cursu littora quæ sunt proxima, et vertuntur ad oras Libyæ. Est locus in longo secessu; Insula efficit eum portum, objectu laterum; quibus omnis unda ab alto frangitur, scinditque sese in sinus reductos. Hinc atque hinc vastæ rupes, geminique scopuli minantur in cælum; sub quorum vertice æquora silent latè tuta: tum scena sylvis coruscis, nemusque atrum horrenti umbra desuper imminet. Sub adversâ fronte est antrum in scopulis pendentibus: intus sunt aquæ dulces, sediliaque è vivo saxo, domus Nympharum: hic non ulla vincula tenent fessas naves, non ulla ancora alligat eas unco morsu. Æneas subit hic septem navibus collectis ex omni numero: ac Troes egressi cum magno amore telluris, potiuntur arena optata, et ponunt in littore artus tabentes sale. Ac primùm Achates excudit scintillam filici, suscepitque ignem foliis, atque dedit arida nutrimenta circum, rapuitque flammam in fomite. Tum fessi rerum expediunt Cererem corruptam undis, armaque Cerealia: parantque et torrere flammis, et frangere saxo fruges receptas. Interea Æneas conscendit scopulum, et petit omnem prospectum latè in pelago, si quâ videat Anthea jactatum vento, Phrygiasque biremes, aut Capyn, aut arma Caiici in celsis puppibus. Prospicit nullam navem in conspectu, tres vero cervos errantes in littore: tota armenta sequuntur bos à tergo; et longum agmen pascitur per valles.

Defessi Æneadæ, quæ proxima, littorâ cursu
 Contendunt petere, et Libyæ vertuntur ad oras.
 Est in secessu longo locus; insula portum
 Efficit, objectu laterum, quibus omnis ab alto 160
 Frangitur, inque sinus scindit sese unda reductos.
 Hinc atque hinc vastæ rupes, geminique minantur
 In cælum scopuli; quorum sub vertice latè
 Æquora tuta silent. tum sylvis scena coruscis 164
 Desuper, horrentique atrum nemus imminet umbrâ.
 Fronte sub adversâ scopulis pendentibus antrum:
 Intus aquæ dulces, vivoque sedilia saxo,
 Nympharum domus. hîc fessas non vincula naves
 Ulla tenent: unco non alligat ancora morsu.
 Huc septem Æneas collectis navibus omni 170
 Ex numero subit: ac magno telluris amore
 Egressi, optatâ potiuntur Troes arenâ,
 Et sale tabentes artus in littore ponunt.
 Ac primùm filici scintillam excudit Achates,
 Suscepitque ignem foliis, atque arida circum 175
 Nutrimenta dedit, rapuitque in fomite flammam.
 Tum Cererem corruptam undis, Cerealiaque arma
 Expediunt, fessi rerum; frugesque receptas
 Et torrere parant flammis, et frangere saxo.
 Æneas scopulum interea conscendit, et omnem 180
 Prospectum latè pelago petit; Anthea si quâ
 Jactatum vento videat Phrygiasque biremes;
 Aut Capyn, aut celsis in puppibus arma Caiici.
 Navem in conspectu nullam; tres littore cervos
 Prospicit errantes: hos tota armenta sequuntur 185
 A tergo; et longum per valles pascitur agmen.

Constitit

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159. *Est in secessu, &c.* This Description is very beautiful in itself, and seasonably introduced to relieve the Reader, and compose his Mind into an agreeable Tranquillity, after having dwelt on the former Images of Horror

and Distress. *Livy* gives Account of a Port in *Spain* belonging to *New-Carthage*, very like to this which *Virgil* here describes. *Sinus est maris media fere Hispaniæ ora, maxime Africo vento oppositus, et quingentos passus intrusus*

In the mean time the weary Trojans direct their Course towards the nearest Shores, and make the Coasts of Libya. *Here* in a long Recess a Station lies ; an Island forms it into a Harbour by her jutting Sides, against which every Wave from the Ocean is broke, and divided runs into a remote, winding Bay. On either Side vast Cliffs *arise*, and two Twin-like Rocks *towering above the rest*, threaten Heaven : Under whose Summit the Waters all around are calm and still. Above, a Silvan Scene, with waving Woods, and a dark Grove, with awful Shade, hangs over *the Flood*. Under the opposite Front a Cave *is formed* of pendant Rocks, within *which are* fresh Springs, and Seats of living Stone, the *cool* Recess of Nymphs. Here Tempest-beaten Ships *ride safe*, tho' neither Cables hold, nor biting Anchors moor them. To this Retreat Æneas brings seven Ships, collected from all his Fleet : And the Trojans, longing much for Land, *now* disembark, enjoy the wished-for Shore, and stretch their *brine* drenched Limbs upon the Beach. Then first Achates struck *the latent* Spark from a Flint, received the Fire in Leaves, round it applied dry combustible Matter, and instant blew up the Fuel into Flame. Then, spent with Toil and Hunger, they produce their Grain damnified with the Brine, and the Instruments of Ceres ; and prepare *first* to dry over the Fire, and *then* to grind with Stones their Corn saved *from the Wreck*. Mean while Æneas climbs a Rock, and takes a Prospect of the wide Ocean all around, if, by any Means, he can descry Antheus tossed by the Wind, and the Phrygian Gallies, or Capys, or the Arms of Caicus on the lofty Deck. He sees no Ship in View, but three Stags straying on the Shore : These the whole Herd follows, and is feeding through the Valley in a long extended Train. Here he stoped short, and snatch-

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sus retractus, paululo plus passuum in latitudinem patens. Hujus in ostio sinus, parva insula obiecta ab alto, portum ab omnibus ventis, præter Africum, tutum facit.

178. *Fessi rerum.* Virgil uses the Word *rerum* to signify Distresses, as in the four hundred and sixty second Verse,

Sunt lacrymæ rerum, et mentem mortalia tangunt.

185. *Sequuntur à tergo.* Tho' *à tergo* here may seem superfluous, and mere tautology, it is agreeable to the Genius of the purest La-

tin, and is used the same Way by Cicero, *l. Tuscul. Adolescentes in cursu à tergo insequens, nec opinantes assecuta est senectus.* Besides, *à tergo* signifies their following close behind, as is the Manner of those timorous Animals to adhere close to their Leaders.

186. *Agmen.* This Word signifies a moving Body, as an Army marching ; a Circumstance that makes the Prospect more delightful and picturesque, to see a Herd of Deer extended through a long Valley, and in Motion.

Constitit hic, corripuit-
que manu arcum celeres-
que sagittas, quæ tela
fidus Achates gerebat: pri-
mumque sternit ipsos Du-
ctores ferentes capita al-
ta arboreis cornibus, tum
vulgus, et agens telis in-
ter frondea nemora miscet
omnem turbam. Nec ab-
sistit priusquam victor
fundat humi septem in-
gentia corpora, et æquet
numerum cum navibus.

Hinc petit portum, et par-
titur eos in omnes socios.
Deinde dividit vina quæ
bonus Acestes onerarat ca-
dis in Trinacrio littore,
herosque dederat abeunti-
bus, et mulcet bis dictis
eorum mærentia pectora:
O socii (neque enim igna-
ri sumus ante malorum)
O vos passi graviora!
Deus dabit finem bis quo-
que. Vos accestis et ad
Scyllæam rabiem, scopu-
losque penitus sonantes;
vos experti estis et Cyclo-
pea saxa: revocate ani-
mos, mittiteque mæstum
timorem; forsan olim ju-
vabit meminisse et hæc.
Tendimus in Latium per
casus varios, per tot dis-
crimina rerum; ubi fata
ostendunt nobis quietas se-
des: illic fas est regna
Trojæ resurgere. Dura-
te et servate vosmet se-
cundis rebus. Refert ta-
lia voce, ægerque ingen-
tibus curis, simulat spem
vultu, premit altum dolo-

rem corde. Illi accingunt se prædæ dapibusque futuris; diripiunt tergora costis, et nudant viscera.
pars secant in frustra, figuntque ea trementia verubus:

Constitit hic, arcumque manu, celeresque sagittas
Corripuit; fidus quæ tela gerebat Achates:
Ductoresque ipsos primùm, capita alta ferentes
Cornibus arboreis, sternit, tum vulgus; et omnem
Miscet agens telis nemora inter frondea turbam. 191
Nec prius absistit, quàm septem ingentia victor
Corpora fundat humi, et numerum cum navibus
æquet.

Hinc portum petit, et socios partitur in omnes.
Vina, bonus quæ deinde cadis onerarat Acestes 195
Littore Trinacrio, dederatque abeuntibus, heros
Dividit, et dictis mærentia pectora mulcet:
O focii, (neque enim ignari sumus ante malorum)
O passi graviora! dabit Deus his quoque finem.
Vos, et Scyllæam rabiem, penitusque sonantes 200
Accestis scopulos; vos et Cyclopea saxa
Experti: revocate animos, mæstumque timorem
Mittite; forsan et hæc olim meminisse juvabit.
Per varios casus, per tot discrimina rerum
Tendimus in Latium; sedes ubi fata quietas 205
Ostendunt: illic fas regna resurgere Trojæ.
Durate, et vosmet rebus servate secundis.
Talia voce refert, curisque ingentibus æger,
Spem vultu simulat: premit altum corde dolorem.
Illi se prædæ accingunt, dapibusque futuris; 210
Tergora diripiunt costis, et viscera nudant.
Pars in frustra secant, verubusque trementia figunt:
Littore

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190. *Cornibus arboreis.* This finely marks the *Ductores* or *Leaders* from the rest, on whose lofty Heads tall branching Horns shoot up like Trees.

190. *Et omnem miscet.* Miscere here signifies to make them fly before him in the utmost Fear and Disorder, as *Æn.* X. 721.

Hunc ubi miscentem longe media agmina vidit.
It answers to Homer's ἀλαπαζοντα σιχας ἀν-
δραν.

196. *Littore Trinacrio.* Sicily was denominated *Trinacria* from its triangular Form; the three Promontories in which its Angles terminated were called *Pachinus*, *Pelorus*, and *Lilybæum*.

198. *Ante malorum.* i. e. *Malorum* quæ ante fuerunt, former or past Ills.

199. *O socii,—O passi graviora.*
O fortes pejoraque passi. *Hor.* Ode I. 7.
And both of them are from Homer, *Odyss.* XII:

200. *Scyllæam*

ing his Bow and winged Arrows, Weapons which the faithful Achates bore; first overthrows the Leaders, bearing their Heads high with branching Horns; next the vulgar Throng, and disperses the whole Herd, persecuting them with Darts through the leafy Woods. Nor desists he *from the Chace*, till his conquering Arm stretches seven huge Deer on the Ground, and equals their Number with his Ships. Hence he returns to the Port, and shares *the Spoil* amongst all his Crew. Then the Heroe divides the Wine which the good Acestes had stowed in Casks on the Sicilian Shore, and given them at parting, and with these Words cheers their disconsolate Hearts: O Friends and Fellow-sufferers, who have sustained severer Ills than these (for we are not Strangers to former Days of Adversity) to these too God will grant a *happy* Period; you have seen both Scylla's furious Coast, and those hideous roaring Rocks; you are acquainted even with the Dens of the Cyclops: Resume then your Courage, and dismiss your desponding Fears; perhaps the Day may come when even these *Misfortunes* shall be remembered with Joy. Through various *Scenes of Woe*, through many perilous Adventures we steer *our Course* to Latium, where the Fates give us the Prospect of peaceful Settlements. There Troy's Kingdom is allowed once more to rise. *With Patience* persevere, and reserve yourselves for prosperous Days. So spoke *the Chief*; and *tho'* oppressed with a *thousand* heavy Cares, yet wears the Looks of well dissembled Hope, while he buries deep Anguish in his Breast.

Now they address themselves to the Spoil and future Feast; tear the Skin from off the Ribs, and lay the Entrails bare. Some divide *the Flesh* into Parts, and fix on Spits the quivering Limbs: Others

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200. *Scyllæam rabiem*. Scylla was a Rock in the western Part of Italy, adjoining to the Promontory of Cænys, now *Capo di Passolo*. The Violence of the Waves, and the whirling Eddies in that narrow Sea, having often proved fatal to Ships, gave the Poets a Handle to transform it into a hideous Monster, the upper Parts of whose Body resembled a beautiful Virgin; the middle that of a Wolf, and which terminated in a Fish's Tail. As in that Description *Virgil* gives of it in the third Book, v. 424.

*At Scyllam cæcis cobibet spelunca latebris;
Ora exsertantem, et narves in saxa trabentem.*

*Prima hominis facies, et pulchro pectore virgo,
Pube tenus; postrema immmani corpore Pristis,
Dolphinum caudas utero commissa luporum.*

201. *Cyclopea saxa*. The Cyclops were the primitive Inhabitants of Sicily, and had their chief Residence near Mount *Ætna*. They were reputed to be savage and inhospitable. Hence the Poets fabled that they were a Race of monstrous Giants, who had but one Eye, which was in their Forehead, and that they fed upon human Flesh; and, from their Vicinity to Mount *Ætna*, they were given out to be *Vulcan's* Servants, who employed them in forging *Jupiter's* Thunderbolts.

Others place the brazen Caldrons on the Shore, and prepare the Fires. Then they repair their Strength with Food, and stretched along the Grass, regale themselves with *generous* old Wine and choice Venison. After the Rage of Hunger was appeased, and the Tables removed, in long Discourse they explore the Fate of their Companions lost, hovering in Suspense between Hope and Fear, whether to believe them yet alive, or that they had finished their Destiny, and were now deaf to the *last solemn* Invocation of *departed Ghosts*. Above the rest the pious Heroe with himself bemoans now the Loss of active Orontes, now of Amycus, and then the cruel Fate of Lycus, with valiant Gyas, and *no less* valiant Cloanthus.

And now *the Day and Discourse* were ended; when Jove, from the lofty Sky, looking down upon the navigable Sea, and the Lands lying at rest, with the Shores and the Nations dispersed abroad; thus *surveying all*, stood on the Battlements of Heaven, and fixed his Eyes on Libya's Realms. To whom, revolving such Cares in his Mind, Venus, in mournful Mood, her starry Eyes bedimmed with
Tears,

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with Prudence, carefully avoids what might dispirit the rest, and therefore *gemit secum*, he keeps his Anxiety to himself; shewing his Men an Example only of Fortitude and Resolution, which rises superior to Dangers and Misfortunes. This is evident from the whole Strain of his Speech aforementioned, and particularly from what is said, Verse 209.

Spem vultu simulat: premit altum corde dolorem.

224. *Mare velivolum*. In this beautiful Epithet *Velivolum* the Poet considers the Sails of a Ship under the Notion of Wings, where-with it flies upon the Sea. Sailing and flying have indeed so great a Resemblance to one another, that *Virgil*, the justest Copier of Nature, uses them interchangeably. Thus *Æn.* III. 520. *Velorum pandimus alas*; We expand the Wings of our Sails. And speaking of *Dædalus's* Flight, he says, *Gelidas enavit ad arctos*; He sailed through the Air to the frozen North. And the ballanced Motion of his Wings, whereby he had sped his Flight, is called *Remigium Alarum*, the Steerage of his Wings.

224. *Terrasque jacentes*. The Earth or Lands are said to be *jacentes*, lying still, dead,

and at Rest, in Opposition to the Sea, which is restless, *velivolum*, always in Motion, agitated by sailing Ships, Winds and Tides. Or *jacentes* may signify *low lying*; for the Ancients were not ignorant that the Sea rises above the Level of the Land; thus the Word is used, *Æn.* III. 689.

—*Tapsunque jacentem.*

228. *Tristior, &c.* This is the first Time *Venus* is introduced, and a very Charming Appearance she makes. That Air of Melancholy with which her Looks are clouded, the Tears that dim the Lustre of her Eyes, together with her tender Anxiety for her Son, shew her in a fine Situation, and cannot but heighten her Charms in the Reader's Eye. So *Helen* is drawn in Tears the first Time she appears in the *Iliad* III. 142. where her Charms extort even from the venerable Fathers of *Troy* one of the highest Encomiums that ever was pronounced on Beauty. We have also another admirable Picture of Beauty in Distress drawn by *Milton*, towards the Beginning of the fifth Book of his *Paradise Lost*, where he describes *Eve* sorrowful and dejected for having dreamed of eating the forbidden Fruit. There are several parallel Circumstances in that Description which

O tu, qui regis res hominumque Deumque æternis imperiis, et terras fulmine; Quid tantum potuit meus Æneas, quid Troes potuere committere in te? quibus passis tot funera cunctus orbis terrarum clauditur ob Italiam? Certè pollicitus es Romanos olim, annis volventibus, ductores fore hinc, à revocato sanguine Teucris, qui tenerent mare, qui tenerent terras omni ditio-
ne: O Genitor quæ sententia vertit te? equidem hoc solabar occasum tristesque ruinas Trojæ, rependens his fatis contraria fata. Nunc eadem fortuna insequitur viros actos tot casibus: O magne Rex, quem finem laborum das? Antenor, elapsus mediis Achivis, potuit tutus penetrare Illyricos sinus, atque intima regna Liburnorum, et superare fontem Timavi; unde per novem ora it mare proruptum cum vasto murmure montis, et premit arva sonanti pelago.

Alloquitur Venus: O, qui res hominumque Deumque
Æternis regis imperiis, et fulmine terras, 230
Quid meus Æneas in te committere tantum,
Quid Troes potuere? quibus tot funera passis,
Cunctus ob Italiam terrarum clauditur orbis?
Certè hinc Romanos olim, volventibus annis,
Hinc fore ductores, revocato à sanguine Teucris,
Qui mare, qui terras omni ditio-
ne tenerent, 236
Pollicitus: quæ te, Genitor, sententia vertit?
Hoc equidem occasum Trojæ, tristesque ruinas
Solabar, fatis contraria fata rependens.
Nunc eadem fortuna viros tot casibus actos 240
Insequitur. quem das finem, Rex magne, laborum?
Antenor potuit, mediis elapsus Achivis,
Illyricos penetrare sinus, atque intima tutus
Regna Liburnorum, et fontem superare Timavi;
Unde per ora novem vasto cum murmure montis
It mare proruptum, et pelago premit arva sonanti.
Hic

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which makes it probable Milton had this Passage in his Eye. I shall only transcribe those Lines where Eve is seen in Tears;

So cheer'd be his fair Spouse, and she was cheer'd,

But silently a gentle Tear let fall
From either Eye, and wip'd them with her Hair;

Two other precious Drops, that ready stood,
Each in their chrystal Juice, be, e'er they fell,
Kiss'd, &c.

That fine Circumstance in the fourth and fifth Line, is almost a literal Translation of Virgil's *Lacrymis oculis suffusa nitentes*.

235. *Revocato à sanguine Teucris*. The Commentators are puzzled in explaining this Passage, because Teucer was not originally from Italy. La Cerda's Solution, taken from *Corradus*, appears the easiest and most natural. By the *sanguine Teucris revocato*, he understands the Trojans, Teucer's Offspring, restored to their pristine Liberty, Power and Grandeur, in the same Sense with what Venus says in the End of her Speech, *Sic nos in sceptris reponis?*

239. *Fatis contraria*, &c. If Venus knew that Æneas's future Settlement in Italy was promised by Jupiter, and destined by Fate, why was she afraid of its not being accomplished? The Answer is, That the Opposition which that Event met with from Juno, made her waver and doubtful of her having been mistaken. For Jupiter alone had a perfect Insight into Futurity, and the other Deities knew no more of it than he was pleased to reveal to them;

Quæ Phæbo pater omnipotens, vixi Phæbus Apollo

Prædixit. Æn. III. 251.

I shall here take Occasion to remark, that they do Virgil Injustice, who alledge he makes Jupiter dependent on Fate or Destiny. Whereas it appears plain, from a Variety of Passages, that his Notion of Fate is strictly just and philosophical: For he makes Fate to be nothing else but the Counsels or Decrees pronounced by the Mouth of Jove, as the very Etymology of the Word implies, *Fatum à fari*. Thus he is represented as the great Dispense

Tears, *thus* addresses herself: O *thou* who, with eternal Sway, rulest the Affairs of both Gods and Men, and with *thy* Thunder overawest *the World*, what so high Offence against thee could my Æneas or the Trojans be guilty of, that, after having suffered so many Deaths, they must be shut out from all the wide World upon account of Italy? Yet sure you promised, that in some future Age, after a *Series of* circling Years, the Romans should *descend* from them, powerful Leaders spring *even* from the Blood of Teucer restored, who should be Masters of the Sea, who should rule the Nations with absolute Sway. Almighty Father! whence is thy Purpose changed? I indeed was solacing *myself* with this *Promise* under Troy's Fall and sad Catastrophe, with adverse Fates ballancing Fates *more prosperous*. But now the same *hard* Fortune *still* pursues them after they have been tossed and afflicted with such Variety of Woes. Great Sovereign of *the World*, what End to their Labours wilt thou *vouchsafe* to give? Antenor, escaped from amidst the Greeks, could pierce the Illyrian Gulph, and in Safety reach the inmost Realms of Liburnia, and overpass the Springs of Timavus: Whence, through nine Mouths, with loud echoing from the Mountain, it bursts away like a Sea impetuous, and sweeps the Fields with a roaring Deluge. Yet *even* there he built the City Padua,

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fer of Fate in the third Book of the Æneid,

—*sic fata Deum rex*

Sortitur, volvitque vices: is vertitur ordo.

Hence we see in this very Passage *Jupiter's* Promise, and Fate, are mentioned as synonymous Phrases: *Certe hinc—pollicitus.*—And therefore, says *Venus*,

Me solabar fatis contraria fata rependens.

And *Jupiter* in his Answer opens to her more plainly the Fate of her Race, and assures her it was unalterably fixed and certain,

—*manent immota tuorum fata tibi.*

For his Purpose was not changed, *Neque me sententia vertit?* And he concludes, *Sic placitum*, such is my Will, these are my Decrees. To make this still more evident, *Virgil* often calls Destiny *fata Divum*, which can signify nothing but the divine Counsels or Decrees; and if he gives Fate the Epithets of *inexpugnabile*, *inexorabile*, he must mean, that the Laws and Order of Nature, in a Word, all Events whatever are fixed and immutable, as being the Result of consummate Wisdom and

Foresight, and having their Foundation in the divine Mind, which is subject to none of those Changes that affect impotent and injudicious Mortals. As to that Passage in the tenth Book of the Æneid, where *Jove*, to comfort *Hercules* for the Death of *Pallas*, tells him

—*Trojæ sub mœnibus altis*

Tot nati cecidere Deum; quin occidit una

Sarpedon mea progenies: etiam sua Turnum

Fata vocant, metasque dati pervenit ad ævi.

Whence Mr. *Dryden* infers, that the King of the Gods himself acknowledges he could not alter Fate, nor save his own Son, and prevent the Death which he foresaw, Mr. *Pope* has given a satisfactory Answer, that this Passage amounts to no more than that *Jupiter* gave Way to Destiny.

246. *It mare proruptum.* Monsieur *Catrou* contends that this should be understood literally, but in that Opinion he is, and, I think, always will be singular. Tho' the *Timavus* is now but a pitiful Rivulet, yet *Servius* assures

Ille tamen locavit hic urbem Patavi sedesque Teucrorum, et dedit nomen genti, fixitque Troia arma nunc quiescit composus in placida pace. Nos, tua progenies, quibus annuis arcem cœli, navibus amissis, infandùm! prodimur ob iram unius, atque disjungimur longè ab oris Italis. Hicne est bonos pietatis? Sicne reponis nos in scepra?

Sator hominum atque Deorum subridens olli, vultu quo serenat cœlum tempestateque, libavit oscula natæ: dehinc fatur talia: O Cytherea, parce metu; fata tuorum manent tibi immota; cernes urbem et promissa mœnia Lavini, feresque magnanimum Æneam sublimem ad sidera cœli: neque sententia vertit me. Hic geret ingens bellum in Italiâ (ego enim fabor tibi quando hæc cura remordet te, et movebo arcana fatorum, volvens ea longius) contunderque feroces populos, ponetque mores et mœnia viris, dum tertia æstas viderit eum regnantem in Latio, ternaque hiberna tempora transierint, Rutulis subactis. At puer Ascanius, cui cognomen additur Iulo (Ilus erat, dum Ilia res stetit regno) explebit imperio triginta magnos orbes, mensibus volvendis, transferetque regnum ab sede Lavini, et muniet Albam longam multâ vi.

Hic tamen ille urbem Patavi, sedesque locavit Teucrorum, et genti nomen dedit, armaque fixit Troia: nunc placidâ composus pace quiescit.

Nos, tua progenies, cœli quibus annuis arcem, 250 Navibus (infandùm) amissis, unius ob iram Prodimur, atque Italis longè disjungimur oris.

Hic pietatis honos? sic nos in scepra reponis?

Olli subridens hominum fator atque Deorum, Vultu quo cœlum tempestateque seremat, 255 Oscula libavit natæ: dehinc talia fatur:

Parce metu Cytherea; manent immota tuorum Fata tibi; cernes urbem et promissa Lavini Mœnia, sublimemque feres ad sidera cœli Magnanimum Æneam: neque me sententia vertit.

Hic (tibi fabor enim, quando hæc te cura remordet, Longius et volvens fatorum arcana movebo)

Bellum ingens geret Italiâ, populosque feroces Contundet; moresque viris et mœnia ponet, Tertia dum Latio regnantem viderit æstas, 265

Ternaque transierint Rutulis hiberna subactis.

At puer Ascanius, cui nunc cognomen Iulo Additur, (Ilus erat, dum res stetit Ilia regno)

Triginta magnos, volvendis mensibus, orbes Imperio explebit, regnumque a sede Lavini 270 Transferet, et longam multâ vi muniet Albam.

Hic

NOTES.

us, from Varro, it was formerly so large a River, as actually to get the Name of a Sea from the neighbouring Inhabitants. The French Translator's Criticism would destroy all the Beauty of two of the finest Lines in Virgil. They bring to my Mind the Description of a River swelled over all its Banks by Torrents of Rain in Mr. Thomson's Winter;

At last the rous'd up River pours along,
Resistless, roaring; dreadful down it comes
From the chapt Mountain, and the mossy Wild,
Tumbling thro' Rocks abrupt, and sounding
far;

Then o'er the sanded Valley floating spreads,
Calm, sluggish, silent; till again constrain'd,
Betwixt two meeting Hills it bursts away,
Where Rocks and Woods o'erhang the turbid
Stream;

There gathering triple Force, rapid, and deep,
It boils, and rubeels, and foams, and thunders thro'.

248. Genti nomen dedit. Livy tells us he called the Place Troy where they first landed.

250. Nos. Venus speaks in the Name of Æneas, to shew how nearly she had his Interest at Heart.

250. Annuis.

Padua, and established a Trojan Settlement, gave the Nation a *new* Name, and set up the Arms of Troy. Now in calm Peace composed he rests: *But* we, thy *own* Progeny, whom thou, by thy unalterable *Nod*, ordainest to sit inthroned in Heaven, *even we*, (*Oh Woe* unutterable!) having lost our Ships, are given up to *endless Dangers*, driven hither and thither far from the Italian Coast, and all to gratify the Spight of one. Are these the Honours wherewith thou crownest our Piety? Is it thus thou replacest us on the Throne?

The Sire of Gods and Men smiling upon her with that *serene* Aspect wherewith he clears the tempestuous Sky, gently kissed his Daughter's Lips, then thus replies: *My* Cytherea, cease from Fear: Immoveable to thee remain thy Peoples Fates. You shall see the City and promised Walls of Lavinium, and shalt raise magnanimous Æneas aloft to the Stars of Heaven; nor is my Purpose changed. In Italy he (for I will speak to thee *without Reserve*, since this Care lies gnawing at thy Heart, and, tracing farther back, I will reveal the Secrets of Fate) shall wage a mighty War, crush a stubborn Nation, and establish Laws and Cities to his People, till the third Summer shall see him reigning in Latium, and three Winters pass after he has subdued the Rutulians. But the Boy Ascanius, who has now the additional Sirname of Iulus (Iulus he was while the Empire of Ilium flourished) shall measure with his Reign full thirty great *solar* Circles of *twelve* revolving Months, transfer the Seat of his Empire from Lavinium, and strongly fortify Alba Longa.

N O T E S.

250. *Annus*. Has a particular Propriety in this Place, as expressed in the Translation.

251. *Infandum*. This Word is thrown in like an interposing Sigh, when she comes to the most moving Part of her Complaint; and the artful Pauses in this and the two following Lines, together with the abrupt Manner in which the Speech breaks off, shew her quite overpowered by the Tide of her Grief.

255. *Cælum tempestatæque*. For *tempestatæ cæli*, as above *molemq; et montes* for *molem montium*.

262. *Movebo*. Reveal, or remove them from their Obscurity. *Moveo* implies the Greatness of the Undertaking.

263. *Bellum ingens geret*. The Poet, by putting these Predictions in the Mouth of

Jove himself, gives his Readers a very exalted Idea of his Heroe, and of the Dignity of the Romans; while at the same Time it furnishes him with a fine Opportunity of celebrating the more remarkable Periods of their History, particularly the Victories of *Cesar*, and the Glories of *Augustus's* peaceful Reign, which he considers as a second golden Age, in those noted Lines,

Aspera tum positæ mitescent sæcula bellis, &c.

266. *Hiberna*. Tempora is understood.

267. *Cui nunc cognomen Iulo*. This Circumstance is thrown in to shew the Origin of the *Julian* Family, and the important Occasion of changing its Founder's Name from *Iulus* to *Julus* or *Julius*.

Hic jam regnabitur tercentum totos annos sub Hectoreâ gente, donec Ilia, Regina sacerdos, gravis ex Marte, dabit geminam prolem partu. Inde Romulus, lætus fulvo tegmine lupæ suæ nutricis, excipiet gentem, et condet Mavortia mœnia, dicetque Romanos de suo nomine. Ego pono his nec metas rerum nec tempora: dedi illis imperium sine fine. Quin aspera Juno, quæ nunc metu fatigat mare terrasque cœlumque, referet consilia in melius, fovebitque mecum Romanos dominos rerum, gentemque togatam. Sic placitum est. Ætas veniet, lustris labentibus, cum domus Assaraci servitio premet Phthiam Mycenæque claras, ac dominabitur victis Argis. Cæsar nascetur, Trojanus pulchrâ origine, qui terminet suum imperium Oceano, qui terminet famam astris, Julius dictus, nomen demissum à magno Iulo. Tu secura olim accipies hunc cœlo onustum spoliis Orientis: Hic quoque vocabitur votis. Tum aspera sæcula mitescent, bellis positis. Cana fides, et Vesta, Quirinus cum fratre Remo, dabunt jura: diræ portæ belli claudentur ferro et arctis compagibus: impius furor sedens intus super sæva arma, et vinctus post tergum centum abenis nodis, fremet horridus ore cruento.

Ait hæc, et ab alto cœlo demittit genitum Mæ-

ia, ut terræ, utque arces novæ Carthaginis pateant hospitio Teucris; ne Dido nescia fati arceret eos a suis finibus. Ille remigio alarum volat per magnum aëra, ac citus adstitit oris Libyæ.

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Gente sub Hectoreâ; donec regina sacerdos
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Mœnia, Romanosque suo de nomine dicet.
His ego nec metas rerum, nec tempora pono;
Imperium sine fine dedi. quin aspera Juno,
Quæ mare nunc terrasque metu cœlumque fatigat,
Consilia in melius referet, mecumque fovebit 281
Romanos rerum dominos, gentemque togatam.
Sic placitum. veniet lustris labentibus ætas,
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278. *Metas rerum.* Virgil uses the Word *res* for Dominion or Empire, both here, and in many other Places. See above, Verse 268. and Æneid III. 1.

Postquam res Asiæ, &c.

282. *Gentemque togatam.* The *Toga*, or Down, was the distinguishing Dress of the

Romans, as the *Pallium* was of the *Greeks*.

284. *Domus Assaraci.* The *Romans* descended from *Assaracus* by *Æneas*, who was his Great-grandson. *Phthia* and *Mycenæ* were the royal Seats of *Achilles* and *Agamemnon*. This Prophecy *Servius* refers to *Mummius*, who conquered *Achaia*: Others to *Paulus Æmilius*, who

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Orders

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*Et jam facit jussa: Pœn-
nique ponunt sua ferocia
corda, Deo volente: im-
primis Regina Dido acci-
pit in Teucros animum
quietum mentemque be-
nignam.*

*At pius Æneas vol-
vens plurima per noctem,
ut primùm alma lux est
data, constituit exire, ex-
plorareque locos novos,
quætere in quas oras ac-
cesserit vento, qui teneant
eas, hominesne feræne,
nam videt loca inculta,
referreque sociis exacta.
Occulit classẽ in con-
vexo nemorum, sub ca-
vatâ rupe, clausam cir-
cum arboribus atque um-
bris horrentibus. Ipse gra-
ditur comitatus Achate u-
no, crispans manu bina
hastilia lato ferro.*

*Cui mater obvia tulit
se in mediâ sylvâ, ge-
rens os habitumque virgi-
nis, et arma virginis
Spartanæ; vel talis qua-
lis Threïssa Harpalyce fa-
tigat equos, fugâque præ-
vertitur voluerem He-
brum. Namque vena-
trix humeris suspenderat
habilem arcum de more,
dederatque suam comam
ventis diffundere, nuda
genu, collectaque fluentes
sinus nodo. Ac prior in-
quit: heus juvenes, mon-
strate si quam mearum so-
rorum forte vidistis hic
errantem, succinctam pha-
retrâ et tegmine maculo-
sæ lyncis, aut clamore præmentem cursum apri spumantis. Sic Venus locuta est: at filius Veneris
contra orsus est loqui sic: nulla tuarum sororum audita est neque visa mihi.*

*Et jam jussa facit: ponuntque ferocia Pœni
Corda, volente Deo. in primis Regina quietum
Accipit in Teucros animum mentemque benignam.*

*At pius Æneas per noctem plurima volvens, 305
Ut primùm lux alma data est, exire, locosque
Explorare novos, quas vento accesserit oras;
Qui teneant (nam inculta videt) hominesne, feræne,
Quætere constituit, sociisque exacta referre.
Classẽ in convexo nemorum, sub rupe cavatâ, 310
Arboribus clausam circum atque horrentibus um-
bris*

*Occulit. ipse uno graditur comitatus Achate,
Bina manu lato crispans hastilia ferro.*

*Cui Mater mediâ sese tulit obvia silvâ,
Virginis os habitumque gerens, et virginis arma
Spartanæ; vel qualis equos Threïssa fatigat 316
Harpalyce, volucrumque fugâ prævertitur Hebrum.
Namque humeris, de more,abilem suspenderat
arcum*

*Venatrix, dederatque comas diffundere ventis;
Nuda genu, nodoque sinus collecta fluentes. 320
Ac prior, Heus, inquit, juvenes, monstrate mearum
Vidistis si quam hic errantem forte sororum,
Succinctam pharetrâ et maculosæ tegmine lyncis,
Aut spumantis apri cursum clamore prementem.
Sic Venus; at Veneris contra sic filius orsus: 325
Nulla tuarum audita mihi neque visa sororum.*

O, quam

*in his Forum: But because that Forum was
not then dedicated, others refer it to the Statue
of Mars, which the Spartans had in their Ci-
ty bound with Chains of Brass, as Virgil here
describes, and as Mars is represented in Homer,
Il. V. 386.*

*305. At pius Æneas. This is the Idea of
a good Prince, Il. II. v. 25.*

*Ου χρη παννυχιον ευδειν βεληφορον ανδρα,
Ο λαοι τ επιετραφαται, και τοστα μεμνηλε.*

*Ill fits a Chief who mighty Nations guides,
Directs in Council, and in War presides,
To whom its Safety a whole People owes,
To waste long Nights in indolent Repose.*

Pope's Il. II. 27.

*In like Manner Homer represents Agamemnon
awake, and solicitous for the common Inte-
rest, while the rest of the Grecian Princes are
enjoying soft Repose, Il. X.*

Orders in Execution; and, at the Will of the God, the Carthaginians lay aside the Fierceness of their Hearts. The Queen especially entertains Thoughts of Peace, and a benevolent Disposition towards the Trojans.

But the pious Æneas, by Night revolving a thousand Cares, resolved, so soon as chearful Day arose, to set out in order to view the unknown Country, to examine on what Coasts he was driven by the Wind, who are the Inhabitants, whether Men or wild Beasts (for he sees nothing but *waste*, uncultivated Grounds) and inform his Friends of what Discoveries he makes. Within the Shelter of a winding Grove, under a hollow Rock, he secretly disposed his Fleet, fenced round with Trees and gloomy Shades: Himself marches forth, attended with Achates alone, brandishing in his Hand two Javelins of broad pointed Steel.

To whom, in the midst of a Wood, his Mother presents herself, wearing the Mien and Attire of a Virgin, and the Arms of a Spartan Maid: Or resembling Thracian Harpalyce, when she tires her Steeds, and in her Course outflies the swift Hebrus. For, Huntress like, she had hung from her Shoulders a commodious Bow, and gave her Hair to wanton in the Wind; bare to the Knee, with her flowing Skirts gathered in a Knot. Then first *addressing them*, pray, gentle Youths, she says, inform me, if by Chance ye have seen any of my Sisters wandering this Way, equipped with a Quiver, and the Skin of a spotted Lynx, or with full Cry urging the Chace of a foaming Boar? Thus Venus *spoke*, and thus her Son replied: None of your Sisters has been heard of or seen by me. O

Virgin

N O T E S.

ἄλλοι μὲν παρὰ νηυσὶν ἀρίστους παναχαιῶν
 εὐδὸν παννυγιοί, μαλακῶ δέδμημένοι ὑπνῶ
 ἀλλ' ἔκ Ατρεΐδην Ἀγαμέμνονα ποιεμένα λαῶν
 ὕπνῳ εἶχε γλυκερός, πολλὰ φρεσὶν ὀρμαίνοντα
 316. *Spartanæ*. The Lacedemonian Virgins, according to *Lycurgus's* Institution, were trained up to all Sorts of manly Exercises, such as running, wrestling, throwing the Coit, or Javelin, but especially to riding and hunting. See *Plutarch* in the Life of *Lycurgus*.

317. *Hebrum*. It is easy for a Rider to outstrip the Course of the most rapid River; therefore some Commentators ingeniously con-

jecture that it ought to be read *Eurum*, the East-wind; which is also in *Virgil's* *Stile*, who says of *Camilla*, she was able to outrun the Winds;

—*cursuque pedum prævertere ventos.*

Besides, *volucrum* is not a very proper Epithet for a River, but is very applicable to the Wind, which is usually drawn by the Poets with Wings.

323. *Maculosæ tegmine Lynxis*. It was the Custom in ancient Times for Hunters to wear the Skins of the Animals they had killed in the Chace.

O Virgo, quam memorem te! namque haud est tibi mortalis visus, nec vox tua sonat hominem. O Dea certè! an soror es Phœbi, an una es sanguinis Nympharum? quæcunque es sis felix nobis, leveque nostrum laborem, et doceas sub quo cælo, in quibus oris orbis tandem jactemur: erramus ignari hominumque locorumque, acti huc vento et vastis fluctibus. Multa hostia cadet tibi ante aras nostrâ dextrâ. Tunc Venus respondit: haud equidem dignor me tali honore. Mos est Tyriis virginibus gestare pharetram, vincireque furas altè purpureo cothurno. Vides Punica regna, Tyrios et urbem Agenoris; sed fines sunt Libyci, genus intractabile bello. Dido regit imperium, quæ profecta est Tyriâ urbe fugiens fratrem germanum: injuria est longa, longæ sunt ambages; sed sequar summa fastigia rerum. Conjux erat huic Sichæus, ditissimus Phœnicum agri, et dilectus magno amore miseræ Didonis; cui pater dederat eam intactam, jugaratque primis ominibus: sed Pygmalion frater germanus habebat regna Tyri, immanior scelere ante alios omnes. Inter quos furor venit medicus: ille impius, atque cæcus amore auri clam superat ferro Sichæum incautum ante aras, securus amorum sororis suæ germanæ: diuque celavit factum; et malus simulans multa lussit ægram amantem vanâ spe. Sed ipsa imago conjugis inhumati venit ad eam in somnis, attollens ora pallida miris modis:

O, quam te memorem, virgo! namque haud tibi vultus

Mortalis, nec vox hominem sonat. O Dea, certè! An Phœbi soror, an Nympharum sanguinis una? Sis felix, nostrumque leves quæcunque laborem, Et quo sub cælo tandem, quibus orbis in oris 331 Jactemur, doceas: ignari hominumque locorumque Erramus, vento huc vastis et fluctibus acti.

Multa tibi ante aras nostrâ cadet hostia dextrâ.

Tunc Venus: Haud equidem tali me dignor honore. Virginibus Tyriis mos est gestare pharetram, 336 Purpureoque altè furas vincire cothurno.

Punica regna vides, Tyrios, et Agenoris urbem; Sed fines Libyci, genus intractabile bello.

Imperium Dido Tyriâ regit urbe profecta, 340 Germanum fugiens. longa est injuria, longæ Ambages: sed summa sequar fastigia rerum.

Huic conjux Sichæus erat, ditissimus agri Phœnicum, et magno miseræ dilectus amore; Cui pater intactam dederat, primisque jugarat 345

Ominibus. sed regna Tyri germanus habebat Pygmalion, scelere ante alios immanior omnes.

Quos inter medius venit furor. ille Sichæum Impius ante aras, atque auri cæcus amore, Clam ferro incautum superat, securus amorum 350 Germanæ: factumque diu celavit; et ægram, Multa malus simulans, vanâ spe lussit amantem.

Ipsa sed in somnis inhumati venit imago Conjugis, ora modis attollens pallida miris:

Crudeles

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329. *An Phœbi soror.* Diana.

338. *Agenoris urbem.* Agenor was one of Dido's Ancestors, her Great-grandfather, say some.

346. *Primisque jugarat ominibus.* As in most other Actions of Life, so particularly in Marriages, the Romans consulted Omens and Pre-

sages, to know whether they would prove happy or unfortunate.

348. *Quos inter medius venit furor.* Virgil seems to ascribe Pygmalion's bloody Deed not to the Instigation of a furious Passion, but to the Covetousness of his wicked Heart,

Impius—atque auri cæcus amore.

Servius

Virgin *fair*, by what Name shall I address thee! for thou wearest not the Looks of a Mortal, nor sounds thy Voice mere human Accents. A Goddess sure! Are you the Sister of Phœbus, or one of the Race of the Nymphs? Oh! be propitious, and, whoever you are, ease our anxious Minds, and inform us under what Climate, on what Region of the Globe we at length are thrown. *For here* we wander Strangers both to the Country and the Inhabitants, driven upon this Coast by *furious* Winds and swelling Seas. So shall many a Victim fall a Sacrifice at thine Altars by our Right-hand. Then Venus *replies*: I indeed deem not myself worthy of such Honour: It is the Custom for *us*, Tyrian Virgins, to wear a Quiver, and bind the Leg *thus* high with a Purple Buskin. Before you lies the Kingdom of Carthage, a Tyrian People, and Agenor's City. But the Country is that of Libya, *and the Natives* a Race invincibly fierce in War. The Kingdom is ruled by Dido, who fled *hither* from Tyre to shun her Brother's Hate. Tedious is the Relation of her Wrongs, and intricate the Circumstances of her Story. But I shall trace the principal Heads. Her Husband was Sichæus, the richest of the Phœnicians in Land, and passionately beloved by his unhappy Spouse. Her Father gave her to him in her Virgin Bloom, and joined her in Wedlock with the first connubial Rites. But her Brother Pygmalion then possessed the Throne of Tyre, monstrously wicked beyond all Mortals. Between them two an implacable Hatred arose. He, impiously inhuman, and blinded with the Love of Gold, having taken Sichæus at a Surprise, secretly assassinated him before the Altar, regardless of his Sister's Love. Long he kept the *horrid* Deed concealed, and forging many wicked Lies, amused the love-sick Queen with vain Hope. But the Ghost of her unburied Husband appeared *to her* in a Dream, lifting up his Visage amazingly pale and ghastly: He opened to her
View

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Servius therefore, and others, join the *quos inter medius venit furor* with the former Verse; which makes the Sense turn out, that Pygmalion had *deliberately* committed a more horrid and atrocious Crime, than any had ever been prompted to by the sudden Impulse of furious Enmity or outrageous Passion.

350. *Securus amorum*. Regardless of his

Sister's Love; so Horace, 2 Ep. II. 17.

Ille ferat pretium pœnæ securus.

354. *Ora modis attollens pallida miris*. Not *attollens miris modis*, as Ruæus explains it, but *miris modis pallida*; as in Lucretius, from whom Virgil had borrowed the Expression,

Sed quædam simulacra modis pallentia miris.

Lib. I. 124.

F

355. *Crudeles*

nudavit aras crudeles, pe-
 ctoraque trajecta ferro,
 retexitque omne cæcum sce-
 lus domûs. Tum suadet
 ei celerare fugam, exce-
 dereque patriâ; recludit-
 que in tellure veteres the-
 sauros auxilium viæ, ig-
 notum pondus argenti et
 auri. Dido commota bis
 parabat fugam sociosque.
 Conveniunt omnes quibus
 erat aut crudele odium aut
 acer metus tyranni: cor-
 ripiunt naves quæ forte
 erant paratæ, onerant-
 que eas auro: opes avari
 Pygmalionis portantur pe-
 lago: femina erat dux
 facti. Devenere ad lo-
 cos, ubi nunc cernes in-
 gentia mœnia, arcemque
 surgentem novæ Cartha-
 ginis; mercatique sunt
 solum Byrsam dictam de
 nomine facti, tantum
 quantum possent circumda-
 re taurino tergo. Sed qui
 tandem estis vos? aut ab
 quibus oris venistis? quò-
 ve tenetis iter? Ille su-
 spirans, trabensque vo-
 cem ab imo pectore respon-
 dit huic quærenti talibus
 verbis: O Dea, si ego
 repetens ab primâ origine
 pergam, et si vacet tibi
 audire annales nostrorum
 laborum, vesper ante com-
 ponet diem, Olympo clau-
 so. Tempestas forte suâ
 appulit Libycis oris nos
 vectos per diversa æquora
 ab antiquâ Trojâ (si for-
 te nomen Trojæ iit per vestras aures)

Ego sum pius Æneas, qui veho mecum in classe Penates
 raptos ex hoste, notus famâ super æthera. Quæro Italiam patriam, et genus est mihi à summo Jove,

Crudeles aras, trajectaque pectora ferro 355
 Nudavit, cæcumque domûs scelus omne retexit.
 Tum celerare fugam, patriâque excedere suadet;
 Auxiliumque viæ veteres tellure recludit
 Thesauros, ignotum argenti pondus et auri.
 His commota, fugam Dido sociosque parabat. 360
 Conveniunt, quibus aut odium crudele tyranni,
 Aut metus acer erat: naves, quæ forte paratæ,
 Corripiunt, onerantque auro. portantur avari
 Pygmalionis opes pelago: dux femina facti.
 Devenere locos, ubi nunc ingentia cernes 365
 Mœnia, surgentemque novæ Carthaginis arcem;
 Mercatique solum, facti de nomine Byrsam,
 Taurino quantum possent circumdare tergo.
 Sed vos qui tandem? quibus aut venistis ab oris?
 Quòve tenetis iter? Quærenti talibus, ille 370
 Suspirans, imoque trahens à pectore vocem:
 O Dea, si primâ repetens ab origine pergam,
 Et vacet annales nostrorum audire laborum;
 Ante diem clauso componet vesper Olympo.
 Nos Trojâ antiquâ (si vestras forte per aures 375
 Trojæ nomen iit) diversa per æquora vectos,
 Forte suâ Libycis tempestas appulit oris.
 Sum pius Æneas, raptos qui ex hoste Penates
 Classe veho mecum; famâ super æthera notus.
 Italiam quæro patriam, et genus ab Jove summo.
 Bis

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355. *Crudeles aras.* The Altar where the
 cruel Deed had been acted. *Sichæus*, whom
Justin calls *Acerbas*, was Priest of *Hercules*,
 and was murdered when serving the Altar.

359. *Ignotum, &c.* This is illustrated by
 what we read in the same Author; *Huic* (*A-*
cerbæ sive Sichæo) *magnæ, sed dissimulatæ*
opes erant: aurumque metu regis non tectis, sed
terræ crediderat; quam rem etsi homines igno-
rabant, fama tamen loquebatur, Lib. XVIII.
 Cap. 4. The other Particulars of the Histo-

ry are also related in the Place here referred
 to, and in the following Chapter.

374.—*diem clauso componet vesper Olympo.*
 The Night was supposed by the Ancients to
 have the Charge of shutting up the Gates of
 Heaven, and the Day of opening them; of
 which many Examples occur in the Poets.
 This then is the Meaning of *clauso Olympo.*
Componet diem again, shall bury, or seal up the
 Day, alludes to the poetical Way of conceiv-
 ing the Morning as the Birth of a new Day,
 and

View the bloody Altars, and his Breast transfix'd with the Sword, and detected all the hidden Villainy of the Family. Then exhorts her to fly with Speed, and quit her native Country; and, to aid her Flight, reveals a Treasure that had been long *hid* in the Earth, an unknown Mass of Gold and Silver. Dido, roused by this awful Message, provided Friends, and prepared to fly. *A select Band assembles, consisting of those* who either mortally hated, or violently dreaded the Tyrant: What Ships by Chance lay ready they seize in haste, and load with Gold. The Wealth of the covetous Pygmalion is conveyed over Sea. A Woman guides the whole Exploit. Thither they came, where now you will see the stately Walls and rising Towers of new-built Carthage, and bought as much Ground as they could inclose with a Bull's Hide, *thence called* Byrsa, in Commemoration of the Action. But, *say* now, who are you? Or from what Coasts ye came, or whither are ye bound? To these her Demands the Heroe, with heavy Sighs, and slow raising his Words from the Bottom of his Breast, *thus replies*: If I, O Goddess! tracing from their early Source, shall pursue, and you have Leisure to hear the Annals of our Woes, the Evening-star will shut Heaven's Gates upon the expiring Day before *my Tale be finished*. Driven over a Length of Seas from ancient Troy (if the Name of Troy hath casually reached your Ears) a Tempest, by its *usual* Chance, threw us on *this* Libyan Coast. I am Æneas the Pious, renowned by Fame above the Skies, who carry with me in my Fleet the Gods I snatched away from the Enemy. For Italy my Course is bent, and my Descendants sprung from Jove supreme.

With

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and the Evening as its Death: *Dies quidem jam ad umbilicum dimidiatus est mortuus*, says *Plautus* in *Menæch*. *Componere diem* therefore is to seal, or close up the expired Day, *ut reliquias in urna*, as the Bones and Ashes of the Dead use to be shut up in an Urn.

378. *Sum pius Æneas, famâ super æthera notus*. Pius may be considered as a Title or Name commonly given to Æneas, as expressive of his Character, and that Name by which he was best known. Just as *Aristides* was stiled *Justus*, and *Antoninus*, *Pius*. In this Sense there is no Vanity in his taking that Appellation to himself. Besides, he was then in a strange Country, and addressing himself to

one whom he took for a Tyrian Lady of the first Distinction, which made it necessary for him to make her acquainted with his personal Merit and exalted Character, that she might treat him and his Followers with the greater Regard. After all, it must be acknowledged, that the Manners of the Age wherein Æneas lived, were not near so delicate in this Respect as those of modern Times. *Homer's* Heroes are every where forward to commend themselves, and set their Virtues to Show. See particularly the ninth Book of the *Odyssey*, Verse 20. where *Ulysses* speaks in the same Strain of Self-commendation.

Conscendi Phrygium æ-
quor bis denis navibus,
matre Deâ monstrante mi-
hi viam, secutus fata
mihi data : septem con-
vulsæ undis Euroque vix
superfunt. Ego ipse ig-
notus, egens, peragro de-
serta Libyæ, pulsus ex
Europâ atque Asiâ. Nec
Venus passâ eum queren-
tem piura dicere, sic in-
terfata est in medio dolo-
re : quisquis es, carpis
vitales auras haud, cre-
do, invisus cœlestibus Di-
is, qui adveneris urbem
Tyriam. Perge modò, at-
que perfer te hinc ad li-
mina Reginæ : namque
nuntio tibi socios esse re-
duces classemque relatam,
et actam in tutum locum
Aquilonibus versis ; ni va-
ni parentes docuere me au-
gurium frustra. Aspice
bis senos cycnos lætantes
agmine, quos ales Jovis
lapsa ab ætheriâ plagâ
turbabat in aperto cœlo ;
nunc videntur aut capere
terras longo ordine, aut
despectare eas jam captas :
Ut illi reduces ludunt stri-
dentibus alis, et cinxere
polum cœtu, dedereque can-
tus ; haud aliter puppes-
que tuæ, pubesque tuorum
aut tenet portum, aut su-
bit ostia pleno velo. Per-
ge modò, et dirige gres-
sum quâ via ducit te. Dixit, et avertens refulsit roseâ cervice, comæque illius ambrosiæ spiravere
divinum odorem è vertice : vestis ejus defluxit ad imos pedes,

Bis denis Phrygium conscendi navibus æquor ; 381
Matre Deâ monstrante viam, data fata secutus :
Vix septem convulsæ undis Euroque superfunt.
Ipse ignotus, egens, Libyæ deserta peragro ;
Europâ atque Asiâ pulsus. Nec plura querentem
Passâ Venus, medio sic interfata dolore est : 386
Quisquis es, haud (credo) invisus cœlestibus auras
Vitales carpis, Tyriam qui adveneris urbem.
Perge modò, atque hinc te Reginæ ad limina perfer :
Namque tibi reduces socios, classemque relatam 390
Nuntio, et in tutum versis Aquilonibus actam ;
Ni frustra augurium vani docuere parentes.
Aspice bis senos lætantes agmine cycnos,
Ætheriâ quos lapsa plagâ Jovis ales aperto
Turbabat cœlo ; nunc terras ordine longo 395
Aut capere, aut captas jam despectare videntur :
Ut reduces illi ludunt stridentibus alis,
Et cœtu cinxere polum, cantusque dedere ;
Haud aliter puppesque tuæ pubesque tuorum,
Aut portum tenet, aut pleno subit ostia velo. 400
Perge modò, et quâ te ducit via, dirige gressum.
Dixit, et avertens roseâ cervice refulsit,
Ambrosiæque comæ divinum vertice odorem
Spiravere : pedes vestis defluxit ad imos,

Et

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382. *Matre Deâ monstrante viam.* This perhaps is only a poetical Embellishment of an historical Circumstance related by Varro, Lib. II. Rer. Div. Ex quo de Troja est egressus Æneas, Veneris eum per diem quotidie stellam vidisse, donec ad agrum Laurentum veniret, in quo eam non vidit ulterius : qua re cognovit terras esse fatales.

392. *Vani.* i. e. *Qui res inanes docent*, as we have rendered it ; or it may signify ignorant, as Æn. X. 630.

—aut ego veri

Vana feror.

Or deluding, as Æn. II. 80.

—vanum etiam mendacemque improba finget.

402. *Roseâ cervice.* Answers to Homer's —θεας περικαλλέα δειρην.

The Goddess's beauteous Neck, Il. III. 396.

The Poets giving the Epithet of *rosy* to almost every beautiful Object or Feature. Apuleius describes *Venus*, totum revincta corpus roseis micantibus. And Anacreon, in his Ode, to the Rose, has these Lines,

Ροδοδακτυλος μὲν ἦως,

The rosy-fingered Morn,

Ροδοπτηχέες δὲ νυμφαί,

The Nymphs with rosy Arms,

Ροδοχρὺς δ' Ἀφροδίτη,

The rosy coloured Venus.

But I see no Reason why it may not be taken here

With twice ten Ships I embarked on the Phrygian Sea in quest of a Settlement reserved for me by Heaven's Decree, my Goddess Mother pointing out the Way. Seven, with much ado, are saved, *and these too* torn and shattered by Waves and Wind. Myself, a Stranger, poor and destitute, wander through the Desarts of Africa, banished from Europe and from Asia. Venus, unable to bear his further Complaints, thus interrupted *him* in the midst of his Grief: Whoever you be, I trust you live not unbefriended by the Powers of Heaven, who have arrived at a Tyrian City. *Fear nothing*, but forthwith bend your Course directly to the Palace of the Queen: For, that your Friends have escaped the Dangers of the Main, your Fleet saved, and, by a *favourable* Turn of the North-wind, wafted into a safe Harbour, I pronounce to thee with Assurance; unless my Parents, fond of a lying Art, have taught me Divination to no Purpose. See *these* twelve Swans *now* triumphing in a Body; whom the Bird of Jove shooting from the ethereal Region, had chased through the open Air: Now, in a long Train, they seem either to choose their Ground, or to hover over the Place where they have already chose to rest. As they, now out of Danger, sportive clap their rustling Wings, wheel about the Heavens in a *joyful* Troop, and raise their melodious Notes; just so your Ships and youthful Crew either are *already* possessed of the Harbour, or enter the Port with full Sail. Proceed then, without further Concern, and pursue your Way where this Path directs.

She said, and, turning about, gave a bright Display of her rosy Neck, and from her Head the ambrosial Locks breathed divine Fragrance: Her Robe hung waving down to the Ground, and by her Gait

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here literally, as expressive of that particular Ruddiness and Blushing, which approaches near to the Colour of the Rose.

403. *Ambrosiaque comæ*. Thus Homer gives *Jove* ambrosial Locks;

Ἀμβροσιαὶ δ' ἀρὰ χεῖται ἐπερρώσαντο Ἀνακτορ.

He spoke, and awful bends his sable Brows, Shakes his ambrosial Curls, and gives the Nod.

Pope's *Iliad*, I. 684.

And, describing *Juno's* Dress, he represents her pouring Ambrosia and other Perfumes all over her Body;

Ἀλειψάτο δὲ λίπ' ἐλαίῳ,
Ἀμβροσίῳ.

*and round her Body pours
Soft Oils of Fragrance, and ambrosial
Show'rs.*

II. XII. 197.

Ambrosial Locks therefore may either signify immortal and divine, or perfumed with Ambrosia.

404. *Pedes vestis*, &c. This, they tell us, is one of the poetical Characteristics of Divinity; a long sweeping Train; and therefore *Venus*, while she chose to appear in Disguise,

et ex incessu patuit vera Dea. Ille, ubi agnovit matrem, secutus est eam fugientem tali voce: quid tu quoque crudelis toties ludis tum falsis imaginibus? cur non datur mihiungere dextram dextræ, ac audire et reddere veras voces? incusat eam talibus verbis, tenditque gressum ad mœnia. At Venus obscuro aëre sepsit eos gradientes, et Dea circumfudit eos multo amictu nebulae; ne quis posset cernere eos, neu quis posset contingere, vel moliri moram, aut poscere eos causas veniendi. Ipsa sublimis abit Paphum, lætaque revisit suas sedes; ubi templum est illi, centumque aræ calent Sabæo thure, balantque recentibus fœtis.

Interea illi corripuere viam, quâ semita monstrat: jamque ascendebant collem, qui plurimus imminet urbi, desuperque aspectat arces adversas. Æneas miratur molem, quondam magalia: miratur portas, strepitumque, et strata viarum. Tyrii ardentes instant; pars instat ducere muros, moliri que arcem, et subvolvere saxa manibus; pars aptare locum tecto, et concludere eum sulco. Legunt jura magistratusque, senatumque sanctum. Hic alii effodiunt portus: hic alii locant alta fundamenta theatris, exciduntque rupibus immanes columnas, alta decora futuris scenis. Talis est eorum labor qualis exercet apes in novâ æstate per florea rura;

Et vera incessu patuit Dea. ille, ubi matrem 405
Agnovit, tali fugientem est voce secutus:
Quid natum toties crudelis tu quoque falsis
Ludis imaginibus? cur dextræ jungere dextram
Non datur, ac veras audire et reddere voces?
Talibus incusat, gressumque ad mœnia tendit. 410
At Venus obscuro gradientes aëre sepsit,
Et multo nebulae circum Dea fudit amictu;
Cernere ne quis eos, neu quis contingere posset,
Molirive moram, aut veniendi poscere causas.
Ipsa Paphum sublimis abit, sedesque revisit 415
Læta suas; ubi templum illi, centumque Sabæo
Thure calent aræ, fertisque recentibus halant.

Corripuere viam interea, quâ semita monstrat:
Jamque ascendebant collem, qui plurimus urbi
Imminet, adversasque aspectat desuper arces. 420
Miratur molem Æneas, magalia quondam:
Miratur portas, strepitumque, et strata viarum.
Instant ardentes Tyrii: pars ducere muros,
Molirique arcem, et manibus subvolvere saxa:
Pars aptare locum tecto, et concludere sulco. 425
Jura, magistratusque legunt, sanctumque senatum.
Hic portus alii effodiunt: hic alta theatris
Fundamenta locant alii; immanesque columnas
Rupibus excidunt, scenis decora alta futuris.
Qualis apes æstate novâ per florea rura 430
Exercet

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guise, had concealed it, by tucking up the Skirts of her Robe,

Nuda genu, nodoque sinus collecta fluentes.

405. *Incessu patuit.* It was a current Opinion among the Heathens, that their Divinities did not walk upon the Ground like Mortals, but skimmed along the Surface with a gentle gliding Motion like that in *Milton*;

*So saying, by the Hand he took me rais'd,
And over Fields and Waters, as in Air
Smooth sliding without Step—*

Paradise Lost, VIII. 300.

411. *At Venus obscuro.* This is borrowed from *Homer*, *Odyss. VII.* near the Beginning, where *Pallas* spreads a Veil of Air around *Ulysses*, and renders him invisible, as *Venus Æneas*. If the Reader would see the two compared, he may consult *Scaliger* in the fifth Book of his *Poetics*.

417. *Thure calent aræ.* Incense, Flowers, and Perfumes were the only Offerings presented to *Venus*, as we learn from *Tacitus*, 2 *Hist.* 2. *Hœstia, ut quisque novisset, mares deliguntur, Certissima fides hædorum fibris. Sanguine*

Gait the Goddesses stood confessed. The Heroe, soon as he knew his Mother, with these Accents pursued her as she fled: *Ab*, why so oft dost thou too cruelly mock thy Son with borrowed Shapes? Why am I not indulged to join my Hand to thine, and to hear and answer thee by Turns in Words sincere and undissembled? Thus he expostulates with her, and directs his Course to the Town. But Venus skreened them in their Way with dark Clouds, and the Goddesses spread around them a thick Veil of Mist; that none might see, or touch, or give them Interruption, or enquire into the Reasons of their coming. She herself wings her Way sublime to Paphos, and with Joy revisits her *happy* Seats; where, sacred to her Honour, a Temple rises, and a hundred Altars smoke with Sabean Incense, and with fresh Garlands perfume the Air.

Mean while they urged their Way where the Path directs. And now they ascended the Hill, which hangs over a great Part of the Town, and from above surveys its opposite Towers. *Here* Æneas admires the stately Buildings, *where* Cottages once stood: He admires the *lofty* Gates, the Hurry and Bustle of the Town, and the *Magnificence* of the Streets. The Tyrians warmly ply the Work: Some are extending the Walls, and raising a Tower, or pushing along unwieldy Stones: Some mark out the Ground for a private Building, and inclose it with a Trench: Some choose a Place for the Courts of Justice, for the Magistrates Halls, and the venerable Senate. Here some are digging Ports: There others are laying the Foundations of lofty Theatres, and hewing huge Columns from the Rocks, the lofty Decorations of future Scenes. Such their Toil as in Summer's Prime employs the Bees amidst the flowery Fields under

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nem aræ affundere vetitum; precibus et igne puro altaria adolentur. From which Passage it appears, that tho' Victims were slain by her Votaries, particularly in order to consult the Entrails, yet they were neither allowed to burn any Part of the Sacrifice upon her Altars, nor sprinkle them with the Blood. Hence Catullus calls Venus the Goddess whose Altars were never stained with Blood;

—————*Divam*
Sanguinis expertem. De com. Ber.

430. *Qualis apes.* The first Simile in Homer's Iliad is taken from Bees; to which Ma-

crobius compares this in Virgil, and allows it to have the Preference.

HUTCHINSON, &c. II. II. 87.

—————*The following Host*

Pour'd forth by thousands, darkens all the Coast.

*As from some rocky Cleft the Shepherd sees
Clust'ring in Heaps on Heaps the driving Bees,
Rolling, and black'ning, Swarms succeeding
Swarms,*

*With deeper Murmurs and more hoarse Alarms;
Dusky they spread, a close embody'd Croud,
And o'er the Vale descends the living Cloud.*

So, &c.

Pope.

But

tum educunt adultos fœtus gentis, aut cum stipant liquentia mella, et distendunt cellas dulci nectare, aut accipiunt onera venientum, aut, agmine facto, arcent à præsepibus fucos pecus ignavum: Opus fervet, mellaque fragrantia thymo redolent. O vos fortunati, Æneas ait, quorum mœnia jam surgunt! et suspicit fastigia urbis. Infert se per medios, septus nebulâ, quod est mirabile dictu, miscetque se cum viris, neque cernitur ulli. Lucus fuit in mediâ urbe, lætissimus umbrâ; quo in loco Pœni, jactati undis et turbine, primum effodere signum quod regia Juno monstrârat, caput nempe acris equi: nam sic monstrârat gentem fore egregiam bello, et facilem victu per sæcula. Hic Sidonia Dido condebat Junoni ingens templum, opulentum donis et numine Divæ: cui ærea limina surgebant gradibus, trabesque erant nexæ ære, cardo stridebat ahenis foribus. In hoc luco nova res oblata primum leniit timorem: hic Æneas primum ausus est sperare salutem, et melius confidere rebus suis afflictis. Namque, dum lustrat singula sub ingenti templo, opperiens Reginam; dum miratur quæ fortuna sit urbi, manusque artificum laboremque operum inter se; videt Iliacas pugnas ex ordine, bellaque jam vulgata fama per totum orbem;

Exercet sub Sole labor, cum gentis adultos
Educunt fetus; aut cum liquentia mella
Stipant, et dulci distendunt nectare cellas;
Aut onera accipiunt venientum; aut agmine, facto,
Ignavum fucos pecus à præsepibus arcent: 435
Fervet opus, redolentque thymo fragrantia mella.
O fortunati, quorum jam mœnia surgunt!
Æneas ait; et fastigia suspicit urbis.
Infert se septus nebulâ, mirabile dictu,
Per medios, miscetque viris, neque cernitur ulli. 440
Lucus in urbe fuit mediâ, lætissimus umbrâ;
Quo primum jactati undis et turbine Pœni
Effodere loco signum, quod regia Juno
Monstrârat, caput acris equi: sic nam fore bello
Egregiam, et facilem victu per secula gentem. 445
Hic templum Junoni ingens Sidonia Dido
Condebat, donis opulentum et numine Divæ:
Ærea cui gradibus surgebant limina, nexæque
Ære trabes, foribus cardo stridebat ahenis.
Hoc primum in luco nova res oblata timorem 450
Leniit: hic primum Æneas sperare salutem
Ausus, et afflictis melius confidere rebus.
Namque, sub ingenti lustrat dum singula templo,
Reginam opperiens; dum quæ fortuna sit urbi,
Artificumque manus inter se operumque laborem
Miratur; videt Iliacas ex ordine pugnas, 456
Bellaque jam famâ totum vulgata per orbem;
Atridas,

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But it is evident these two Comparisons are applied to quite different Purposes, and agree in nothing, but that they are both taken from Bees. Homer designed to image the Numbers, the Tumult, and the perpetual Egression of the Grecian Troops issuing from their Tents and Ships, by a Swarm of Bees pouring out of a Rock. Virgil again intended to represent the Labour, Skill, and Assiduity of the Carthaginian Builders, by the Industry and Art

with which those curious Animals carry on their Works. Thus both the Similies are equally just, but cannot properly be compared together, since their Designs are so different.

445. *Facilem victu.* It would be tedious to repeat here what the Commentators have offered for explaining this Passage. The Translation takes *facilem victu* to signify the same as *facilem victum*; for there are not wanting Examples where the Supines in *u*, as they are called,

under the *warm* Sun, when they lead forth their full grown Swarms; or when they lay up the liquid Honey, and distend the Cells with sweet Nectar; or when they disburthen those that come home loaded, or, in formed Battalions, drive the inactive Drones from the Hives. The Work is hotly plied, and the fragrant Honey smells strong of Thyme. O happy ye, Æneas says, whose Walls now rise! and lifts his Eyes to the Turrets of the City. *Then*, shrowded in a Cloud, an amazing Story, he passes through the Crouds, and mingles with the Throng, nor is seen by any. In the Center of the City was a Grove, which yielded a most delightful Shade, where first the Carthaginians, driven by Wind and Wave, dug up the Head of a sprightly Courser, an Omen which royal Juno shewed. For by this *she signified*, that the Nation was to be renowned for War, brave and victorious through Ages. Here Sidonian Dido built to Juno a stately Temple, enriched with Gifts and the Presence of the Goddess; whose brazen Threshhold rose on Steps, the Beams were bound with Brass, and brazen Gates turn on the creaking Hinge. Within this Grove the View of an unexpected Scene first abated their Fear: Here Æneas first dared to promise himself Redress, and to conceive better Hopes of his afflicted State: For while he surveys every Object in the spacious Temple, waiting the Queen's Arrival; while he is musing with Wonder on the *happy* Fortune of the City; while he compares the Hands of the Artists, and their elaborate Works, he sees the Trojan Battles *delineated* in Order, and the War of Troy now blazed by Fame over all the World;

he

N O T E S.

called, have an active as well as a passive Sense. And this is what agrees best to the Design of the Text, and the Nature of the Presage.

447. *Numine Divæ*. Probably refers to some rich Statue of the Goddess *Juno* that was set up in the Temple, for so *numen* is used, Æn. II. 178. where that Word is applied to the Palladium,

Omina ni repetant Argis, numenque reducant.

449. *Trabes*. Seems to mean the Doorposts and Threshhold, since the Poet is only describing the Entry and Gates of the Temple.

455. *Artificumque manus*. La Cerda un-

derstands by these Words, not literally the Hands of the Workmen all busily employed together in cutting, polishing, or laying the Stones of the Temple; but what we call the Stile and Art of the several Masters in painting, with whose Works the Temple was adorned. Which Sense raises, and gives a Dignity to the Expression, that would otherwise appear but mean. Mr. Straban is the only *English* Translator, as I know, who has taken it in this Sense;

—And now compares the Hands
Of famous Artists, now admires their Works.

G

458. *Ambobus*.

videt Atridas, Priamumque, et Achillem sævum ambobus. Constat, et lachrymans inquit: O Achate, quis jam locus, quæve regio in terris non plena est nostri laboris? en Priamus est! etiam hic sua præmia sunt laudi: lachrymæ rerum sunt hic, et mortalia tangunt mentem. Solve metus; hæc fama feret tibi aliquam salutem. Sic ait: atque pascit animum suum inani picturâ, gemens multa, humectatque vultum largo flumine. Namque videbat, uti Graii bellantes circum Pergama fugerent hac parte, dum Trojana juventus premeret eos: hac parte Phryges fugerent, dum Achilles cristatus instaret iis e curru. Nec procul hinc lachrymans agnoscit ex niveis velis tentoria Rhefi: quæ prodita in primo somno cruentus Tydides vastabat multâ cæde, avertitque ardentem equos in castra, priusquam gustassent pabula Trojæ, bibissentque Xanthum. Aliâ parte Troilus fugiens, armis amissis, infelix puer, atque congressus Achilli impar! fertur equis, resupinusque hæret in inani curru, tenens lora tamen: cervixque comæque huic trahuntur per terram, et pulvis inscribitur versâ hastâ. Interea Iliades, passis crinibus, ibant ad templum Palladis non æquæ iis, ferebantque pepalum suppliciter tristes, et tunsæ pectora palmis.

Atridas, Priamumque, et sævum ambobus Achillem.

Constat, et lachrymans, Quis jam locus, inquit, Achate,

Quæ regio in terris nostri non plena laboris? 460

En Priamus! sunt hic etiam sua præmia laudi:

Sunt lachrymæ rerum, et mentem mortalia tangunt.

Solve metus: feret hæc aliquam tibi fama salutem.

Sic ait: atque animum picturâ pascit inani,

Multa gemens, largoque humectat flumine vultum:

Namque videbat, uti bellantes Pergama circum 466

Hac fugerent Graii; premeret Trojana juventus:

Hac Phryges; instaret curru cristatus Achilles.

Nec procul hinc Rhefi niveis tentoria velis

Agnoscit lachrymans; primo quæ prodita somno

Tydides multâ vastabat cæde cruentus, 471

Ardentesque avertit equos in castra, priusquam

Pabula gustassent Trojæ, Xanthumque bibissent.

Parte aliâ, fugiens amissis Troilus armis,

Infelix puer, atque impar congressus Achilli! 475

Fertur equis, curruque hæret resupinus inani,

Lora tenens tamen: huic cervixque comæque

trahuntur

Per terram, et versâ pulvis inscribitur hastâ.

Interea ad templum non æquæ Palladis ibant

Crinibus Iliades passis, pepalumque ferebant 480

Suppliciter tristes, et tunsæ pectora palmis.

Diva

N O T E S.

458. *Ambobus.* There is Mention here of three, Agamemnon, Menelaus, and Priam, but they may be considered only as two, the Cause, the Interests of the two Brothers, being one and the same; or *ambobus* may refer to both Armies. La Cerda however reads *Atridem*.

462. *Sunt lachrymæ rerum.* Here *res* is to be taken in the same Sense as above, Verse

178. *Fessi rerum,* and 204. *Discrimina rerum.*

470. *Primo somno.* Dr. Trapp translates

this,—*In the first Repose by Night betray'd,* and Mr. Straban,—*Betray'd in their first Sleep.* But this gives one an Idea of the Beginning of the Night; whereas Homer says it was towards the Approach of the Morning, —*εγγυσι δ' ηως*, Il. X. 251. And that Virgil was not forgetful of this Circumstance, appears from the Episode of *Nisus* and *Euryalus*, which is plainly an Imitation of that of *Dionæ* and *Ulysses* in Homer, where he particularly marks the Time of their Adventure to have

he sees the Sons of Atreus, Priam, and Achilles implacable to both. Amazed he stood! and, with Tears in his Eyes, says, What Place, Achates, what Country on the Globe is not now full of our Disaster? See *where* Priam *stands*! Even here praise-worthy Deeds are crowned with due Reward: Here Tears of Compassion flow, and *their* Breasts are touched with human Misery. Dismiss your Fears: This Fame of *our Misfortunes* will bring thee some Relief. This said, he feeds his Mind with the shadowy Representation, heaving many a Sigh, and bathes his *manly* Visage in Floods of Tears. For he beheld how, on the one Hand, the warrior Greeks were flying round the Walls of Troy, while the Trojan Youth closely pursued: On the other Hand, the Trojans *were flying*, while plumed Achilles in his Chariot thundered on their Rear. Not far from thence, weeping, he spies the Tents of Rhesus, distinguished by their Snow-white Veils; which, betrayed in that first fatal Night, cruel *Diomed* plundered, and drenched in Blood, and led away his fiery Steeds to the *Grecian* Camp, before they had tasted the Pasture of Troy, or drunk of the River Xanthus. In another Part of the Temple Troilus, flying after the Loss of his Arms, ill-fated Youth, and unequally matched with Achilles! is dragged by his Horses, and from the Chariot hangs supine, yet grasping the Reins *in Death*. His Neck and Hair trail along the Ground, and the dusty Plain is inscribed by the inverted Spear. Mean while the Trojan Matrons were marching *in solemn Procession* to the Temple of adverse Pallas, with their Hair dishevelled, and were bearing the *consecrated* Robe, like Suppliants sad, and beating their Bosoms with their Hands. The Goddess

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have been about the Dawn of the Morning, —*lux inimica propinquat*. Æn. IX. 355. Therefore I take *primo somno*, with *Ruæus*, to mean the first Night, namely, the first Night that Rhesus slept in the Trojan Camp, *somnus* being put for Night, Geor. I. 208.

Libra die somnique pares ubi fecerit horas.

473. *Pabula gustassent*, &c. Among other Fatalities of Troy this was one. It was foretold that Troy should never be taken, if once Rhesus's Horses drank of the River Xanthus, or tasted the Grass of Troy.

478. *Versa—basta*. The inverted Spear, not of Troilus, for he had dropped his Arms,

Verse 474. but of Achilles, which was sticking in the Body of Troilus, and consequently, as he lay *resupinus* upon his Back, it was inverted, or had its Point downwards.

479. *Interea*, &c. This Story is related in the sixth Book of the Iliad, Verse 286. where Hecuba, with the other Trojan Matrons, carry the *Peplum* in solemn Procession to the Temple of Minerva, to intreat the Goddess to remove Diomed from the Fight. All that Homer says of this *Peplum* is, that it was the richest Vestment in Hecuba's Wardrobe, embroidered by the Sidonian Women, and brought by Paris from Sidon,

Divā averſa tenebat oculos fixos ſolo. Achilles ter raptaverat Hec̄torā circum Iliacos muros, vendebatque ejus exanimū corpus auro. Tum verò dat ingentem gemitum ab imo pectore, ut primum conſpexit ſpolia, ut conſpexit curruſ ipſumque corpus amici, Priamūque tendentem inermes manus. Agnovit ſe quoque permixtum principibus Achivis, acieſque Eoas, et arma nigri Memnonis. Pentheſilea furens ducit agmina Amazonidum lunatis peltis, ardetque in mediis millibus, ſubneſcens aurea cingula exſertæ mammæ, bellatrix, virgoque audet concurrere viris.

Dum hæc miranda videntur Dardanio Æneæ, dum ſtupet, hæretque defixus in uno obtutu, Regina Dido pulcherrima formâ inceſſit ad templum, magnâ catervâ juvenum ſtipante eam. Qualis Diana exercet choros in ripis Eurotæ, aut per juga Cynthi, quam mille Oreades ſecutæ glomerantur hinc atque hinc; illa fert phæretram humero, gradiensque ſupereminet omnes Deas; gaudia pertentant tacitum pectus Latonæ: Dido erat talis; læta ferebat ſe talem per medios, inſtans operi regniſque futuris. Tum reſedit in foribus Divæ, ſub mediâ teſtudine templi, ſepta armis alteque ſubnixa folio.

Divā ſolo fixos oculos averſa tenebat.

Ter circum Iliacos raptaverat Hec̄torā muros,

Exanimūque auro corpus vendebat Achilles. 484

Tum verò ingentem gemitum dat pectore ab imo,

Ut ſpolia, ut curruſ, utque ipſum corpus amici,

Tendentemque manus Priamū conſpexit inermes.

Se quoque principibus permixtum agnovit Achivis,

Eoasque acies, et nigri Memnonis arma.

Ducit Amazonidum lunatis agmina peltis 490

Pentheſilea furens, mediisque in millibus ardet;

Aurea ſubneſcens exſertæ cingula mammæ

Bellatrix, audetque viris concurrere virgo.

Hæc dum Dardanio Æneæ miranda videntur,

Dum ſtupet, obtutuque hæret defixus in uno; 495

Regina ad templum formâ pulcherrima Dido

Inceſſit, magnâ juvenum ſtipante catervâ.

Qualis in Eurotæ ripis, aut per juga Cynthi

Exercet Diana choros, quam mille ſecutæ

Hinc atque hinc glomerantur Oreades; illa phæ-

retram

500

Fert humero, gradiensque Deas ſupereminet omnes;

Latonæ tacitum pertentant gaudia pectus:

Talis erat Dido; talem ſe læta ferebat

Per medios, inſtans operi, regniſque futuris.

Tum foribus Divæ, mediâ teſtudine templi, 505

Septa armis, folioque alte ſubnixa, reſedit.

Jura

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486. *Ut ſpolia, ut curruſ, utque ipſum corpus amici.* The languiſhing Turn of this Verſe, the artificial Pauses, and above all the *ut* repeated at every Pause, ſhew us Æneas tracing theſe ſeveral affecting Objects, and every now and then fetching a Sigh; it is of the ſame Kind with that tender Line in the eight Eclogue, 41.

Ut vidi, ut perii, ut me malus abſtulit error!

496. *Pulcherrima Dido.* This is agreeable to the Truth of Hiſtory, as we read in Juſtin: *Interim rex Tyro decedit, filia Pygmalione,*

et Eliſſa filia, inſignis formæ virgine, hereditibus inſtitutis. Juſt. XVIII. Cap. 4.

498. *Qualis in Eurotæ.* This Simile is borrowed from the ſixth Book of the Odyſſey, Verſe 102. where Homer applies it to *Nauſicaa* with her Maids ſporting on the Green. Gellius writes that *Valerius Probus* was of Opinion, that no Paſſage had been more unhappily copied by *Virgil* than this Compariſon. The Reader may ſee his Objections, and *Scaliger's* Answer, in Mr. *Pope's* Note upon that Place in *Homer*, where both are very fairly ſtated.

I ſhall

Goddeſs in Wrath kept her Eyes fixed on the Ground. Thrice had Achilles dragged Hector round the Walls of Troy, and was ſelling his breathleſs Corſe for Gold. Then indeed *Æneas* fetches a deep Groan from the Bottom of his Breſt, when he ſaw the Spoils, the Chariot, and the very Body of his Friend, and Priam ſtretching forth his feeble Hands. Himſelf too he knew mingled with the Grecian Leaders, and the eaſtern Bands, and the Arms of ſwarthy Memnon. Furious Pentheſilea leads on her Troops of Amazons, armed with Shields of crescent Form, and burns *with martial Rage* amidſt the thickeſt Ranks. Below her naked Breſt the Heroine girt a golden Belt, and the Virgin Warriour dares even Heroes to the Encounter.

Theſe wondrous Scenes while the Trojan Prince ſurveyſ, while he is loſt in Thought, and in one gazing Poſture dwells unmoved; Queen Dido, of ſurpaſſing Beauty, advanced to the Temple, attended by a numerous Retinue of Youths. As on Eurota's Banks, or Mount Cynthus's Top, Diana leads the circular Dances, round whom a numerous Train of Mountain Nymphs play in Rings, her Quiver hangs graceful from her Shoulder, and moving majeſtic ſhe towers above the other Goddeſſes, *while* with ſilent Raptures Lato-
na's Boſom thrills. Such Dido was, and ſuch, with chearful Grace, ſhe paſſed amidſt her Train, urging forward the Labour, and her future Kingdom. Then, at the Gate of the Sanctuary, in the Middle of the Temple's Dome, ſhe took her Seat, ſurrounded with her Guards, and raiſed on a Throne above the reſt. *Here* ſhe adminiſtered

N O T E S.

I ſhall only copy thoſe Words of *Scaliger* that point to the Particulars wherein the Compariſon holds between *Diana* and *Dido*. *Quemadmodum igitur Diana in montibus; ita Dido in urbe. Illa inter Nymphas, hæc inter Matronas. Illa inſtans venatibus, hæc urbi.* And this is all the Uſe to which *Virgil* intended the Compariſon, as appears from his Application of it, *Talis erat Dido, &c.*

498. *Cynthi.* Cynthus was a Mountain in *Delos*, *Diana's* native Iſland; but it is not ſo eaſy to aſſign the Reaſon why the Banks of *Eurota* are mentioned as one of the Haunts of *Diana* and her Nymphs, unleſs it is that *Sparta*, near which the *Eurota* runs, was a famous Country for hunting.

502. *Pertentant.* Signifies the brisk vibrating Motion of the Strings of a muſical Inſtrument, hence applied by eaſy Analogy to the brisk Motion excited in the animal Spirits by an Object of Joy, and the pleaſant Senſation with which it is accompanied,

Nonne vides ut tota tremor pertentet equorum Corpora— Geor. III. 250.

505. *Foribus Divæ.* In the inner Part of the Heathen Temples was an Apartment, ſeparated from the reſt by a Wall or Veil, which answered to the *sanctum sanctorum* in the Temple of *Jeruſalem*, and was called *Adytum* or *Penetræle*. Here *Virgil* ſuppoſes *Juno* to have had a Statue or ſome ſacred Symbol of her Preſence, and therefore calls the Gate that led to

Dabat viris jura legesque, æquabatque laborem operum justis partibus, aut traherat eum sorte, cum Æneas subito videt Anthea, Sergestumque, fortemque Cloanthum, aliosque Teucrorum accedere cum magno concursu, quos ater turbo dispulerat æquore, advexeratque ad oras penitus alias. Ipse simul obstupuit, simul Achates percussus, lætitiæque metuque, avidi ardebant conjungere dextras; sed res incognita turbat eorum animos. Dissimulant, et amicti cavâ nube speculantur quæ fortuna sit veris, quo in littore linquant classem, ob quid veniant: nam læti ex cunctis navibus ibant orantes veniam, et petebant templum clamore.

Postquam sunt introgressi, et copia est data fandi coram, Ilioneus maximus sic cœpit loqui è placido pectore: O Regina, cui Jupiter dedit condere novam urbem, frænareque gentes superbas justitiâ, nos miseri Troes, vincti ventis per omnia maria, oramus te, prohibe infandos ignes à navibus, parce pio generi, et propius aspice nostras res. Nos non venimus aut populare Libycos Penates ferro, aut vertere raptas prædas ad littora. Ea vis non est animo, nec tanta superbia est victis. Est locus, Graii dicunt eum Hesperiam cognomine; antiqua terra, potens armis atque ubere glebæ; Oenotrii viri eam coluere; nunc fama est minores dixisse gentem Italiam, de nomine ducis. Huc cursus fuit nobis.

Jura dabat legesque viris, operumque laborem
Partibus æquabat justis, aut sorte trahebat:
Cum subito Æneas concursu accedere magno
Anthea, Sergestumque videt, fortemque Cloanthum,
Teucrorumque alios, ater quos æquore turbo 511
Dispulerat, penitusque alias advexerat oras.
Obstupuit simul ipse, simul percussus Achates,
Lætitiæque metuque, avidi conjungere dextras
Ardebant; sed res animos incognita turbat. 515
Dissimulant, et nube cavâ speculantur amicti,
Quæ fortuna viris; classem quo littore linquant;
Quid veniant: cunctis nam læti navibus ibant
Orantes veniam, et templum clamore petebant.

Postquam introgressi, et coram data copia fandi,
Maximus Ilioneus placido sic pectore cœpit: 521
O Regina, novam cui condere Jupiter urbem,
Justitiæque dedit gentes frænare superbas,
Troes te miseri, ventis maria omnia vincti,
Oramus, prohibe infandos à navibus ignes, 525
Parce pio generi, et propius res aspice nostras.
Non nos aut ferro Libycos populare Penates
Venimus, aut raptas ad littora vertere prædas.
Non ea vis animo, nec tanta superbia victis.
Est locus, Hesperiam Graii cognomine dicunt; 530
Terra antiqua, potens armis, atque ubere glebæ;
Oenotrii coluere viri: nunc fama, minores
Italiam dixisse, ducis de nomine gentem.
Huc cursus fuit.

Cum

NOTES.

to her Sanctuary *Fores Divæ*, the Gate of the Goddesses.

521. *Placido pectore*. This Expression is both more elegant and more comprehensive than if he had said, *placido ore* or *vultu*; for the calm, composed Mind regulates the Voice, the Speech, and forms the whole Deportment.

523. *Gentes frænare superbas*, The Nu-

midians, and other fierce Nations in her Neighbourhood, who are thus described, *Æn. IV. 40.*

*Hinc Getulæ urbes, genus insuperabile bello,
Et Numidæ infreni cingunt, et inhospita
Syrty; Hinc deserta siti regio, lateque furentes
Barcæ.*

527. *Libycos*

ministred Justice, and dispensed Laws to her Subjects, and, in equal Portions, distributed their Tasks, or dispensed them by Lot; when strait Æneas sees, advancing with a vast Concourse, Antheus, Sergethus, brave Cloanthus, and other Trojans; whom a black Storm had tossed up and down the Sea, and driven to other far distant Shores. At once Amazement seized the Heroe, at once Achates was struck, and between Joy and Fear, both ardently longed to join Hands; but the Strangeness of the Event perplexes their Minds. Thus they carry on their Disguise, and, shrouded under the bending Cloud, watch to learn the Fortune of their Friends; on what Coast they left the Fleet, and on what Errand they came: For a select Number was deputed from all the Ships to sue for Grace, and, with mingled Voices, made towards the Temple.

Having gained Admission and Liberty to speak before the Queen, Ilioneus, their Chief, with Mind composed, thus began: O Queen, to whom it is given by Jove to build this rising City, and to curb proud Nations with just Laws, we, Trojans forlorn, tossed by Winds over every Sea, implore thy Grace, oh! save our Ships from the merciless Flames; spare a pious Race, and propitiously regard our Distresses. We are not come either to ravage with the Sword your Libyan Gods (*Settlements*) nor with rapacious Hands to bear away the Plunder to our Ships. We have no such hostile Intention, nor does such Pride of Heart become the Vanquished. There is a Place, called by the Greeks Hesperia, an ancient Land, renowned for martial Deeds and fruitful Soil; the Ænотrians possessed it once: Now Fame reports that their Descendants call the Nation Italy from their Leader's Name; hither our Course was bent,

N O T E S.

527. *Libyos populare Penates.* The Penates were either the Tutelar Gods of a whole Province and Kingdom, of whom this Passage is to be understood; or they were the Protectors of particular Cities, as Æn. II. 293.

Sacra, suosque tibi commendat Troja Penates. Or, lastly, they were the domestic Gods, the guardian Deities of private Families.

Cura penum frueri, et flammis adolere Penates. Æn. I. 704.

Et sparsos paternâ cæde Penates.

Æn. IV. 21.

These last were called *parvi Penates*,

—besternumque Larem, parvosque Penates Lætus adit. Æn. VIII. 543.

As the others were stiled *Magni*,

—Per magnos, Nise, Penates.

Æn. IX. 258.

As the Gods and religious Ceremonies of a Country have always been reckoned the most sacred Branches of its Property, to offer Violation to them comprehends every Act of Hostility.

Cum subito nimbosus Orion affurgens, è fluctu tulit nos in cæca vada, Austrisque penitus procacibus dispulit nos per undas perque invia saxa, salo superante: pauci adnavimus huc vestris oris. Quod genus est hoc hominum? quæve patria permittit hunc tam barbarum morem? prohibemur hospitio arenæ: cient bella, vetantque nos consistere in prima terra. Si temnitis humanum genus et mortalia arma; at sperate Deos fore memores fandi atque nefandi. Æneas erat rex nobis, quo nec fuit alter justior pietate, nec major bello et armis.

Cum subito affurgens fluctu nimbosus Orion 535
In vada cæca tulit, penitusque procacibus Austris,
Perque undas, superante salo, perque invia saxa
Dispulit: huc pauci vestris adnavimus oris.

Quod genus hoc hominum? quæve hunc tam
barbara morem

Permittit patria? hospitio prohibemur arenæ: 540

Bella cient, primâque vetant consistere terrâ.

Si genus humanum et mortalia temnitis arma;

At sperate Deos memores fandi atque nefandi.

Rex erat Æneas nobis, quo justior alter

Nec pietate fuit, nec bello major et armis: 545

Quem

NOTES.

535. *Affurgens*—Orion. Segrais infers from this Passage, that Æneas arrived at Carthage in the Month of July, when this Constellation rises *beliacally*, i. e. about the same Time that the Sun rises; that he staid at Carthage till the End of Winter, when he set Sail for Italy,

Quin etiam biberno moliris fidere classem.
where he arrived some Time in the Spring, as appears from those Lines in the seventh Book, which beautifully paint that Season;

*Aurora in roseis fulgebat lutea bigis:
Cum venti posuere, omnisque repente resedit
Flatus, et in lento luctantur marmore tonsæ.*

*—variae circumque supraque
Assuetæ ripis volucres, et fluminis alveo,
Æthera mulcebant cantu, lucoque volabant.*
ÆN. VII. 26.

536. *Procacibus Austris.* To the same Purpose Lucretius, Lib. VI. 110.

Interdum percussa furit petulantibus Euris.
And Horace, Ode I. 26.

Tradam protervis—portare ventis.

543. *Sperate.* Spero signifies to look for, or expect either Good or Evil, as

Hæc adeo ex illo mihi jam speranda fuerunt.
ÆN. XI. 275.

Hunc ego si potui tantum sperare dolorem.
ÆN. IV. 419.

544. *Quo justior alter, nec pietate fuit, nec bello major et armis.* This is the Sum of Æneas's Character, Piety and Valour,

—pietate insignis et armis.

ÆN. VI. 403.

And answers to Homer's

Ἀμφοτέρων βασιλεὺς τ' ἀγαθὸς, κρατερός τ' αἰχμητής. II. III. 179.

And it is obvious to remark, that the first of these, *insignis pietate*, agreeably to the Genius of the Latin Tongue, comprehends not only Devotion to the Gods, but all the Branches of Benevolence and Humanity. As Æneas was perfectly resigned to the Will of Heaven, —*Ille Jovis monitis immota tenebat lumina;* so he was a zealous Patriot, and firmly attached to the Interests of his Country, which was always first in his Thoughts, and nearest his Heart.

*Me si fata meis paterentur ducere vitam
Auspiciis, et sponte mea componere curas;
Urbem Trojanam primum dulcesque meorum
Reliquias colerem, Priami tecta alta manerent,
Et recidiva manu posuisssem Pergama victis.*
ÆN. IV. 340.

This Piety exerts itself towards all his Relations, and shews him a tender Son, Father, Husband. He bears his aged Sire upon his Shoulders through the Flames of Troy, and leads his little Son, his Wife following. What a beautiful Image has Virgil given of his Hero's tender Affection, in those Words he puts in his Mouth,

*Et me, quem dudum non ulla injecta movebant
Tela, neque adverso glomerati ex agmine Graii;*

*Nunc omnes terrent auræ, sonus excitat omnis
Suspensum, et pariter comitique onerique ti-
mentem.* ÆN. II. 726.

He shews the same Tenderness towards his Wife, when, having lost her in the general Hurry

bent, when suddenly tempestuous Orion rising from the Main drove us on hidden Shelves, and by violent, cutragious South-winds, tossed us hither and thither over Waves, and over inaccessible Rocks, overwhelmed by the briny Deep : Hither we Few have escaped from Shipwreck to your Coasts. What a *savage* Race of Men is this, what Country so barbarous to allow of such Manners ? We are denied the Hospitality *even* of the *barren* Shore. In Arms they rise, and forbid our setting Foot on the first Verge of Land. If you set at nought the human Kind, and the Arms of Mortals, yet know the Gods will *always* have an unalterable Regard to Right and Wrong. We had for our King Æneas, than whom none was more just in performing all the Duties of Piety, none more signalized in the Art of War, and in martial Atchievements ; whom, if the Fates

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Hurry and Confusion, he ventures back into the midst of the Enemies to find her, and leaves not his Pursuit till her Ghost appears to forbid his farther Search. And as for his Son, he is the Darling of his Soul, and ingrosses all his Affections ;

Omnis in Ascanio, cari stat cura parentis.

Many Instances of the same Kind will occur to the Observation of every Reader in the Course of the Poem, and to insist on all of them would be tedious. Those who would see this beautiful Character more fully illustrated and vindicated from Objections, may consult Mr. *Segrais's* Preface to his Translation of the Æneid, Mr. *Dryden's* Preface to his, and Mr. *Pope's* Note on Iliad V. Verse 212. From the last I shall transcribe two or three Sentences. " If we take a View of the whole Episode of this Heroe (*Æneas*) in *Homer*, where he makes but an Under-part, it will appear that *Virgil* has kept him perfectly in the same Character in his Poem, where he shines as the first Heroe. His Piety and his Valour, tho' not drawn at so full a Length, are marked no less in the Original than in the Copy.—As to his Valour, he is second only to *Hector*, and in personal Bravery as great in the Greek Author as in the Roman.—He is the first that dares resist *Achilles* himself at his Return to the Fight in all his Rage for the Loss of *Patroclus*. He indeed avoids encountering two at once,—and shews upon the whole a sedate and deliberate Courage, which, if not so glaring as that of some others, is yet more just. It is worth considering how thoroughly *Virgil* penetrated

into all this, and saw into the very Idea of *Homer* ; so to extend and call forth the whole Figure in its full Dimensions and Colours from the slightest Hints and Sketches, which were but casually touched by *Homer*, and even in some Points too, where they were rather left to be understood than expressed. And this, by the way, ought to be considered by those Critics who object to *Virgil's* Heroe the Want of that Sort of Courage which strikes us so much in *Homer's Achilles*. *Æneas* was not the Creature of *Virgil's* Imagination, but one whom the World was already acquainted with, &c." I shall only make these two Remarks. One is, that as *Virgil*, with the greatest Justness of Thought, unites Piety towards the Gods, with all the proper Acts of Humanity, in the Person of *Æneas* ; so in the Character of *Mezentius*, which is the Reverse of the other, he shews that Impiety and Inhumanity are inseparable. As that Prince is *contemptor Divum*, so he is an implacable Tyrant, and a Monster of Cruelty.

*Mortua quin etiam jungebat corpora vivis,
Componens manibusque manus, atque oribus ora,
Tormenti genus ; et sanie taboque fluentes
Complexu in misero, longa sic morte necabat.*

Æn. VIII. 485.

Another Remark is, that *Virgil* seems to have failed in the Propriety of his Heroe's Character, by studying in some Things too closely to imitate *Homer*. Particular Instances of this occur in the ninth Book, where he makes *Æneas* sacrifice eight *Rutilians* to the Manes of *Pallas*, as *Achilles* had done twelve *Trojans*

quem virum si fata servant, si vescitur ætheria aurâ, neque adhuc occubat crudelibus umbris, non fit metus nobis, nec pœniteat te priorem certasse officio. Sunt et urbes nobis in Siculis regionibus, armaque, clarusque Acestes est à Trojano sanguine. Liceat nobis subducere classẽ quassatam ventis, et aptare trabes e sylvis, et stringere remos, si datur nobis tendere in Italiam, sociis et rege recepto, ut læti petamus Italiam Latiumque: sin salus sit absumpta, et pontus Libyæ habet te, O optime pater Teucrum! nec jam restat spes Iuli; at saltem ut petamus freta Sicaniæ, sedesque paratas, unde advecti sumus huc, et regem Acesten. Ilioneus orabat talibus verbis: cuncti Dardanidæ simul fremebant ore.

Tum Dido, demissa vultum, breviter profatur: O Teucrici, solvite metum à corde, secludite curas. Mea dura res, et novitas regni, cogunt me moliri talia, et latè tueri fines meos custode. Quis nesciat genus Æneadum, quis nesciat

urbem Trojæ? virtutesque virosque, et incendia tanti belli? nos Pœni non gestamus pectora adeò obtusa; nec Sol jungit equos tam aversus à Tyriâ urbe.

Quem si fata virum servant, si vescitur aurâ
Ætheria, nec adhuc crudelibus occubat umbris;
Non metus, officio nec te certasse priorem
Pœniteat. sunt et Siculis regionibus urbes,
Armaque, Trojanoque à sanguine clarus Acestes.
Quassatam ventis liceat subducere classẽ, 551
Et silvis aptare trabes, et stringere remos,
Si datur Italiam, sociis et Rege recepto,
Tendere, ut Italiam læti Latiumque petamus:
Sin absumta salus, et te, pater optime Teucrum!
Pontus habet Libyæ, nec spes jam restat Iuli; 556
At freta Sicaniæ saltem, sedesque paratas,
Unde huc advecti, regemque petamus Acesten.
Talibus Ilioneus: cuncti simul ore fremebant
Dardanidæ. 560

Tum breviter Dido, vultum demissa, profatur:
Solvite corde metum, Teucrici, secludite curas.
Res dura, et regni novitas me talia cogunt
Moliri, et latè fines custode tueri.
Quis genus Æneadum, quis Trojæ nesciat urbem? 565
Virtutesque, virosque, et tanti incendia belli?
Non obtusa adeò gestamus pectora Pœni;
Nec tam aversus equos Tyriâ Sol jungit ab urbe.

Seu

NOTES.

to the Ghost of Patroclus. This Practice, however it may suit with the furious Temper of Achilles, is quite incongruous to the mild, humane Disposition of Æneas. The same may be said of his insulting his Enemies even in their Death, and accompanying the Wounds he gives them with bitter Reproaches and Taunts. See Æneid X. Verses 556, 592, 600. But these, and the like, may be considered among the Blemishes which Virgil's accurate Judgment would probably have corrected, had he lived to finish this Poem to that Perfection he designed.

545. Bello—et armis, &c. This is not a Tautology, as it may seem; the first refers to the whole Art or Conduct of War, the o-

ther to the Prowess and Bravery in the Field of Battle. Servius.

546. Quem si fata, &c. Virgil makes Ilioneus dwell on this Circumstance, in order to make the stronger Impression. Besides, such Repetitions of the same Idea in different Expressions, are common to all Poets.

Εἰ πῦρ ἐτι ζῶει, καὶ ὅρα φῶς ἡλιόιο.

If he still lives, and sees the Light of the Sun. Homer.

Vivit, et ætherias vitales suscipit auras.

He lives, and draws the vital Air.

Lucretius.

565. Quis genus. There are three principal Reasons may be assigned why People are unacquainted with what happens in the World, either,

Fates preserve, if *still* he breathe the vital Air, and is not yet numbered with the ruthless Shades, nor we shall despair, nor you repent your having been the first in challenging *him* to Acts of Kindness and Humanity. We have likewise Cities and Arms in Sicily, and the illustrious King Acestes is of Trojan Extraction. Permit us *then* to bring to Shore our Wind-beaten Fleet, and from your Woods to choose *Trees for* Planks, and to refit our Oars; that, if it be given us to bend our Course *once more* to Italy, upon the Recovery of our Prince and Friends, we may joyfully set out thither, and make the Latian Shore. But if our Safety is perished, and thou, O Father of the Trojans, the best of Men! now liest buried in the Libyan Sea, and no further Hope of Iulus remains, we may at least repair to the Straits of Sicily, and the Settlement there prepared for us, whence we were driven hither, and *once more* visit King Acestes. So spake Ilioneus. At the same Time the other Trojans murmured their Consent.

Then Dido, with modest, downcast Looks, thus in brief replies: Trojans, banish Fear from your Breasts, lay your Cares aside. My hard Fate, and the Infancy of my Kingdom, force me to take such Measures, and to secure my Frontiers, by *planting* Guards around. Who is a Stranger to the Æneian Race, the City Troy, her Heroes, and their valorous Deeds, and to the Devastations of so renowned a War? Carthaginian Hearts are not so obdured and insensible; nor yokes the Sun his Steeds at such a Distance from our Tyrian City. Whether *therefore you be designed for* Hesperia

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either, in the first Place, because the Events are not of Importance enough to be blazed abroad; or the People are stupidly unconcerned about the Affairs of others, and have no Curiosity to enquire after them; or, lastly, they live in so remote a Corner of the Globe, that News cannot reach them. In this Light we may consider *Dido* in this and the three following Lines, obviating any unfavourable Opinion *Ilioneus* might have conceived of the *Carthaginians* as ignorant and insensible. Think us not such a Set of *Barbarians*, says *Dido*, as to be ignorant of the *Trojan War*, and the Exploits of its famous Heroes; these are Events too important not to be universally celebrated. *Quis genus Æneadum*, &c. Nor are

we *Carthaginians* so stupid as not to concern ourselves about other States and Kingdoms. *Non obtusa adeò*, &c. Nor are we in so remote a Climate as to be cut off from Commerce and Correspondence with the rest of Mankind. *Nec tam aversus*, &c. Others however consider the two last Lines in another Light, as if *Dido* were proving that her People could not be imagined barbarous, since they were not far removed from the Sun. You ought not to think us, *says she*, obdurate, inhuman, or insensible; this is the Disposition of those Nations on whom the Sun seldom shines, or but with faint and distant Rays; but our Breasts are softened by his warmer Influences. Alluding to the Notion of some

Seu vos optatis Magnam Hesperiam, arvaque Saturnia, sive fines Erycis, regemque Acesten; dimittam vos tutos auxilio, iuvaboque vos opibus. Vultisne et pariter considerare mecum in his regnis? Urbs, quam urbem statuo, est vestra; subducite naves: Tros Tyriusque agetur mihi nullo discrimine. Atque utinam ipse rex vester Æneas compulsus huc eodem Noto afforet! equidem dimittam certos homines per littora, et jubebo eos lustrare extrema Libyæ; si quibus sylvis aut urbibus ejectus errat.

Et fortis Achates, et pater Æneas arrecti animum his dictis, jamdudum ardebant erumpere nubem: Achates prior compellat Æneam: O nate Deâ, quæ sententia nunc surgit animo? Vides omnia tuta, vides classem, sociosque receptos. Unus abest, quem ipsi vidimus submersum in medio fluctu: cætera respondent dictis tuæ matris. Vix fatus erat ea, cum nubes circumfusa repente scindit se, et purgat se in apertum æthera. Æneas restitit, refulsitque in clarâ luce, similis Deo os humerosque: namque genitrix ipsa afflarat nato decoram cæsariem, purpureumque lumen juventæ, et oculis lætos honores. Tale deus quale manus addunt

ebori, aut ubi argentum Pariusve lapis circumdatur flavo auro. Tum sic alloquitur Reginam, repenteque improvisus cunctis ait: ego adsum coram, Troius Æneas, quem quæritis, ereptus ab Libycis undis.

Seu vos Hesperiam magnam, Saturniaque arva,
Sive Erycis fines, regemque optatis Acesten; 570
Auxilio tutos dimittam, opibusque juvabo.
Vultis et his mecum pariter considerare regnis?
Urbem quam statuo, vestra est; subducite naves:
Tros Tyriusque mihi nullo discrimine agetur.
Atque utinam rex ipse, Noto compulsus eodem, 575
Afforet Æneas! equidem per littora certos
Dimittam, et Libyæ lustrare extrema jubebo;
Si quibus ejectus silvis, aut urbibus errat.

His animum arrecti dictis, et fortis Achates,
Et pater Æneas, jamdudum erumpere nubem 580
Ardebant. prior Ænean compellat Achates:
Nate Deâ, quæ nunc animo sententia surgit?
Omnia tuta vides; classem, sociosque receptos.
Unus abest, medio in fluctu quem vidimus ipsi
Submersum: dictis respondent cætera matris. 585
Vix ea fatus erat, cum circumfusa repente
Scindit se nubes, et in æthera purgat apertum.
Restitit Æneas, clarâque in luce refulsit,
Os humerosque Deo similis: namque ipsa decoram
Cæsariem nato genitrix, lumenque juventæ 390
Purpureum, et lætos oculis afflarat honores.
Quale manus addunt ebori decus; aut ubi flavo
Argentum, Pariusve lapis circumdatur auro.

Tum sic Reginam alloquitur, cunctisque repente
Improvisus, ait: Coram, quem quæritis, adsum, 595
Troius Æneas, Libycis ereptus ab undis.

O sola

NOTES.

Philosophers, that the Inhabitants of the colder Climates are less susceptible of Humanity and Compassion than those in warmer Countries.

570. *Erycis.* Eryx was King of Sicily, *Æn.* V. 24.

573. *Urbem quam,* &c. The Construction
Urbs, quam urbem statuo, vestra est.

576. *Equidem.* Servius observes that *equidem* in *Virgil* always signifies *ego quidem*.

586. *Vix ea fatus erat, cum circumfusa repente scindit se nubes,* &c. This Passage *Milton* seems to have had in his Eye, *Book X.* 447. where *Satan* passed invisible through the midst of the hellish Counsel, seated himself on his Throne, viewed all around him unseen, then

speria the Greater, and the Country where Saturn reigned, or if you choose to visit Eryx's Coast and King Acestes; I will dismiss you safe with proper Assistance, and support you with my Wealth. Or will you settle with me in this Realm of mine? The City I now build shall be yours: Draw your Ships ashore; Trojan and Tyrian shall be treated by me as if they were both the same. And would to Heaven the same Wind had driven your Prince Æneas too upon our Coast, and that he were here present! However, I will send trusty Messengers along the Coasts, with Orders to search Libya's utmost Bounds, if he is thrown out to wander in some Wood or City.

Animated by these friendly Words, brave Achates and Father Æneas had long impatiently desired to break from the Cloud. Achates first addresses Æneas: Goddess-born, what Purpose now arises in your Mind? You see all is safe; your Fleet and Friends restored. One alone is missing, who sunk before our Eyes in the midst of the Waves: Every Thing else agrees with your Mother's Prediction. Scarce had he said, when strait the circumambient Cloud splits asunder, and dissolves into open Air. Æneas stood forth, and in bright Day shone conspicuous, in Countenance and Make resembling a God: For Venus herself had adorned her Son with graceful Locks, flushed him with the radiant Bloom of Youth, and breathed a sprightly Lustre on his Eyes. Such Beauty as the Artist's Hand superadds to Ivory, or where Silver and Parian Marble is in-chased in yellow Gold.

Then sudden addressing the Queen, he, to the Surprise of all, thus begins: Behold the Man you seek now present, Trojan Æneas, snatched from the Libyan Waves. O thou, who alone hast commiserated

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then surprized them with his unexpected Appearance;

Down a while
He sat, and round about him saw unseen:
At last, as from a Cloud, his fulgent Head
And Shape Star-bright appear'd, or brighter
clad,
With what permissive Glory since his Fall
Was left him, or false Glitter.

587. Scindit se nubes. Here again Virgil imitates Homer, who, in the same Manner, discovers Ulysses to Alcinous, in the seventh Book of the Odyssey; but it is acknowledged

that Virgil has improved upon his Original, particularly in that fine Addition at the End of the Verse, *et in æthera purgat apertum*, than which nothing can more strongly paint the Image of a Cloud just vanishing and blending with the Air.

588. *Clarâque in luce refulsit*. Shone, or appeared conspicuous, as Lucr. V. 12. speaking of Epicurus,

quique per artem
Fluctibus è tantis vitam, tantisque tenebris,
In tam tranquillo, et tam clarâ luce locavit.

O tu sola miserata infandos labores Trojæ ! quæ urbe domo focias nos rellequias Danaûm, jam exhaustos omnibus casibus terræque marisque, et egenos omnium ! O Dido, non est nostræ opis persolvere tibi dignas grates ; nec est opis Dardaniæ gentis, quicquid hujus gentis ubique est, quæ Sparsa est per magnum orbem : Dii (si qua numina respectant pios, siquid justitiæ est usquam) et mens conscia sibi recti, ferant tibi digna præmia. Quæ tam læta sæcula tulerunt te ? qui tanti parentes genuere te talem ? Dum fluvii current in freta, dum umbræ lustrabunt convexa montibus, dum polus pascet sidera ; honos, nomenque tuum, laudesque tuæ semper manebunt, quæcunque terræ vocant me. Sic fatus, petit amicum Ilionea dextrâ, Serestumque lævâ ; post, petit alios, fortemque Gyan, fortemque Cloanthum.

Sidonia Dido obstupuit primo aspectu, deinde tanto casu viri, et sic locuta est ore : O nate Dea, quis casus insequitur te per tanta pericula ? quæ vis applicat te immanibus oris ? Tune es ille Æneas, quem alma Venus genuit Dardanio Anchisæ ad undam Phrygii Simoentis ?

O sola infandos Trojæ miserata labores !

Quæ nos, rellequias Danaûm, terræque marisque Omnibus exhaustos jam casibus, omnium egenos, Urbe, domo focias ! grates persolvere dignas 600 Non opis est nostræ, Dido, nec quicquid ubique est Gentis Dardaniæ, magnum quæ sparsa per orbem. Dî tibi, si qua pios respectant numina, si quid Usquam justitiæ est, et mens sibi conscia recti, Præmia digna ferant. quæ te tam læta tulerunt 605 Secula ? qui tanti talem genuere parentes ? In freta dum fluvii current, dum montibus umbræ Lustrabunt convexa, polus dum sidera pascet ; Semper honos, nomenque tuum, laudesque manebunt,

Quæ me cunque vocant terræ. sic fatus, amicum Ilionea petit dextrâ, lævâque Serestum ; 611 Post, alios, fortemque Gyan, fortemque Cloanthum.

Obstupuit primo aspectu Sidonia Dido, Casu deinde viri tanto ; et sic ore locuta est. Quis te, nate Deâ, per tanta pericula casus 615 Insequitur ? quæ vis immanibus applicat oris ? Tune ille Æneas, quem Dardanio Anchisæ Alma Venus Phrygii genuit Simoentis ad undam ?

Atque

NOTES.

603. *Si qua*, &c. This Expression implies nothing of Doubt, but only puts a certain Truth into the Form of a Supposition, the more to secure and strengthen the Conclusion. It amounts to this Assertion, You shall be amply rewarded as sure as there are Gods above, as sure as there is Justice, as there is any Sense of Virtue in the World. Much like what Mr. Addison says :

—If there's a Pow'r above us,—
—be must delight in Virtue.

See also Æneid II. 159.

—atque omnia ferre sub auras,
Si qua tegunt.

Where it appears plain that *si qua* cannot imply any Doubt, but must signify whatever, or

some Word of the like Import. Admitting therefore this to be the Signification of *si qua numina*, and *si quid justitiæ* in this Place, why may we not consider it as a Prayer, which I am surprized to find none of the Commentators have done ; *Dii—ferant*, may the Gods confer upon you ; the Verb, which is in the optative Mood, naturally leads to this Sense, and it is in the same Form with that Imprecation, B. II. 536.

Dî (si qua est cælo pietas, quæ talia curet) Persolvant grates dignas, et præmia reddant Debita.

603. *Pios*. This Word signifies virtuous Men in general ; especially the Kind, the Beneficent, the Generous. Hence *Nisus's* generous,

commiserated Troy's unutterable Calamities! who *deignest* to associate in thy Town and Palace us a Remnant saved from the Greeks, who have now been tried to the utmost by Woes in every Shape, both by Sea and Land, and are in want of all Things! to repay thee due Thanks, great Queen, exceeds the Power both of us, and of all the Dardan Race, wherever dispersed over the wide World. The Gods, if any Powers divine regard the Pious, if Justice any where subsists, and a Mind conscious of its own Virtue, shall yield thee a just Recompense. What Age was so happy to produce thee? Who the Parents of so illustrious an Offspring? While Rivers run into the Sea, while Shadows move round the convex Mountains, while Heaven feeds the Stars; your Honour, Name, and Praise, *with me* shall ever live, to whatever Climes I am called. This said, he embraces his Friend Ilioneus with his Right-hand, and Sereftus with his Left: Then the rest *in their Turns*, the heroic Gyas, and heroic Cloanthus.

Sidonian Dido stood astonished first at the Presence of the Heroe, then at his signal Sufferings, and thus her Speech addressed: What *hard* Fate, O Goddess-born, pursues thee through such mighty Dangers? What Power drives *thee* on *this* barbarous Coast? Are you the *great* Æneas, whom, by Phrygian Simois's Stream, fair Venus bore to Trojan Anchises? And *now* indeed I call to mind
that

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rous, disinterested Love to *Euryalus* is called *pius amor*, Æn. V. 296. See the Note on Verse 549.

604. *Mens sibi conscia recti*. Some would understand this not of *Dido's* own conscious Approbation of her Virtue, but of the divine Mind, who is conscious to every good Action; as where *Virgil* says, *Mens agitat molem*, Æn. VI. 727. But, besides that this Sense appears forced, and a mere Repetition of the former Thought, I doubt if the Genius of the Language will admit of it. The Deity is *conscious recti*, as he is the infallible Witness of Truth and Integrity; but he is *conscious sibi recti*, as he is conscious of his own Uprightness and Sincerity. But this Expression admits of another Sense; for, instead of joining *et mens sibi conscia recti* with *Dii*, as one of the Nominatives to *ferant*, we may

include it in the *Parentes* with *si qua*, &c. Thus, *if there be any Gods who regard the pious, if Justice any where subsists, and a Mind conscious of Virtue*.

605. *Quæ te tam læta tulerunt Secula*. It is the same Thought with that in the sixth Æneid, 648.

Hic genus antiquum Teucris, pulcherrima proles, Magnanimi heroes, nati melioribus annis.

It represents *Dido* as one of the Heroines of the happy golden Age, whose uncommon Worth could only be the Production of those better Days.

608. *Montibus—convexa*. Either in *montibus*, or *montibus* poetically for *montium*. *Convexa* is seldom or never used by good Authors to signify *convex* in English, but rather imports the same as *curvus*, bending, shelving, or arched, as Æn. IV. 451. and X. 251.

620. *Teucrum*

Atque equidem memini Teucrum venire Sidona, expulsus patriis finibus, petentem nova regna auxilio Beli. Genitor meus Belus tum vastabat optimam Cyprum, et victor tenebat eam ditio. Casus Trojanæ urbis cognitus est mihi jam ex illo tempore, nomenque tuum, regesque Pelasgi. Ipse hostis ferebat Teucros insigni laude, volebatque se esse ortum ab antiquâ stirpe Teucrorum. Quare, O juvenes, agite, succedite nostris tectis: similis fortuna voluit me quoque jactatam per multos labores, demum consistere in hac terrâ. Ego non ignara mali, disco succurrere miseris.

Sic memorat, simul ducit Æneam in regia tecta, simul indicit honorem templis Divûm. Interea nec minus mittit munera sociis ad littora viginti tauros, centum horrentia terga magnorum suum, centum pingues agnos cum matribus, lætitiæque Dei Bacchi. At interior domus splendida instruitur regali luxu, parantque convivia in mediis tectis. Adsunt vestes laboratæ arte, ostroque superbo: ingens argentum adest in mensis, fortiaque facta patrum cœlata in auro, longissima series rerum

Atque equidem Teucrum memini Sidona venire,
Finibus expulsus patriis, nova regna petentem, 620
Auxilio Beli. genitor tum Belus optimam
Vastabat Cyprum, et victor ditio tenebat.
Tempore jam ex illo casus mihi cognitus urbis
Trojanæ, nomenque tuum, regesque Pelasgi.
Ipse hostis Teucros insigni laude ferebat, 625
Seque ortum antiquâ Teucrorum à stirpe volebat.
Quare agite, O tectis, juvenes, succedite nostris:
Me quoque per multos similis fortuna labores
Jactatam, hac demum voluit consistere terrâ.
Non ignara mali, miseris succurrere disco. 630

Sic memorat: simul Æneam in regia ducit
Tecta; simul Divûm templis indicit honorem.
Nec minus interea sociis ad littora mittit
Viginti tauros, magnorum horrentia centum
Terga suum, pingues centum cum matribus agnos
Munera, lætitiæque Dei. 636
At domus interior regali splendida luxu
Instruitur, mediisque parant convivia tectis.
Arte laboratæ vestes, ostroque superbo:
Ingens argentum mensis, cœlataque in auro 640
Fortia facta patrum, series longissima rerum

Per

NOTES.

620. *Teucrum—expulsus.* This is *Teucer*, the Son of *Telamon*, and Brother of *Ajax*, who, upon his Return from *Troy*, was banished by his Father, for not preventing his Brother's Death, as he thought he might have done.

625. *Ipse hostis.* *Teucer*, tho' a Greek by the Father's Side, volebat se ortum, gave himself out, or would have himself reputed of *Trojan* Extraction, thus disclaiming Relation to his Father, and reckoning his Lineage from his Mother, who was the Daughter of *Laomedon*, King of *Troy*, descended in a direct Line from the ancient *Teucer*, the Founder of the *Teucris* or *Trojan* Race. The true Reason why *Teucer* valued himself rather on Account of his Relation to the *Trojans* by his

Mother, than to the *Grecians* by his Father, was in Resentment of the ill Usage he had met with from his Father; but the Poet, by concealing that Circumstance, sets this Action in such a Light as to reflect no small Honour on the *Trojans*.

632. *Templis indicit honorem.* It was the ancient Custom to offer up Libations and other Acts of Thanksgiving to the Gods, upon the Arrival of Strangers, especially to *Jupiter Zœnius*, the God of Hospitality, or who presides over Strangers. Thus in *Homer*, *Alcinous*, when he receives *Ulysses* at his Court, orders Libations to *Jove*, who guides the Wanderer on his Way. Pope's *Odyssey*, VII. 240. *Servius* takes *indicit honorem* to signify originally to

that Teucer, expelled his native Country, came to Sidon in quest of a new Kingdom, *depending* on the Aid of Belus. My Father Belus then reaped the Spoil of wealthy Cyprus, and held it in Subjection to his victorious Arms. Ever since that Time I have been acquainted with the Fate of Troy, with your Name, and the Grecian Kings. The Enemy himself extolled the Trojans with distinguished Praise, and with Pleasure traced his Descent from the ancient Trojan Race. Come then, *heroic* Youths, enter our Walls. Me too through a Series of Labours tossed, like Fate *with yours*, at length hath doomed to settle in this Land. Myself no Stranger to Misfortune, have learned to succour the Distressed.

This said, she forthwith leads Æneas into her royal Apartments, and at the same Time ordains due Honours for the Temples of the Gods. Mean while, with no less Care, she sends Presents to his Crew in the Ships, twenty Bulls, an hundred huge Boars with bristling Backs, as many fat Lambs, with the Ews, and the Joys of the God *Bacchus*. But the inner Rooms *of State* are splendidly furnished with regal Pomp, and Banquets are prepared in the Middle of the Hall. *Here are* Carpets wrought with Art, and of the richest Purple; the Tables *shine with* massy Silver-plate, and embossed in Gold *appear* the brave Exploits of her Forefathers, a lengthened Series of History traced down through so many Heroes,

from

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to raise, or order Contributions to be raised in honour of the Gods, because the Ancients, on account of their Poverty, were obliged to collect for their Sacrifices, or else they applied to that Use the Goods and Effects of condemned Malefactors: Hence *supplicia*, Punishments, came to signify Prayers; *supplicationes*, Thankgivings; and *sacer*, both holy and accursed.

636. *Munera, lætitiæque Dei*. The Commentators are greatly divided about the Meaning of these Words. *Corradus* explains them an Offering and Joy, i. e. a grateful Offering to the God (*Neptune*) who had saved them from Shipwreck, taking *munera* in the same Sense, as *Geor. IV. 534.*

—tu munera supplex
Tende, petens pacem, et faciles venerare Na-
pæas.

Aulus Gellius reads *munera lætitiæque die*, Presents with which they might joyfully pass the Day; taking *die* for *dici*, as *Geor. I. 208.*

Servius, and the Generality of Interpreters, consider it as a poetical Circumlocution for *Wine*, which is the Gift and Joy, or the joyful Gift of the God (*Bacchus*). The Translation is according to the pointing in *Heinsius's* Edition, where there is no Stop after *agnos*, but a Comma after *munera*; so that the Construction runs thus, *Mittit viginti tauros munera*; she sends them Presents of twenty Bulls, &c. *lætitiæque Dei*, and the Joy of the God (*Bacchus*) i. e. *Wine*. See Verse 651. where *munera* is construed the same Way.

640. *Argentum—aurum*. Gold and Silver-plate, which was simply called Gold and Silver. So *Seneca de Vita Beat. Cap. XVII. Nec temere, et ut libet, collocatur argentum, sed perite servitur*. Tully IV. in *Verr. Cænabat apud Eupoleum, argentum ille apposuerat*. And *Virgil* himself, in the third Æneid, 355.

—Impositis auro dapibus.

ducta per tot viros ab origine antiquæ gentis. Æneas (neque enim amor patrius passus est illius mentem consistere) præmittit Achaten rapidum ad naves; ut serat hæc Ascanio, ducatque ipsum ad mœnia: omnis cura cari parentis stat in Ascanio. Præterea jubet Ascanium ferre secum munera erepta Iliacis ruinis, pallam nempe rigentem signis auroque, et velamen circumtextum croceo acantho: ornatus Argivæ Helenæ, quos illa extulerat Mycenis, cum peteret Pergama, Hymenæosque inconcessos; qui ornatus erant mirabile donum matris Leda. Præterea jubet eum ferre sceptrum, quod Ilione maxima natarum Priami olim gesserat, baccatumque monile collo, et coronam duplicem gemmis auroque. Achates celerans hæc tendebat iter ad naves.

At Cytherea versat novas artes, et nova consilia in pectore; ut nempe Cupido mutatus faciem et ora veniat pro dulci Ascanio, donisque incendat furentem Reginam, atque implicet ignem illius ossibus. Quippe timet domum ambiguum Tyriosque bilingues: atrox Juno urit eam, et cura ejus recurset sub noctem. Ergo affatur aligerum Amorem his dictis: O nate, meæ vires, mea magna potentia; nate, qui solus temnis Typhoëa tela summi Patris Jovis; confugio ad te, et supplex posco tua numina. Hæc nota sunt tibi, ut nempe frater tu-

us Æneas pelago jactetur circum omnia littora, odiis iniquæ Junonis: et tu sæpe doluisti nostro dolore. Phœnissa Dido tenet hunc, moraturque eum blandis vocibus; et vereor quo Junonia hospitia vertant se: illa haud cessabit in tanto cardine rerum.

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642. Per tot viros. The whole History of the Family from Belus, or rather Abibels, the first Tyrian Monarch.

644. Rapidum—præmittit. Servius thinks this is equivalent to mittit prærapidum, which appears forced. Rather, sends him before the Enter-

Per tot ducta viros antiquæ ab origine gentis. Æneas (neque enim patrius consistere mentem Passus amor) rapidum ad naves præmittit Achatem, Ascanio ferat hæc, ipsumque ad mœnia ducat. 645 Omnis in Ascanio cari stat cura parentis. Munera præterea, Iliacis erepta ruinis, Ferre jubet, pallam signis auroque rigentem, Et circum textum croceo velamen acantho; Ornatus Argivæ Helenæ: quos illa Mycenis, 650 Pergama cum peteret, inconcessosque Hymenæos, Extulerat; matris Leda mirabile donum. Præterea sceptrum, Ilione quod gesserat olim, Maxima natarum Priami, colloque monile Baccatum, et duplicem gemmis auroque coronam. Hæc celerans, iter ad naves tendebat Achates. 556

At Cytherea novas artes, nova pectore versat Consilia; ut faciem mutatus et ora Cupido Pro dulci Ascanio veniat, donisque furentem Incendat Reginam, atque ossibus implicet ignem. Quippe domum timet ambiguum Tyriosque bilingues: 561

Urit atrox Juno, et sub noctem cura recurset. Ergo his aligerum dictis affatur Amorem: Nate, meæ vires, mea magna potentia; solus, Nate, Patris summi qui tela Typhoëa temnis; 565 Ad te confugio, et supplex tua numina posco. Frater ut Æneas pelago tuus omnia circum Littora jactetur, odiis Junonis iniquæ, Nota tibi: et nostro doluisti sæpe dolore. Hunc Phœnissa tenet Dido, blandisque moratur 670 Vocibus; et vereor, quò se Junonia vertant Hospitia: haud tanto cessabit cardine rerum.

Quo-

from the first Founder of the ancient Race. Æneas (for paternal Affection suffered not his Mind to rest) with Speed sends Achates before to the Ships, to bear those Tidings to Ascanius, and bring *the Boy* himself to the City. All the fond Parent's Care centers in Ascanius. Besides, he bids him bring Presents *for the Queen* saved from the Ruins of Troy, a Mantle stiff with Gold and Figures, and a Veil woven round with Saffron-coloured Flowers of Brankursine, the Ornaments of Grecian Helen, which she had brought with her from Mycenæ, when bound for Troy and her lawless Marriage; her Mother Leda's curious Gift. A Scepter too, which once Ilione, Priam's eldest Daughter, bore, a Necklace strung with Pearl, and a Crown set with double Rows of Gems and Gold. This Message to dispatch, Achates directs his Course to the Ships.

But Venus revolves in her Breast new Plots *and* new Designs, that Cupid should come in place of sweet Ascanius, assuming his Mien and Features, and by the Gifts kindle in the Queen all the Rage of Love, and convey the subtle Flame into her *very* Bones. For she dreads the *false* equivocating Race, and the double-tongued, *perfidious* Tyrians: Fell Juno's Rage torments her, and with the Night her Care returns. To winged Love therefore she addresses these Words: O Son, my Strength, my mighty Power; *my* Son, who alone defiest the Typhœan Bolts of Jove supreme, to thee I fly, and suppliant implore thy Deity. Thou knowest how round all Shores thy Brother Æneas is tossed from Sea to Sea by the complicated Malice of partial Juno, and in my Grief hast often grieved. Him Phœnician Dido entertains, and amuses with smooth Speeches; and I fear what may be the Issue of Juno's Acts of Hospitality: She will not be idle in so critical a Conjunction. Wherefore,

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Entertainment, or before the Messengers sent by *Dido*, Verse 633.

647. *Iliacis erepta ruinis*. This shews them to have been Things of the greatest Value.

648. *Pallam*. This was a Kind of Stole, or long Garment, that reached down to the Feet;

Fusa sed ad teneros lutea palla pedes.

Tibul. I. Eleg. 7.

Hence Horace gives it the Epithet of *honestæ*; *Post hunc personæ, pallæque repertor honestæ* Æschylus. De Arte Poet. 278.

648. *Signis auroque*. i. e. *Signis aureis*, as above *molemq̃ue et mantis*; and Geor. II. 192. *Pateris libamus et auro*, i. e. *pateris aureis*.

656. *Hæc celerans*. After the Manner of the Greeks, who used *σπουδῆν* and *ταχυνεῖν* the same Way.

665. *Tela Typhœa*. The Bolts whereby Typhæus and the other Giants were overthrown; a very lively poetical Expression to denote the Power of Love.

Quocirca meditor ante ca-
pere Reginam dolis, et
cingere eam flammâ; ne
quo numine mutet se; sed
potius ut teneatur mecum
magno amore Æneæ.
Nunc accipe nostram men-
tem quâ possis facere id.
Regius puer, mea maxi-
ma cura, parat ire ad
Sidoniam urbem, accitu
cari genitoris, ferens do-
na restantia pelago et
flammis Trojæ. Ego re-
condam hunc sopitum som-
no, super alta Cythera,
aut super Idalium nemus
in sacratâ sede; ne quâ
possit scire dolos, medi-
usve occurrere. Tu dolo
falle faciem illius unam
noctem non ampliùs; et
ipse puer induet notos vul-
tus pueri: ut, cum Dido
lætissima accipiet te gre-
mio, inter regales mensas
Lyæumque laticem, cum
dabit tibi amplexus atque
figet tibi dulcia oscula;
inspires ei occultum ignem,
fallasque eam veneno.
Amor. paret dictis caræ
genitricis, et exuit alas,
et gaudens incedit gressu
Iuli. At Venus irrigat
placidam quietem per mem-
bra Ascanio, et Dea
tollit eum fotum gremio
in altos lucos Idaliæ: ubi
mollis amaracus aspirans,
complectitur illum floribus
et dulci umbrâ.

Jamque Cupido ibat pa-
rens dicto matris, et por-
tabat Tyriis regia dona,
lætus Achate duce. Cum
venit, Regina jam com-

posuit se super aulæis superbis, locavitque se mediam in aureâ spondâ. Jam pater Æneas, et
jam Trojana juventus conveniunt, discumbiturque super strato ostro.

Quocirca capere ante dolis, et cingere flammâ
Reginam meditor; ne quo se numine mutet;
Sed magno Æneæ mecum teneatur amore. 675
Quâ facere id possis, nostram nunc accipe mentem.
Regius, accitu cari genitoris, ad urbem
Sidoniam puer ire parat, mea maxima cura;
Dona ferens, pelago, et flammis restantia Trojæ.
Hunc ego sopitum somno, super alta Cythera, 680
Aut super Idalium, sacratâ sede recondam;
Ne quâ scire dolos, mediùsve occurrere possit.
Tu faciem illius, noctem non ampliùs unam,
Falle dolo; et notos pueri puer induet vultus:
Ut, cum te gremio accipiet lætissima Dido, 685
Regales inter mensas, laticemque Lyæum,
Cum dabit amplexus, atque oscula dulcia figet;
Occultum inspires ignem, fallasque veneno.
Paret Amor dictis caræ genitricis, et alas
Exuit, et gressu gaudens incedit Iuli. 690
At Venus Ascanio placidam per membra quietem
Irrigat, et fotum gremio Dea tollit in altos
Idaliæ lucos: ubi mollis amaracus illum
Floribus, et dulci aspirans complectitur umbrâ.

Jamque ibat dicto parens, et dona Cupido 695
Regia portabat Tyriis, duce lætus Achate.
Cum venit, aulæis jam se Regina superbis
Aureâ composuit spondâ, mediamque locavit.
Jam pater Æneas, et jam Trojana juventus
Conveniunt, stratoque super discumbitur ostro. 700
Dant

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673. Et cingere flammâ. A Metaphor
borrowed from the Manner of blocking up a
Town by planting Fires round the Walls, that
there was no Way left to escape;

Interea vigilum excubiis obsidere portas

Cura datur Messapo, et mœnia cingere flam-
mis. Æn. IX. 159.

Interea Rutuli portis circum omnibus instant

Sternere cæde viros, et mœnia cingere flam-
mis. Æn. X. 118.

681. Idalium. A Town and Grove of that
Name in the Island of Cyprus.

686. Laticemque Lyæum. Lyæus is a Name
given to Bacchus, ἀπο τῆς λυγείας, because Wine
dissipates Care,

Cura fugit multo diluiturque mero,
dissipat Evius

Curas mordaces.

Hor. II, Ode XI. 17.

693. Mollis

fore, I purpose to prevent the Queen by subtle Means, and so beset her with the Flames of Love, that no Power may influence her to change, but that with me she may cherish a great Fondness for Æneas. How this thou mayst effect, now hear what I advise. The royal Boy, my chiefest Care, at his Father's Call prepares to visit the Sidonian City Carthage, bearing Presents for Dido saved from the Sea and Flames of Troy. Him having lulled to Rest, I will lay down on Cythera's Tops, or in some sacred Retreat above Idalium, lest he should discover the Plot, or interveening, marr its Success. Do you artfully counterfeit his Face but for one Night, and, yourself a Boy, assume a Boy's familiar Looks; that when Dido shall take thee to her Bosom in the Heighth of her Joy amidst the royal Feasts, and Bacchus's chearing Liquor; when she shall give thee repeated Embraces, and press thee with sweet Kisses, thou mayst breathe into her the secret Flame, and by Stealth convey the Poison. The God of Love obeys the Dictates of his dear Mother, lays aside his Wings, and joyful trips along in Iulus's Gait. Mean while Venus pours the Dews of balmy Sleep on Ascanius's Limbs, and in her Bosom fondling, conveyed him to Idalia's lofty Groves, where soft Amaracus, perfuming the Air with Flowers and fragrant Shade, clasps him round.

Now, in Obedience to his Instructions, Cupid went along, and bore the royal Presents to the Tyrians, pleased with Achates for his Guide. By the Time he arrived, the Queen had placed herself on a golden Couch, under a rich Canopy, and took her Seat in the Middle. Now Father Æneas, and now the Trojan Youth grace the Assembly, and plant themselves on the Purple Beds. The Attendants

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693. *Mollis amaracus*. The Herb *Marjoram*, otherwise called *Sampsuchum*, whereof *Pliny* tells us a most excellent Kind grew in *Cyprus*, and that it was baneful to Serpents. *Sampsuchum, sive amaracus, in Cypro laudatissimum et odoratissimum scorpionibus adversatur*. So that it was a very proper Bed for *Ascanius* to sleep on with Safety.

698. *Aurea composuit sponda*. Some take *aurea* in the Nominative, to agree with *regina*, but it does better in the Ablative, as *Æn. VII. 190. Aurea percussam virga*; where the two last Syllables must be pronounced like a

Diphthong. See more Examples of this, *Ecl. III. 96. VIII. 81. Æn. X. 487.*

198. *Mediamque locavit*. The Couches whereon they lay at Table were three in Number, each of which was made for three to lie upon; hence *Triclinium* signifies a Dining-room. The Middle, according to *Servius*, was reckoned the most honourable Place, in Proof of which he brings a Quotation from *Sallust*, where *Perpenna*, entertaining *Sertorius*, sets him in the Middle; *Igitur discubere Sertorius—in medio, &c.*

Famuli dant lymphas manibus, expediuntque Cererem canistris, feruntque mantilia tonsis villis. Intus erant quinquaginta famulæ, quibus cura fuit struere penum longo ordine, et adolere Penates flammis. Centum erant aliæ, totidemque ministri pares ætate, qui onerent mensas dapibus, et ponant pocula. Nec non et Tyrii frequentes convenere per læta limina, jussi discumbere super pictis toris. Mirantur dona Æneæ, mirantur Iulum, flagrantisque vultus Dei, verbaque simulata, pallamque, et velamen pictum croceo acantho. Præcipue infelix Phœnissa, devota futuræ pesti, nequit expleri mentem, ardescitque tuendo, et pariter movetur puero donisque. Ille, ubi pependit complexu colloque Æneæ, et implevit magnum amorem falsi genitoris, petit Reginam: hæc hæret in eo oculis, hæc hæret in eo toto pectore, et Dido interdum fovet eum gremio, inscia quantus Deus insideat ei miseræ. At ille, memor matris Acidaliæ, paulatim incipit abolere Sichæum, et tentat vivo amore prævertere animos jampridem resides cordaque desueta. Postquam prima quies est epulis, mensæque sunt remotæ; ministri statuunt magnas crateras, et coronant vina.

Dant famuli manibus lymphas, Cereremque canistris

Expediunt, tonsisque ferunt mantilia villis.

Quinquaginta intus famulæ, quibus ordine longo

Cura penum struere, et flammis adolere Penates.

Centum aliæ, totidemque pares ætate ministri, 705

Qui dapibus mensas onerent, et pocula ponant.

Nec non et Tyrii per limina læta frequentes

Convenere, toris jussi discumbere pictis.

Mirantur dona Æneæ; mirantur Iulum,

Flagrantisque Dei vultus, simulataque verba, 710

Pallamque, et pictum croceo velamen acantho.

Præcipue infelix, pesti devota futuræ,

Expleri mentem nequit, ardescitque tuendo

Phœnissa; et puero pariter donisque movetur.

Ille, ubi complexu Æneæ, colloque pependit, 715

Et magnum falsi implevit genitoris amorem,

Reginam petit. hæc oculis, hæc pectore toto

Hæret; et interdum gremio fovet, inscia Dido

Insideat quantus miseræ Deus. at memor ille

Matris Acidaliæ, paulatim abolere Sichæum 720

Incipit; et vivo tentat prævertere amore

Jampridem resides animos, desuetaque corda.

Postquam prima quies epulis, mensæque remotæ;

Crateras magnos statuunt, et vina coronant.

Fit

NOTES.

701. Dant famuli manibus lymphas, Cereremque expediunt. It was the ancient Custom to wash before Meals. We may observe that Virgil, to maintain the Dignity of his Style in this simple Narration, uses the poetical Words, Lymphas et Cererem, for Water and Bread.

704. Flammis adolere Penates. Adolere signifies properly to burn fragrant Incense, as Verbenasque adole pingues, et mascula thura. Ecl. VIII. 65.

Or to perfume by Incense, as

Præterea castis adolet dum altaria tædis.

Æn. VII. 71.

Hence it signifies to perform Acts of Worship in general,

Junoni Argivæ jussos adolemus honores.

Æn. III. 547.

For the Penates see above, Verse 527.

713. Expleri mentem nequit, ardescitque tuendo. Ut vidi! ut perii! ut me malus abstulit error!

Ecl. VIII. 41.

Nec prius ex illo flagrantia declinavit Lumina, quam toto concepit pectore flammam, Funditus, atque imis exarsit tota medullis.

Catall. in Nupt. Pelei.

719. Insideat. This Word is very expressive, denoting not only Cupid's Situation, but his insidious Design upon Dido. Heinsius reads insidat, a Word of much the same Import,

tendants supply *the Guests* with Water for their Hands, dispense the Gifts of Ceres from Baskets, and furnish them with the smooth Towels. Within are fifty Handmaids, whose Task it was to prepare and marshal the Entertainments in due Order, and burn Incense to the Household-gods. A hundred more, and as many Servants of equal Age, are employed to crown the Boards with Dishes, and place the Cups. In like Manner the Tyrians, a numerous Train, assemble in the joyful Courts, invited to fill the embroidered Beds. They view with Wonder the Presents of Æneas, nor with less Wonder view Iulus, the glowing Aspect of the God, his *well* dissembled Words, the Mantle, and Veil figured with Leaves of the Acanthus in Saffron Colours. Chiefly the unhappy Queen, henceforth devoted to Love's pestilential Fever, gazes with unwearied Delight, and is inflamed with every Glance, and is equally captivated with the Boy and with his Gifts. He on Æneas's Neck having hung with *fond* Embraces, and having fully gratified his fictitious Father's ardent Affection, advances to the Queen. She fixes her Eyes, her whole Soul *on the Boy*, and sometimes fondles him in her Lap, not thinking what a powerful God *there* sits plotting her Ruin. Mean while he, heedful of his Mother's *Instructions*, begins insensibly to deface *the Memory* of Sichæus, and with a living Flame tries to prepossess her languid Affections, and her Heart by long Disuse grown cold *to Love*.

Soon as the first Banquet ended, and the Tables were withdrawn, they place large Goblets, and crown the *sparkling* Wine,
The

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port, and is applied to Bees greedily clinging to the Summer Flowers, and rioting on the Blossoms:

—ubi apes æstate serenâ
Floribus insidunt variis—

Æn. VI. 707.

721. *Vivo amore*. May either mean with an ardent Passion, or rather a Passion for a living Object.

723. *Postquam prima quies epulis, mensæque remotæ*. The Romans, as Servius observes, brought in the several Courses in Tables, and not by single Dishes; hence we read frequently in Authors of the *prima Mensa* and *secunda Mensa*, the first and second Service.

Particularly in Cicero's Epistles to *Atticus*, Lib. XIV. 6. *Hæc ad te scripsi appositæ secunda mensa*. This I wrote to you between the first and second Service. Whence it appears that there was a considerable Interval between the one and the other. See also his Twenty first Letter of the same Book, and the thirteenth Letter of the fifteenth Book.

724. *Vina coronant*. In Imitation of *Homer*, Il. I. 470.

Κυροι μὲν κρητῆρας ἐπέεσαντο ποτοιο.
The Youths crowned the Goblets with Wine: which *Arbæus* explains to mean no more than to fill them Brim-full with Wine. But some understand it of adorning the Cups with
Gay

Strepitus fit in tectis, volutantque vocem per ampla atria: incensi lychni dependent ab aureis laquearibus; et funalia vincunt noctem flammis.

Hic Regina poposcit pateram gravem gemmis auroque, implevitque eam mero; quam Belus et omnes à Belo soliti sunt implere. Tum silentia sunt facta in tectis: O Jupiter (nam loquuntur te dare jura hospitibus) velis hunc diem esse lætum Tyriisque, profectisque Trojâ, velisque nostros minores meminisse hujus diei.

Adsit Bacchus dator lætitiæ, et bona Juno: et O vos Tyrii faventes celebrate hunc cœtum. Dixit, et libavit honorem laticum in mensa, eoque libato prima attigit reliquum tenus summo ore. Tum dedit Bitiæ increpitans eum: ille impiger hausit spumantem pateram, et proluit se pleno auro: post eum alii proceres hauserunt eam. Iopas crinitus personat auratâ citharâ, ea quæ maximus Atlas docuit. Hic canit Lunam errantem, laboresque Solis; unde fit genus hominum, et pecudes; unde fit imber, et ignes; canit Arcturum, Hyadasque pluvias, geminosque Triones; canit quid hyberni soles tantum properent tingere se Oceano, vel quæ mora obstet tardis noctibus.

Fit strepitus tectis, vocemque per ampla volutant Atria: dependent lychni laquearibus aureis 726

Incensi, et noctem flammis funalia vincunt. Hic Regina gravem gemmis auroque poposcit, Implevitque mero, pateram; quam Belus, et omnes A Belo soliti. tum facta silentia tectis: 730

Jupiter (hospitibus nam te dare jura loquuntur) Hunc lætum Tyriisque diem, Trojâque profectis, Esse velis, nostrosque hujus meminisse minores.

Adsit lætitiæ Bacchus dator, et bona Juno: Et vos O cœtum Tyrii celebrate faventes. 735

Dixit, et in mensâ laticum libavit honorem; Primaque libato summo tenus attigit ore: Tum Bitiæ dedit increpitans. ille impiger hausit Spumantem pateram, et pleno se proluit auro.

Post, alii proceres. citharâ crinitus Iopas 740

Personat auratâ, docuit quæ maximus Atlas. Hic canit errantem Lunam, Solisque labores; Unde hominum genus, et pecudes; unde imber, et ignes:

Arcturum, pluviasque Hyadas, geminosque Triones; Quid tantum Oceano properent se tingere Soles 745

Hiberni, vel quæ tardis mora noctibus obstet. Ingeminant plausum Tyrii, Troesque sequuntur.

Nec

canit quid hyberni soles tantum properent tingere se Oceano, vel quæ mora obstet tardis noctibus. Tyrii ingeminant plausum, Troesque eos sequuntur.

Garlands. The Ancients upon certain Occasions used Goblets of a monstrous Size. The same Author describes one of Silver so large as to contain six hundred Amphoræ, which amount at least to twenty Tuns of our Measure. And Arrian describes another so capacious as to contain the Libations Alexander and nine thousand Guests performed to the Gods.

726. Dependent lychni laquearibus aureis. This Passage Milton has finely improved upon

in his Description of Pandemonium, or the Devil's Palace, in the first Book of his Paradise Lost, Verse 726.

*From the arched Roof,
Pendent by subtle Magic, many a Row
Of starry Lamps, and blazing Crescents, fed
With Naphtha and Asphaltus, yielded Light
As from a Sky.*

729. Belus et omnes a Belo. It is plain that the Belus here mentioned cannot refer to Didos ather (otherwise there would be no Propriety

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The Roofs resound with bufling Din, and *the Guests* roll through the ample Courts the bounding Voice. Down from the golden Cielings hang the flaming Lamps, and *blazing* Torches overpower the *Darkness of the Night*. Here the Queen called for a Bowl ponderous with Gems and Gold, and with pure Wine filled it to the Brim, *a Bowl* which Belus, and all *her Ancestors* from Belus, used; then, having enjoined Silence through the Palace, *she thus began*: O Jove (for by thee, 'tis said, the Laws of Hospitality were given) grant this may be an auspicious Day both to the Tyrians and my Trojan Guests, and may this Day be commemorated by our Posterity. Bacchus, the Giver of Joy, and propitious Juno, be present here; and you, my Tyrians, with benevolent Hearts solemnize this Meeting. She said, and on the Table poured an Offering *to the Gods*, and after the Libation first gently touched *the Cup* with her Lips, then gave it to Bitias with kindly Challenge: He quickly drained the foaming Bowl, and laved himself with the brimming Gold; after *him* the other Lords. Long-haired Iopas *next* tunes his gilded Lyre to what the mighty Atlas taught. He sings the wandering Moon, and the Eclipses of the *labouring* Sun. Whence the Race of Men and Beasts, whence Showers and fiery Meteors arise. *He sings* Arcturus, the rainy Hyades, and the two *northern* Cars, why Winter Suns make so much Haste to set in the Ocean, or what retarding Cause detains the slow *Summer* Nights. The Tyrians redouble their Applauses *in praise of the Song*, and the Trojans concur.

Mean

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priety in saying *omnes a Belo*, all the Descendants or Successors of *Belus*) but to one of her Ancestors, perhaps the Founder of the Family.

736. *Libavit honorem*. This Ceremony of Libation consisted in pouring out some Drops of the Wine, either upon the Altar, or sometimes upon the Table, as an Offering to the Gods, in Acknowledgment of their Bounty. For the Phrase *honorem Latium* see above, Verse 632.

740. *Citharâ personat*. In like Manner

Homer makes *Demodocus* sing and play at the Feast with which *Alcinous* entertains *Ulysses*, in the eighth Book of the *Odysey*. But the Subject of the Song in *Homer*, the *Actions* of *Ulysses*, how proper soever to the Occasion, sinks far below the Dignity of this. The Song of *Iopas* is of the sublimest Kind, and there is such a Sweetness and Majesty in the Numbers, as lift the Soul with the Poet to Heaven, like the rapturous Music which he describes,

K

749. *Infelix*

Nec non et infelix Dido trahabat noctem vario sermone, bibebatque longum amorem; rogitans multa super Priamo, multa super Hectore; nunc rogitans quibus armis filius Auroræ venisset; nunc quales essent equi Diomedis; nunc quantus esset Achilles. Immò, O hospes, inquit, dic nobis à primâ origine infidias Danaûm, casusque tuorum, tuosque errores: nam septima æstas jam portat te errantem omnibus terris et fluctibus.

Nec non et vario noctem sermone trahebat
Infelix Dido, longumque bibebat amorem;
Multa super Priamo rogitans, super Hectore multa;
Nunc, quibus Auroræ venisset filius armis; 751
Nunc, quales Diomedis equi; nunc, quantus Achilles.

Immò age, et à primâ, dic, hospes, origine nobis
Infidias, inquit, Danaûm, casusque tuorum,
Erroresque tuos: nam te jam septima portat 755
Omnibus errantem terris et fluctibus æstas.

NOTES.

749. *Infelix Dido, longumque bibebat amorem.* Virgil is always very happy in setting Objects in Contraste to one another, as here the anxiety

ous Situation of *Dido's* Love-sick Mind is seen in a fine Light in Opposition to the general Mirth and Gaiety of the banqueting Guests. While

P. VIRGILII MARONIS
ÆNEIDOS
LIBER SECUNDUS.

ORDO.

Omnes conticuere, intentique tenebant ora. Inde pater Æneas sic orsus est ab alto toro: O Regina, jubes me renovare dolorem infandum, narrando ut Danaï eruerint Trojanas opes et lamentabile regnum;

Conticuere omnes, intentique ora tenebant:
Inde toro pater Æneas sic orsus ab alto:
Infandum, Regina, jubes renovare dolorem;
Trojanas ut opes, et lamentabile regnum
Erueant

NOTES.

This second Book is one of those which Virgil singled out to rehearse before *Augustus*, as a Specimen of his Work; a sure Indication of the Esteem he himself had of it,

3. *Infandum, Regina, jubes renovare dolorem.* In this Introduction Virgil remarkably follows the Rule laid down by Horace, *De Art. Poet.* Verse 105,

—*Tristitia*

Mean while unhappy Dido with various Talk spun out the Night, and drunk large Draughts of Love, questioning much about Priam, much about Hector. Now in what Arms Aurora's Son had come; now what were the Excellencies of Diomed's Steeds; now what Figure Achilles made. Nay come, my Guest, she says, and from the first Original relate to us the Stratagems of the Greeks, the Adventures of your Friends, and your own Wanderings; for now the seventh Summer brings thee *to our Coasts*, thro' wandering Mazes tossed on every Land and every Sea.

NOTES.

While *Tyrians* and *Trojans* give a Loose to Joy, and are making the Roofs resound with their repeated Acclamations, *Æneas* alone engages *Dido's* Thoughts and Attention; she re-

lishes neither the Pleasures of the Feast, nor of the Song, and can listen to no Music but the Charms of his Voice.

THE
SECOND BOOK
OF THE
ÆNEID.

ALL with one accord were silent, and fixed their Eyes upon him, eagerly attentive: Then Father *Æneas* thus from his lofty Couch began.

Unutterable Woes, O Queen, you urge me to renew; how the Greeks overturned the Power and Magnificence of Troy, and its deplorable

NOTES.

— *Tristia maestum*
Vultum verba decent.

The Lines languish, and are so artfully composed as to force the Reader to pronounce them

with a slow, broken, and interrupted Voice, and shew *Æneas*, as it were, heaving out every Word with a Sigh.

4. *Trojanas opes.* The Kingdom of *Phrygia*,
K 2

quæque miserrima ego ipse vidi, et ea quorum fui magna pars. Quis Myrmidonum, Dolopumve, aut quis miles duri Ulyssæi temperet à lacrymis fando talia? et jam humida nox ræcipitat se cælo, sideraque cadentia suadent somnos. Sed si tantus amor est tibi cognoscere nostros casus, et breviter audire supremum laborem Trojæ, quanquam animus horret meminisse, refugitque luctu, incipiam. Ductores Danaûm, fracti bello, repulsique fati, tot annis jam labentibus, ædificant equum instar montis, divinâ arte Palladis; intexuntque costas sectâ abiete. Simulant equum esse votum pro reditu: ea fama vagatur. Hi sortiti delecta corpora virum, furtim includunt ea huc cæco lateri; penitusque complent ingentes cavernas, utrumque armato milite. Tenedos est in conspectu, insula notissima famâ, et dives opum, dum regna Priami manebant; nunc tantum sinus, et statio male fida carinis.

Eruerint Danaï; quæque ipse miserrima vidi, 5
Et quorum pars magna fui. quis talia fando,
Myrmidonum, Dolopumve, aut duri miles Ulyssæi
Temperet à lacrymis? et jam nox humida cælo
Præcipitat, suadentque cadentia sidera somnos.
Sed, si tantus amor casus cognoscere nostros, 10
Et breviter Trojæ supremum audire laborem,
Quanquam animus meminisse horret, luctuque refugit,
Incipiam. Fracti bello, fatisque repulsi
Ductores Danaûm, tot jam labentibus annis,
Instar montis equum, divinâ Palladis arte 15
Ædificant; sectaque intexunt abiete costas.
Votum pro reditu simulant: ea fama vagatur.
Huc delecta virum fortiti corpora furtim
Includunt cæco lateri; penitusque cavernas
Ingentes, utrumque armato milite complent. 20
Est in conspectu Tenedos, notissima famâ
Insula, dives opum, Priami dum regna manebant:
Nunc tantum sinus, et statio malefida carinis.

Huc

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gia, whereof Troy was the Capital, was famous for its Riches and Magnificence even to a Proverb;

*Nam tu, quæ tenuit dives Achæmenes,
Aut pinguis Phrygiæ Mygdonias opes
Permutare velis crine Licynniæ.*

Hor. II Carm. XII. 21.

5. *Eruerint Danaï.* We may observe, once for all, that the Greeks were denominated *Danaï* from *Danaus* the Brother of *Ægyptus*, who usurped the Throne of *Argos*.

7. *Myrmidonum.* The Myrmidons were the Troops of *Achilles*.

7. *Dolopumve.* The *Dolopians* again were the Troops which *Phenix* led to Troy from *Scyros* an Island in the *Ægean* Sea.

9. *Cadentia sidera.* As the Stars rise at Night when they begin to shine out, so they set in the Morning when they disappear. This marks the Time to have been near the Morning.

12. *Luctuque refugit.* Catrou and others

read *luctumque refugit*, declines the mournful Talk, which amounts to the same Sense. The Reader here will observe that there is a Change in the Tense, *refugit* being of the Preter-tense, whereas *horret* is in the Present; a Freedom which Dr. Trapp thinks very harsh. But Dr. Clarke, in his Remarks on *Homer*, *Iliad* I. Verse 37. shews that this Preterite Tense, as the Grammarians call it, refers to the Time present, as well as what is called the present Tense; only the former denotes that the Action is finished at this present Time, and the other, that it is a doing. As *cænat* in the Present signifies *he is at Supper*, *cænavit* in the Preterit, *he has supped*; so here *animus refugit*, which is the very Example Dr. Clarke adduces to support his Opinion, signifies, *my Mind has shrunk back*, which refers to the present Time no less than *refugit*, *it shrinks*, or *is shrinking back*. Whence it appears, that *Virgil's* using this Tense is so far from being licentious and unwarrantable, that it is equally proper

deplorable Realms ; both what Scenes of Misery I myself beheld, and those wherein I bore a considerable Part. What *cruel* Myrmidon, or Dolopian, or who of hardened Ulysses's Band can, in the very Relation of such Woes, refrain from Tears ! Besides, humid Night is hastening down the Sky, and the setting Stars invite to Sleep. But since you are so fond to know our Misfortunes, and briefly to hear the Catastrophe of Troy, tho' my Soul shudders at the Remembrance, and hath shrunk back with Grief, yet will I begin. The Grecian Leaders now extremely weakened by the War, and baffled by the Fates, after a Revolution of so many Years, *being assisted* by the divine Skill of Pallas, build a *wooden* Horse to the Size of a Mountain, and line its Ribs with Planks of Fir. *This* they pretend an Offering in order to procure a safe Return. Which Report is *industriously* spread. Hither having secretly conveyed a select Band, chosen out by Lot, they shut them up into the dark Sides, and cram its capacious Caverns and Womb with armed Soldiers. In sight of Troy lies Tenedos, an Island well known by Fame, and flourishing while Priam's Kingdom stood ; now it serves only for a Bay, and a Station where Ships are hardly safe

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proper with the other, and the more emphatic of the two ; for it denotes the Violence and Quickness of the Impression, that his Soul shrunk back, and recoiled at once, in a Moment, at his first calling up the mournful Subject into his Memory.

15. *Instar montis equum*. It has been objected, that this Story of the Horse has not Probability enough to support it ; since, besides the Hardiness of the Enterprize, it is not to be imagined that the *Trojans* would be gross enough to receive within their Walls so enormous and suspicious an Engine with so implicate a Credulity. But all these Objections *Segrais* has answered in his Remarks. As to the Hardiness of the Enterprize, he observes that modern History furnishes Examples of equally hardy and daring Enterprizes being undertaken and executed with Success ; and instances particularly that of the *Hollanders*, forty of whom ventured to stow themselves in a Boat seemingly loaden with Turfs, and underwent those Scrutinies which are generally made for the Detection of Contraband-goods, and having found Means of landing, retook

the Town of *Breda* from the *Spaniards*. As to the other Objection, which is indeed the principal One, that the *Trojans* should be so gross as to receive the Engine within their Walls, he observes how finely the Poet has contrived Matters to make this not only plausible, but in a Manner necessary and unavoidable. He has loosed the Knot by the seasonable Interposition of a Divinity. The *Trojans* having heard *Sinon's* artful Story, and seeing such a strong Confirmation of the Truth of it in the terrible Disaster that befel *Laocoon* and his Sons, had all the Reason in the World to believe the Machine was an Offering sacred to *Minerva*, and that all who offered any Violation to it, should feel the severe Vengeance of Heaven, as *Laocoon* and his Sons had done ; and therefore they could not act otherwise than the Poet supposes them to have done, consistently with their Religion and System of Belief.

16. *Costas*. The *Costæ* or *Ribs* of this wooden Engine are the Inner Beams, or Props to which the outer Boards are fastened.

Ductores Danaûm pro-
 vecti huc, condunt se in
 deserto littore. Nos rati
 sumus eos abiisse, et pe-
 tiisse Mycenæ vento : er-
 go omnis Troja solvit se
 longo luctu ; portæ pan-
 duntur ; juvat nos ire,
 et videre Doricæ castra,
 locosque desertos, litusque
 relictum. Hic manus Do-
 lopum tendebat, hic ten-
 debat sævus Achilles ;
 hic erat locus classibus ;
 hic acies solebant certare.
 Pars stupet exitiale donum
 innuptæ Minervæ, et mi-
 rantur molem equi ; Thy-
 mætesque primushorta-
 tur eum duci intra mu-
 ros, et locari in arce ;
 sive hortatur id dolo, seu
 fata Trojæ jam sic fere-
 bant. At Capys, et hi
 quorum menti melior erat
 sententia, jubent aut præ-
 cipitare pelago insidias
 suspectaque dona Dana-
 ûm, urereque ea flam-
 mis subjectis ; aut tere-
 brare et tentare cavas la-
 tebras uteri. Vulgus in-
 certum scinditur in con-
 traria studia. Ibi Lao-
 coon primus ante omnes,
 magnâ catervâ eum co-
 mitante, ardens decurrit
 ab summâ arce : et pro-
 cul exclamat : O miseri
 cives, quæ tanta est vo-
 bis insania ? creditis ho-
 stes esse avectos ? aut

putatis ulla dona Danaûm carere dolis ? an Ulysses est sic notus vobis ? aut Achivi occultantur in-
 clusi hoc ligno ; aut hæc machina fabricata est in nostros muros, inspectura nostras domos, ventu-
 raque urbi desuper ; aut aliquis error latet : O Teucri, ne credite equo.

Huc se provecti deserto in littore condunt.

Nos abiisse rati, et vento petiisse Mycenæ. 25

Ergo omnis longo solvit se Teucria luctu ;

Panduntur portæ ; juvat ire, et Doricæ castra,

Desertosque videre locos, litusque relictum.

Hic Dolopum manus, hic sævus tendebat Achilles ;

Classibus hic locus ; hic acies certare solebant. 30

Pars stupet innuptæ donum exitiale Minervæ,

Et molem mirantur equi : primusque Thymætes

Duci intra muros hortatur, et arce locari ;

Sive dolo, seu jam Trojæ sic fata ferebant.

At Capys, et quorum melior sententia menti, 35

Aut pelago Danaûm insidias, suspectaque dona

Præcipitare jubent, subjectisque urere flammis ;

Aut terebrare cavas uteri et tentare latebras.

Scinditur incertum studia in contraria vulgus.

Primus ibi ante omnes, magnâ comitante catervâ,

Laocoon ardens summâ decurrit ab arce : 41

Et procul : O miseri, quæ tanta insania, cives ?

Creditis avectos hostes ? aut ulla putatis

Dona carere dolis Danaûm ? sic notus Ulysses ?

Aut hoc inclusi ligno occultantur Achivi ; 45

Aut hæc in nostros fabricata est machina muros,

Inspectura domos, venturaque desuper urbi ;

Aut aliquis latet error : equo ne credite, Teucri.

Quic-

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27. *Juvat ire.* The Verb *ire* is frequently used by *Virgil* to express a precipitant, impetuous, eager Motion, as *it naribus sanguis*, *Geor. III. 507.* *it mare prurptum*, *Æn. I. 246.* *juventus it portis*, *Æn. IV. 130.* And the Sense shews that it ought to be so translated here ; for to be sure the *Trojans*, after their long Restraint, would be extremely keen and eager to pour forth at their Gates, and view the Grounds which the Enemy had covered. Dr. *Trapp* renders it, —and pleasant it was to walk abroad, as if the *Trojans* had been only going forth in a calm and sedate Manner to enjoy the Pleasures of the Fields and fresh Air.

29. *Hic Dolopum manus.* Here the Poet

makes *Æneas* speak in the Person of one of the *Trojans*, viewing the Ground where the Enemy had been encamped.

32. *Primusque Thymætes.* This *Thymætes*, we are told, had to Wife *Cilla*, the Sister of *Hecuba*, *Priam's* Consort, by whom he had a Son born to him on the same Day with *Paris*. *Priam* being warned by the Oracle that a Child was born that Day to the Ruin of his Country, chose rather, as was natural, to interpret the Oracle of *Thymætes's* Son than his own, and put him to Death. On this Account *Thymætes* still entertained a Grudge against *Priam*, and for that Reason was suspected

safe to ride: Having made this Island, they conceal themselves in that desolate Shore. We imagined they were gone, and that they had set Sail for Mycenæ. In consequence of which all Troy is released from its long continued Distress; the Gates are thrown open; with Joy we issue forth, *with Joy* we view the Grecian Camp, the *now* deserted Plains, and the abandoned Shore. Here *lay encamped* the Dolopian Bands, there stern Achilles had pitched his Tent: Here were the Ships drawn up, there the Armies were wont to fight. Some view with Amazement that baleful Offering of the Virgin Goddess Minerva, and wonder at the stupenduous Bulk of the Horse; and the *venerable* Thymætès first advises it may be dragged within the Walls, and lodged in the Tower, whether *it was* with treacherous Design, or that the Destiny of Troy now would have it so. But Capys, and *all* whose Sentiments are the Result of sounder Judgment, strenuously urge either to throw into the Sea this insidious Engine of the Greeks, and their suspected Oblation; or by applying Flames, consume it to Ashes; or *at least* to lay open, and ransack the Recesses of the hollow Womb. *Mean while* the fickle Populace is split into opposite Inclinations. Upon this Laocoon, accompanied with a numerous Gang, Ringleader to the rest, with Ardour hastens down from the Top of the Citadel; and while yet a great Way off *cries out*, O wretched Countrymen, what desperate Infatuation *this*? Do you believe the Enemy gone? Or think you any Gifts of the Greeks can be free from Deceit? Is it thus you are acquainted with Ulysses? Either the Greeks lie concealed within this Wood, or it is an Engine framed against our Walls; to overlook our Houses, and to come down upon our City; or some mischievous Design lurks under it. Trojans, put no Faith

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pected of betraying his Country, which makes Virgil here say, — *sive dolo hortatur*.

33. *Arce locari*. Arx does not always signify a Fort or Citadel, but the Place of greatest Eminence in a City; as Virgil, speaking of the seven Hills on which Rome was built, calls them *septem arces*, Æn. VI. 783. The *arx* therefore here probably is to be understood of that Place which served for a Vestibule to Minerva's Temple.

34. *Sic fata ferebant*. Virgil all along gives us to understand that the Overthrow of Troy was ordained by Destiny, which adds the

greater Air of Probability to this Episode of the wooden Horse.

37. *Subjèctisque*. Que is here used, as it is elsewhere, for *ve*. Vid. Æn. X. 709. And indeed some Copies read *subjèctisve*.

41. *Laocoon*. According to some he was brother to Anchises; according to others, Priam's own Son, and Priest of Apollo, or rather of Neptune, as in Petronius,

*Namque Neptuno sacer,
Crinem solutus, omne Laocoon replet
Clamore vulgus.*

48. *Aliquis error*. Error signifies whatever is

Quicquid id est, timeo Danaos, et ferentes dona. Sic fatus, validis viribus contorsit ingentem hastam in latus, inque alvum feri curvam compagibus: illa stetit tremens, utroque recusso cavæ cavernæ insonuere dedereque gemitum. Et, si fata Deum fuissent, si mens nostra non fuisset læva, impulerat nos fœdare Argolicas latebras ferro; tuque O Troja nunc stares, altaque arx Priami maneres! Ecce interea pastores Dardanidæ magno cum clamore ad regem traherant juvenem revinctum manus post terga, qui juvenis ultro obtulerat se ignotum venientibus, ut frueret hoc ipsum, aperiretque Trojam Achivis, fidens animi, atque paratus in utrumque; seu versare dolos, seu occumbere certæ morti. Trojana juvenus circumfusa ruit undique studio visendi eum, certantque illudere capto. Nunc accipe infidias Danaum, et disce omnes ab uno crimine. Namque, ut ille constitit in medio conspectu turbatus, inermis, atque oculis circumspexit Phrygia agmina, inquit:

Quicquid id est, timeo Danaos, et dona ferentes.
Sic fatus, validis ingentem viribus hastam 50
In latus, inque feri curvam compagibus alvum
Contorsit. stetit illa tremens, utroque recusso
Insonuere cavæ gemitumque dedere cavernæ.
Et, si fata Deum, si mens non læva fuisset,
Impulerat ferro Argolicas fœdare latebras; 55
Trojaque nunc stares, Priamique arx alta maneres!
Ecce, manus juvenem interea post terga revinctum
Pastores magno ad Regem clamore trahebant
Dardanidæ, qui se ignotum venientibus ultro, 59
Hoc ipsum ut frueret, Trojamque aperiret Achivis,
Obtulerat: fidens animi, atque in utrumque paratus;
Seu versare dolos, seu certæ occumbere morti.
Undique visendi studio Trojana juvenus
Circumfusa ruit, certantque illudere capto.
Accipe nunc Danaum infidias, et crimine ab uno 65
Disce omnes.
Namque, ut conspectu in medio turbatus, inermis,
Constitit, atque oculis Phrygia agmina circumspexit:
Heu,

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is opposite to Truth, and is taken in a very large Sense by the Roman Authors: Here it signifies Trick, Deceit, Artifice.

49. Timeo Danaos, et dona ferentes. There lies a particular Emphasis in the et, I am jealous of the Greeks even when they bring us Presents. Or perhaps et dona ferentes is to be understood in general, I dread the Greeks, and all who are thus forward to offer Gifts. It is a very just Observation that all rash and sudden Liberality is to be suspected, but more especially when it comes from a Foe.

Namque ita subita me jubet benignitas
Vigilare, facias ne meâ culpâ lucrum.

As Phœdrus elegantly expresses it in the Fable; agreeable to which is that Reflection Sophocles puts in the Mouth of Ajax,

Εχθρῶν ἀδωρὰ δῶρα, καὶ οὐκ ὠφελεῖα.
The Gifts of an Enemy will never benefit a Man, or make him the richer.

51. Feri. Ferus does not always signify a Savage or Beast of Prey; as it is here applied

to a Horse, so Virgil uses the same Word in speaking of a tame Stag, in the seventh Æneid, Verse 789.

—Petebatque ferrum.

And in like Manner Horace applies it to an Ass, 1 Ep. XIII. 8.

Clitellas ferus impingas, Asinæque patrum
Cognomen veritas in risum—

53. Gemitumque dedere. This Groan arose from some one of the Greeks within, who was perhaps wounded with Laocoon's Spear, or at least affrighted thereby, as Petronius seems to insinuate in these Words,

—Fremit

Captiva pubes intus, et, dum murmurat,
Roborea moles spirat alieno metu.

57. Ecce, manus juvenem. Shakespear has given us a fine Picture of Sinon, answering to the Character in which he is here drawn; it is in his Poem intituled Tarquin and Lucrece. The disconsolate Lady, after the Injury of her Rape, is supposed to fix her Eyes on

Faith in this Horse. However it be, I dread the Greeks, even with all the Gifts they bring. This said, with vigorous Effort he hurled his massy Spear against the Sides and Belly of the Monster, where it swelled out by the compacted Boards into an Arch; the Weapon stood quivering, and by the Shock given to its Sides, the hollow Caverns rung, and sent forth a Groan. And, had the Decrees of Heaven permitted, or our Minds not been infatuated, he had prevailed on us to lay open with the Sword this dark Recess of the Greeks: And thou Troy should still have stood, and thou lofty Tower of Priam now remained! In the mean time, behold the Trojan Shepherds, with loud Acclamations, came dragging to the King a Youth whose Hands were bound behind his Back; who, to them a mere Stranger, had voluntarily thrown himself in their Way, to promote this same treacherous Design, and open Troy to the Greeks; a resolute Soul, and prepared for either Event, whether to execute his perfidious Purpose, or submit to inevitable Death. The Trojan Youth in circling Crouds pour in from every Quarter, from Eagerness to see him, and they vie with one another in insulting the Captive. Now mark the Treachery of the Greeks, and from one Crime take a Specimen of the whole Nation.

For as he stood amidst the gazing Crouds perplexed, defenceless, and threw his Eyes around the Trojan Bands, Ah! says he, what Land,

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a Painting, in which the Destruction of Troy is represented; and, amongst other Figures, she sees that of the dissembling Sinon.

*She throws her Eyes about the painted Round,
And whom she finds forlorn, she doth lament;*

*At last she sees a wretched Image bound,
That piteous looks to Phrygian Shepherds lent;
His Face, tho' full of Cares, yet shew'd Content.*

*Onward to Troy with these blunt Swains
he goes,*

*So mild, that Patience seem'd to scorn his
Woes.*

*In him the Painter labour'd with his Skill
To hide Deceit, and give the harmless Show;
An humble Gait, calm Looks, Eyes waiting
still,*

*A Brow unbent, that seem'd to welcome Woe;
Cheeks, neither red, nor pale; but mingled so,
That blushing red no guilty Instance gave,
Nor ashy pale the Fear that false Hearts
have.*

62. *Seu certa occumbere morti.* To fall a Sacrifice to Death the sure Reward of Miscarriage in the Attempt.

65. *Crimine ab uno.* Catrou observes that some Copies in Servius's Time had read this Passage thus:

Accipe nunc Danaum insidias, et crimen; ab uno

Disce omnes.

68.—*Phrygia agmina circumspexit.* This is another Instance of Virgil's Art in verifying, and shews how much he studied to make the Sound an *Eccbo* to the Sense. Sinon's affected Confusion and Terror, which he discovers in the slow, languid Cast of his Eyes around the Trojan Bands, is represented to the Life in the tastly Progress of the Line, occasioned partly by the clashing of the two Vowels in *Phrygia agmina*; but especially by uniting the two Spondees in *circumspexit* at the End.

L

81. *Fando*

heu, quæ tellus, quæ æquora nunc possunt accipere me! aut quid jam denique restat mihi misero! cui neque usquam locus est apud Danaos; et super ipsi Dardanidæ infensi poscunt poenas cum meo sanguine. Quo gemitu nostri animi sunt conversi, et omnis impetus compressus: hortamur eum fari, quo sanguine fit cretus; memoret quid ferat; quæve fiducia sit capto. Ille, formidine tandem deposita, fatur hæc: O Rex, ego equidem, inquit, fatebor tibi cuncta vera quæcunque id fuerint; neque negabo me esse de Argolicâ gente: hoc est primum; nec, si improba fortuna finxit Sinonem miserum, finget eum vanum mendacemque. Si forte, fando aliquid, nomen Belidæ Palamedis, et gloria ejus inclyta famâ, pervenit ad tuas aures; quem Palamedem infontem Pelasgi, sub falsa prodicione, demisere neci infando indicio, quia vetabat bella; nunc lugent eum cassum lumine: pater meus pauper misit me comitem illi Palamedis, et propinquum ei consanguinitate, huc in arma ab primis annis. Dum ille stabat incolumis in regno, regnumque vigeat ejus consiliis, et nos gessimus aliquod nomenque decusque: sed postquam concessit ab superis oris invidiâ pellacis Ulyssæi (haud loquor ignota)

Heu, quæ nunc tellus, inquit, quæ me æquora possunt Accipere? aut quid jam misero mihi denique restat? Cui neque apud Danaos usquam locus; et super ipsi Dardanidæ infensi poenas cum sanguine poscunt. Quo gemitu conversi animi, compressus et omnis Impetus: hortamur fari, quo sanguine cretus, Quidve ferat; memoret quæ sit fiducia capto. 75 Ille hæc, depositâ tandem formidine, fatur: Cuncta equidem tibi, Rex, fuerint quæcunque, fatebor

Vera, inquit; neque me Argolicâ de gente negabo: Hoc primum; nec, si miserum fortuna Sinonem Finxit, vanum etiam mendacemque improba finget. Fando aliquid, si forte tuas pervenit ad aures 81 Belidæ nomen Palamedis, et inclyta famâ Gloria; quem falsâ sub prodicione Pelasgi Infontem, infando indicio, quia bella vetabat, Demisere neci; nunc cassum lumine lugent: 85 Illi me comitem, et consanguinitate propinquum, Pauper in arma pater primis huc misit ab annis. Dum stabat regno incolumis, regnumque vigeat Consiliis; et nos aliquod nomenque decusque Gessimus: invidiâ postquam pellacis Ulyssæi 90 (Haud ignota loquor) superis concessit ab oris;

Afflictus

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71. *Et super.* Others read *insuper*.

81. *Fando aliquid, &c.* The Artifice of this Speech, as *Segrais* justly remarks, consists in mingling Truth with Lies, whereby *Sinon* effectually imposes upon his Audience. What he here premises in relation to *Palamedes* is mostly true; what he subjoins of himself is downright Falshood.

82. *Belidæ Palamedis.* *Palamedes* was the Son of *Nauplius*, King of *Eubæa*, descended from *Belus*, King of *Africa*, by his Grandmother *Anymone*, the Daughter of *Danaus*. The Story here referred to is briefly thus: When *Ulysses*, to be exempt from going to the Trojan War, under Pretence of Madness, was ploughing up the Shore, and sowing it with

Salt, *Palamedes* laid down his Son *Telemachus* in his Way, and observing him to turn the Plough aside, that he might not hurt the Boy, by this Stratagem discovered his Madness to be counterfeit. For this *Ulysses* never could forgive him, and at last wrought his Ruin, by accusing him of holding Intelligence with the Enemy; to support which Charge he forged Letters from *Priam* to *Palamedes*, which he pretended to have intercepted, and conveyed Gold into his Tent, alledging it was the Bribe given him for his Treason. Upon this Presumption *Palamedes* was condemned by a Council of War, and stoned to Death. Vid. *Ovid. Met. XIII.* 56. That *Palamedes* was thus taken

Land, what Seas can now receive me? Or to what further Extremity can I, a forlorn Wretch, be reduced? For whom there is neither Shelter any where among the Greeks, and, to compleat my Misery, the Trojans too, incens'd against me, sue for Satisfaction with my Blood. By which mournful Accents our Affections at once were moved towards him, and all the Keeness of our Resentment suppressed: We exhort him to say from what Race he is sprung, to declare what Message he brings, what Confidence we may repose in him now that he is our Prisoner. Then he, having at length laid aside Fear, thus proceeds: I indeed, O King, will confess to you the whole Truth, says he, be the Event what will; nor will I disown that I am of Grecian Extraction, this I premise; nor shall it be in the Power of cruel Fortune, tho' she has made Sinon miserable, to make him also false and disingenuous. If accidentally, in the Course of common Report, the Name of Palamedes, the Descendant of Belus, and his illustrious Renown ever reached your Ears; who, tho' innocent, was delivered over to Death by the Greeks under a false Accusation of Treason, upon a villainous Evidence, because he gave his Negative against the War; now they mourn him bereaved of Life: With him my Father, who was but poor, sent me in Company to the War, so soon as I was able to bear Arms, as I was his near Relation. While he remained safe in the Kingdom, and the Community of the Grecian Princes was strengthened by his Counsels, I too bore some Reputation and Honour: But from the Time that he, by the Malice of the crafty Ulysses (they are well known Truths I speak) quitted the Stage of this World,

I, sorely

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taken off through a Stratagem of *Ulysses*, was a Fact probably well known to the *Trojans*, though they might be ignorant of the Colour for his being taken off. *Sinon* therefore, to secure the Attention and Belief of his Hearers, very artfully pretends that *Palamedes* was murdered because he had dissuaded the *Greeks* from continuing the War against *Troy*.

85.—*Nunc cassum lumine lugent.* This is agreeable to *Horace's* Observation:

Virtutem incolumem odimus,

Sublatam ex oculis quærimus invidi.

86. *Consanguinitate propinquum.* In this he lies; for we read in the *Greek* Scholiasts, that *Sinon* was not related to *Palamedes*, but to

Ulysses. *Anticlea*, the Mother of *Ulysses*, was Sister to *Æsimus*, *Sinon's* Father.

87.—*Primis ab annis.* Virgil frequently alludes to *Roman* Customs, even when he is speaking of what passed in other Nations. By *primis annis* therefore, 'tis probable he understands the military Age, which among the *Romans* was about seventeen Years.

88. *Regno incolumis.* Either the Kingdom of *Eubæa*, of which *Nauplius*, *Palamedes's* Father, was possessed; or rather the confederate Council, made up of all the petty Kings of *Greece*.

90. *Invidiâ—Ulyssæi.* By *invidia* we may understand either a general Grudge and Ill-will,

ego afflictus trahere vitam in tenebris luctuque, et mecum indignabar casum infantis mei amici. Nec tacui demens; et promisi me fore ultorem, si qua fors tulisset occasionem, si unquam remeassem victor ad patrios Argos; et movi illius aspera odia meis verbis. Hinc erat mihi prima mali labes; hinc Ulysses cepit semper terrere me novis criminibus; hinc cepit spargere voces ambiguas in vulgum, et conscius quærere arma. Nec enim requievit, donec, Calchante ministro—Sed autem quid ego nequicquam revolvo hæc ingrata? quidve moror? si habetis omnes Achivos uno ordine, estque vobis sat audire id, jamdudum, sumite pœnas: Ithacus Rex velit hoc, et Atridæ mercentur hoc magno pretio. Tum vero ardemus scitari, et quærere causas, ignari tantorum scelerum, artisque Pelasgæ. Ille prosequitur pavitans, et fatur ex ficto pectore: Danaï sæpe cupiere moliri fugam, Trojâ relictâ, et discedere fessi longo bello. Utinamque fecissent! sæpe aspera hyems ponti interclusit, et auster terruit illos euntes. Præcipue, cum jam hic equus staret contextus acernis trabibus, nimbi sonuerunt in toto æthere. Nos suspensi mittimus Eurypylum scitatum oracula Phœbi;

Afflictus vitam in tenebris, luctuque trahere,
Et casum infantis mecum indignabar amici.
Nec tacui demens; et me, fors siqua tulisset,
Si patrios unquam remeassem victor ad Argos, 95
Promisi ultorem; et verbis odia aspera movi.
Hinc mihi prima mali labes; hinc semper Ulysses
Criminibus terrere novis; hinc spargere voces
In vulgum ambiguas, et quærere conscius arma.
Nec requievit enim, donec Calchante ministro--100
Sed quid ego hæc autem nequicquam ingrata revolvo?
Quidve moror? si omnes uno ordine habetis Achivos,

Idque audire sat est; jamdudum sumite pœnas:
Hoc Ithacus velit, et magno mercentur Atridæ.

Tum vero ardemus scitari, et quærere causas,
Ignari scelerum tantorum, artisque Pelasgæ. 106
Prosequitur pavitans, et ficto pectore fatur:
Sæpe fugam Danaï Trojâ cupiere relictâ
Moliri, et longo fessi discedere bello.

Fecissentque utinam! sæpe illos aspera ponti 110
Interclusit hyems, et terruit Auster euntes.

Præcipue, cum jam hic trabibus contextus acernis
Staret equus, toto sonuerunt æthere nimbi.

Suspensi Eurypylum scitatum oracula Phœbi

Mittimus;

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which often goes under the Name of *invidia*; or that particular Envy which *Ulysses* bore him for having outwitted him, and acquired so much Reputation for Prudence and Cunning.

97. *Prima mali labes.* The first Source of my Misery. As *labes* properly signifies a Stain or Blemish, I consider it here in allusion to the first Appearance of a Plague or contagious Distemper breaking out on the Body in foul Spots and Botches.

100. *Donec Calchante ministro.* Calchas was the Prophet or Soothsayer of the Grecian Army, and no Affairs were transacted in the Management of the War without his Counsel and Divination. This Pause which *Sinon*

makes just when he comes to a Point where he knew the Curiosity of the Trojans would be the more inflamed, is very artful, and shews the great Judgment of the Poet in the Conduct of this Stratagem.

103. *Jamdudum sumite pœnas.* I have followed the common pointing, because it seems more elegant than to join *jamdudum* with the former Part of the Sentence, as *Ruæus* has done. But, to make the Sense compleat, Dr. Trapp has well observed that something must be understood,—*sumite pœnas jamdudum debitas*, or the like. Those who like the other reading better, I refer to the Note on the fourth Book, Verse 1. *Jamdudum saucia.*

104. *Ithacus*

I, sorely distressed, lengthened out my Life in Grief and Obscurity, secretly repining at the *hard* Fate of my innocent Friend. Nor could I hold my Peace, Fool that I was, but vowed Revenge, if Fortune should give me the Opportunity, if ever I returned victorious to my native Argos, and by my *unguarded* Words provoked *his* bitter Enmity. Hence sprung the first Source of my Misery; henceforth Ulysses was always terrifying me with new Accusations; henceforth he began to spread ambiguous, *dark* Surmises among the Vulgar, and, conscious of *his own Guilt*, sought the Means of my Ruin. Nor did he give over, till, by making Calchas his Tool—But why do I thus in vain unfold these disagreeable *Truths*! Or why do I lose Time? If you place all the Greeks on the same Foot, and your having heard that *one Circumstance* be enough to *undo me*; delay not a Moment, strike the fatal Blow: this the Prince of Ithaca wants, and the two Sons of Atreus would give large Sums to purchase. Then indeed we grow impatiently inquisitive, and long to find out the *secret* Causes, unacquainted with such consummate Villainy and Grecian Artifice. He proceeds with Palpitation, and speaks in the Falshood of his Heart. After quitting the Siege of Troy, the Greeks sought often to surmount the Difficulties of their Return, and, tired out with the Length of the War, *longed* to be gone. And would Heaven they had! But as often did the rough Tempest on the Ocean barr their Flight, and the *adverse* South-wind deterred them in their setting out. Especially when now this Horse, framed of Mapple Planks, was reared, Storms roared through all the Regions of the Air. In deep Perplexity we send Eurypylus to consult the Oracle of Apollo; and from the sacred

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104. *Ithacus*. Ulysses, so called from *Ithaca*, where he was born, and where his Father *Laertes* reigned: it was a pitiful, little, craggy Island in the *Ionian* Sea; *Cicero* calls it, *Ithacam illam, in asperrimis saxulis, tanquam nidulum, affixam*. *Sinon* therefore in this Speech gives *Ulysses* all along the Appellation of *Ithacus* by way of Contempt.

104. *Magno mercentur Atridae*. Their Religion required that a devoted Victim, who had escaped from the Altar, should be put to Death wherever found; and *Sinon*, being destined a Sacrifice for the Return of his Coun-

trymen, who could not therefore expect a safe Voyage unless he was put to Death, nothing could be more grateful to the *Greeks* than to hear that the *Trojans* had taken his Life.

112. *Trabibus contextus acernis*. This is not inconsistent with what he says above, *intexunt abiete costas*, and below, *pineae—laxat claustra*; for some Parts of the Engine might be of Mapple, others of Pine and Fir.

114. *Eurypylum*. Eurypylus, a noble Augur, was the Son of *Euæmon* and *Astyoche*, *Priam's* Sister; *Homer* says he brought with him forty Ships to assist in the *Trojan* War.

116. *Sanguine*

isque reportat adytis hæc tristia dicta: O Danai, vos placastis ventos sanguine, et virgine cæsâ, cum primùm venistis ad Iliacas oras; reditus quærendi sunt vobis sanguine, litandumque est Argolicâ animâ. Quæ vox ut venit ad aures vulgi, animi eorum obstupere, gelidusque tremor cucurrit per ima ossa; cui fata parent mortem, quem Apollo poscat. Hic Ithacus rex in medios protrahit vatem Calchanta cum magno tumultu; flagitat quæ ea numina Divûm sint: et multi jam cane-bant mihi crudele scelus artificis, et taciti vide-bant ventura. Ille silet bis quinos dies, tectusque recusat prodere quenquam suâ voce, aut opponere quenquam morti. Tan-tem, vix actus magnis clamoribus Ithaci, rumpit vocem compositò, et desti-nat me aræ. Omnes as-sensere, et tulere ea, quæ quisque timebat sibi, con-versa esse in exitium uni-us miseri. Jamque in-fanda dies aderat; sacra cœperunt parari mihi, et falsæ fruges, et vittæ circum tempora. Eripui me leto, fateor, et rupi vincula; obscurusque deli-tui per noctem limoso lacu in ulvâ, dum vela darent, si forte dedissent.

Mittimus; isque adytis hæc tristia dicta reportat: Sanguine placastis ventos, et virgine cæsâ, 116 Cum primùm Iliacas Danai venistis ad oras; Sanguine quærendi reditus, animâque litandum Argolicâ. vulgi quæ vox ut venit ad aures, Obstupere animi, gelidusque per ima cucurrit 120 Ossa tremor; cui fata parent, quem poscat Apollo. Hic Ithacus vatem magno Calchanta tumultu Protrahit in medios; quæ sint ea numina Divûm Flagitat: et mihi jam multi crudele cane-bant Artificis scelus, et taciti ventura videbant. 125 Bis quinos silet ille dies, tectusque recusat Prodere voce suâ quenquam, aut opponere morti. Vix tandem magnis Ithaci clamoribus actus, Compositò rumpit vocem, et me destinat aræ. Assensere omnes; et, quæ sibi quisque timebat, 130 Unius in miseri exitium conversa tulere. Jamque dies infanda aderat; mihi sacra parari, Et falsæ fruges, et circum tempora vittæ. Eripui, fateor, leto me, et vincula rupi; Limosoque lacu per noctem obscurus in ulvâ 135 Delitui, dum vela darent, si forte dedissent.

Nec

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116. *Sanguine placastis ventos.* When the Grecian Army was arrived at *Aulis*, ready to sail over the *Hellepont* to the Siege of *Troy*, *Diana*, incensed against *Agamemnon* for killing one of her favourite Deers, withheld the Wind. *Calchas* having consulted the Oracles, reported that *Iphigenia*, *Agamemnon's* Daughter, must fall a Victim to appease *Diana's* Wrath. *Ulysses* went and fetched the innocent Fair from the tender Embraces of her Mother, under Colour of her being to be married to *Achilles*. She was brought to the Altar, and on the point of being sacrificed, when *Calchas* informed that *Diana* was satisfied with this Act of Submission, and consented to have a Deer substituted in room of *Iphigenia*; but that she must be transported to *Tauris*, there to serve the Goddess for Life in quality of Priestess.

116. *Virgine cæsâ.* She was intentionally slain, and only saved by the unforeseen Favour of the Goddess in mitigating the Sentence.

118. *Litandum.* Signifies more than *sacrificandum*, as *Ruæus* renders it, inconsistently with his own Note, for *litare* is to atone or make Expiation by Sacrifice, *Macrob. Sat.* Lib. III. 5.

121. *Cui fata parent.* Cui fata parent mortem, or exitium, rather than to make *fata*, with *Ruæus*, in the Accusative.

123. *Numina Divûm.* Here *numina* is taken for the *Decrees*, *Orders*, or *Dictates* of the Gods; which Signification agrees better to the Etymology of the Word (from *nuo* to signify one's Will by a *Nod*) than that which it commonly bears.

125. *Taciti ventura videbant.* Taciti here signifies

cred Shrine he brings back this dismal Response: Ye appeased the Winds, ye Greeks, with the Blood of a Virgin slain, when first you arrived on the Trojan Coast; by Blood must your Return be purchased, and Attonement made by the Life of a Greek; which Intimation no sooner reached the Ears of the Multitude, than their Minds were stunned, and freezing Horror thrilled through their very Bones; *anxious to know* whom Heaven destined *for the Sacrifice* which Apollo demanded. Upon this Ulysses drags forth Calchas, the Seer, with great Bustle and Stir into the midst of the Croud; importunes him to say what those Orders of the Gods are: And, by this Time, many presaged to me the cruel Purpose of the Dissembler, and quietly foresaw the Event. He, for twice five Days, is mute, and, close shut up, *obstinately* refuses to give forth his Declaration against any Person, or doom him to Death. At length, with much ado, teased by the importunate Clamours of Ulysses, he breaks Silence by Concert, and destines me to the Altar. All assented, and were content to have the *Blow*, which they dreaded each for himself, turned off *from them*, to the Ruin of one poor Wretch. And now the rueful Day approached; for me the sacred Rites were prepared and the salted Cake and Fillets *to bind* about my Temples. From Death, I own, I made my Escape, and broke my Bonds; and in a slimy Fen all Night I lurked obscure among the Weed, till they should set Sail, if I should be so happy

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signifies not *silent*, else it would contradict the former Part of the Sentence, but in *Quietness* and *Secrecy*, not daring openly to publish what they foresaw.

133. *Salsæ fruges*. A sort of Cake made of Bran or Meal mixed with Salt, with which they sprinkled the Head of the Victim, the Fire of the Altar, and the sacrificing Knife; it was called *Mola*, the Ceremony itself *Immolatio*, and the Verb signifying to perform that Ceremony was *Immolare*, which thence signifies to sacrifice in general.

133. *Circum tempora vittæ*. The *Vittæ* were Fillets of white Wool, with which not only the Temples of the Victim, but the Priests, and Statues of the Gods, were bound. Hence *Virgil* says below, Verse 168.

Virgineas ausi Divæ contingere vittas,

And, speaking of *Helenus*, in the third Book,
vittasque resolvit

Sacrati capitis.

134. *Et vincula rupi*. The Victims, as *Servius* tells us, were free, and always unbound when they were brought forward to the Altar; nor indeed is it probable that *Sinon* could have been able to make his Escape, tho' loose, from the Guards and Crouds of Spectators who would accompany him to the Altar. *Servius* therefore explains *vincula*, the Bonds of Religion. But he, at the same Time, observes, that the Victims were bound and confined until they were brought up to the Altar; and therefore we may very well understand by *vincula rupi*, that he secretly broke those Bonds, or that Prison wherein he had been confined against the Day of Sacrifice.

137. *Patriam*

*Nec jam ulla spes fuit
mibi videndi antiquam
patriam, nec dulces natos
parentemque exoptatum;
quos illi, fors, reposcent
ad pœnas ob nostra effu-
gia, et piabunt hanc cul-
pam morte miserorum.
Quod oro te per Superos et
numina conscia veri, per
fidem, si qua est inteme-
rata fides quæ adhuc re-
stat usquam mortalibus;
miserere tantorum labo-
rum, miserere animi fe-
rentis non digna. Da-
mus vitam his lacrymis,
et ultro miseresчимus ejus.
Priamus ipse primus ju-
bet manicas atque arcta
illius vincla, levare fatur-
que ita amicis dictis:
quisquis es, hinc jam o-
bliviscere Graios amissos;
eris noster; ediffereque
hæc vera mihi roganti:
quod statuere hanc molem
immanis equi? quis fuit
auctor? quidve petunt?
quæ religio est? aut quæ
machina belli? dixerat
Priamus. Ille, instru-
ctus dolis et Pelasgâ arte,
sustulit ad sidera palmas
exutas vinclis. Ait, te-
stor vos, O ignes æterni,
et vestrum numen non vi-
olabile! testor vos, O aræ, ensesque nefandi, quos fugi, vittæque Deum, quas ego hostia gessi!
fas est mihi resolvere sacrata jura Graiorum;*

Nec mihi jam patriam antiquam spes ulla videndi,
Nec dulces natos, exoptatumque parentem;
Quos illi fors ad pœnas ob nostra reposcent
Effugia, et culpam hanc miserorum morte piabunt.
Quod te, per Superos, et conscia numina veri, 141
Per, si qua est quæ restat adhuc mortalibus usquam
Intemerata fides, oro, miserere laborum
Tantum; miserere animi non digna ferentis.

His lacrymis vitam damus, et miseresчимus ultro.
Ipse viro primus manicas atque arcta levare 146
Vincla jubet Priamus, dictisque ita fatur amicis:
Quisquis es, amissos hinc jam obliviscere Graios;
Noster eris; mihi que hæc ediffere vera roganti:
Quò molem hanc immanis equi statuere? quis
auctor? 150

Quidve petunt? quæ religio? aut quæ machina belli?
Dixerat. Ille, dolis instructus et arte Pelasgâ,
Sustulit exutas vinclis ad sidera palmas:
Vos, æterni ignes, et non violabile vestrum
Testor numen, ait! vos aræ, ensesque nefandi, 155
Quos fugi, vittæque Deum, quas hostia gessi!
Fas mihi Graiorum sacrata resolvere jura;

Fas

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137. *Patriam antiquam.* Antiquam may either signify ancient in the Sense we have translated it, or it may have the same Signification with *pristinam*, former, as Tyre is called Dido's ancient City, i. e. the City of her former Residence.

Namque suam patria antiqua cinis ater habebat.

139. *Quos illi, &c.* Here the Poet seems to have an Eye to the ancient Law among the Romans, which provided that the Children should expiate and suffer for some particular Crimes committed by the Parents against the State, Liv. Lib. XXIV. 37. *Præsidio decedere apud Romanos, capitale esse; et nece liberorum etiam suorum, eam legem parentes sanxisse.*

145. *Miseresчимus ultro.* Ultro here I take to signify from mere Sympathy and Com-

passion, without regard to any Motive but the pure Influence the Sight of his Sufferings had upon their Humanity: Tho' *Sinon* had supplicated their Pity, yet he needed not to have pleaded so hard for it; we pity him *ultro*, frankly, voluntarily, from pure Inclination.

151. *Quæ religio? aut quæ machina belli?* These are elliptic Sentences, as is usual in short Questions. To supply the whole Sentence, it would run thus: What do they intend by it? Is it to fulfil some Duty of Religion? If so, *quæ religio?* What Duty or Motive of Religion induced them to it? Or is it an Engine of War? If so, *quæ machina belli?* What warlike Engine is it?

154. *Vos, æterni ignes, &c.* *Ye everlasting Orbs of Fire.* Some by *æterni ignes* understand the Fires of the Altar; but the Epithet *æterni* agrees

happy to see that Hour. Nor have I now any Hope of being blest with the Sight of my Country, *the ancient Seat of my Ancestors*, nor of my pleasant Children, and my much beloved Sire; whom they perhaps will sue to Vengeance for my Escape, and expiate this Offence of mine by the Death of those unhappy *Innocents*. But, by the Powers above, by the Gods who are conscious to Truth, by whatever Remains of inviolable Faith are any *where to be found* amongst Mortals, I obtest you compassionate such grievous Afflictions, compassionate a Soul that thus wrongfully suffers. At these Tears we give him his Life, and pity him from our Hearts. Priam himself first gives Orders that his Manacles and strait Bonds be loosed, then thus addresses him in the Language of a Friend: Whoever you are, now henceforth forget the Greeks you have lost, ours you shall be: And *now* give me an ingenuous Reply to these Questions: To what Purpose raised they this stupendous Bulk of a Horse? Who was the Contriver? Or what do they intend *by it*? What was the religious Motive? Or what warlike Engine is it? He said. The other, practised in Fraud and Grecian Artifice, lifted up to Heaven his Hands *now* loosed from the Bonds: To you, ye everlasting Orbs of Fire, he says, and your inviolable Divinity; to you, ye Altars, and horrid Instruments of Death, which I escaped; and ye Fillets of the Gods, which I a Victim wore; to you I appeal that I am free to violate all the sacred Obligations I was under to the Greeks;

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agrees much better to the Stars and Heavenly Luminaries, which were believed by the Ancients to be Globes of Fire, which shone for ever, and were inhabited by Divinities: And it is no new Thing to hear them swearing by the Stars, as

—*Cælum hoc et conscia sidera testor.*

ÆN. IX. 429.

*Testatur moritura Deos et conscia fati
Sidera.*

ÆN. IV. 519.

Nor do I see how the Fire of the Altar could be called *eternal*, unless it referred to the Fire of *Vesta*.

156. *Quas hostia gessi.* In order to excite their Compassion the more, and to shew the horrid Apprehensions he had of the Thing, he speaks as if he had actually been brought a Sacrifice to the Altar, and as if that had been put in Execution which was only intended against him,

157. *Fas mibi.* That is, *fas est mibi, I am free, or it is lawful for me.* *Ræus*, with *Servius* and others, understand this to be a Prayer, *fas sit mibi, or liceat mibi.* But who can imagine he would pray the Gods to give him a License to commit the most horrid Wickedness, to violate the most sacred Ties in the World. I rather take it to be an Appeal to the Gods, that the barbarous Treatment he had met with from the *Greeks* had cancelled all his former Ties of Love and Good-will to them; the *aræ*, the Altars whereon he was to have been slain; the *enses nefandi*, the cruel Sword by which he should have bled; the *vittæ*, the Fillets with which he was to have been bound, were so many Witnesses for him, that he was now under no Obligation to mind the Interests of *Greece* that had withdrawn all Protection from him. That

M

this

fas est odisse viros, atque ferre sub auras omnia, si qua tegunt : nec teneor ullis legibus patriæ. Tu, O Troja, maneat modo in promissis, tuque servata serves tuam fidem ; si ego feram vera, si rependam magna. Omnis spes Danaûm et fiducia cæpti belli semper stetit auxiliis Palladis : sed enim ex quo tempore impius Tydides, Ulyssesque inventor scelerum, aggressi avellere sacrato templo fatale palladium, custodibus summæ arcis cæsis, corripuere sacram effigiem ; ausique sunt contingere virgineas vittas Divæ cruentis manibus ; ex illo tempore spes Danaûm sublapsa cœpit rueri ac referri retro ; vires eorum sunt fractæ, et mens Deæ averfa : Nec Tritonia dedit ea signa monstris dubiis : vix fuit simulacrum positum in castris, cum coruscæ flammæ arserent ab arrectis luminibus, falsusque sudor iit per artus ejus, ipsaque ter emicuit solo (mirabile dictu !) ferensque parmam suam hastamque trementem. Extemplo Calchas canit æquora esse tentanda fugâ, nec Pergama posse excindi Argolicis telis ; ni repetant omina Argis, reducantque numen, quod advexere secum pelago et curvis carinis. Et nunc quod patrias vento petiere Mycenæ, parant arma Deosque comites ; aderuntque improvisti, pelago remenso :

Fas odisse viros, atque omnia ferre sub auras,
Si qua tegunt : teneor patriæ nec legibus ullis.
Tu modò promissis maneat, servataque serves 160
Troja fidem ; si vera feram, si magna rependam.
Omnis spes Danaûm, et cæpti fiducia belli,
Palladis auxiliis semper stetit : impius ex quo
Tydides sed enim, scelerumque inventor Ulysses,
Fatale aggressi sacrato avellere templo 165
Palladium, cæsis summæ custodibus arcis,
Corripuere sacram effigiem, manibusque cruentis
Virgineas ausi Divæ contingere vittas ;
Ex illo fluere, ac retro sublapsa referri
Spes Danaûm ; fractæ vires, averfa Deæ mens : 170
Nec dubiis ea signa dedit Tritonia monstris :
Vix positum castris simulacrum, arserunt coruscæ
Luminibus flammæ arrectis, falsusque per artus
Sudor iit ; terque ipsa solo, mirabile dictu, 174
Emicuit, parmamque ferens, hastamque trementem.
Extemplo tentanda fugâ canit æquora Calchas,
Nec posse Argolicis excindi Pergama telis,
Omina ni repetant Argis, numenque reducant,
Quod pelago et curvis secum advexere carinis.
Et nunc, quod patrias vento petiere Mycenæ, 180
Arma Deosque parant comites ; pelagoque remenso,
Improvisi

gama posse excindi Argolicis telis ; ni repetant omina Argis, reducantque numen, quod advexere secum pelago et curvis carinis. Et nunc quod patrias Mycenæ, parant arma Deosque comites ; aderuntque improvisti, pelago remenso :

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this is the Meaning appears from what follows,

—teneor patriæ nec legibus ullis.

He does not say *nec teneor*, nor let me be bound, as he ought to have done, had it been a Prayer ; but *nec teneor*, nor am I longer bound.

165. *Fatale—Palladium.* The Palladium was a Statue of Pallas, fabled by some to have been dropt from Heaven by Jupiter near Ilium's Tent, when he was building the Citadel of Ilium ; or by others to have been made of Pelops's Bones. All are agreed that this Palladium was a Pledge, on the keeping whereof the Preservation of Troy depended ; for which Reason Virgil calls it *Fatale Palladium*. Diomedes and Ulysses, entering the Citadel by

Night, carried it off into the Grecian Camp.

168. *Virgineas—vittas.* The Fillets or Ribbands wore by Virgins were different from those used by Matrons, as appears from Propertius, Eleg. XII. Lib. 4.

*Post ubi jam facibus cessit prætexta maritis
Vinxit et acceptas altera vitta comas.*

So Val. Flaccus, Lib. VIII.

Ultima virgineis tum flens dedit oscula vittis.

171. *Tritonia.* This is a Name given to Minerva from a Lake in Afric called *Tritonis*, where Minerva is said to have been born, or at least to have appeared first amongst Mortals.

175. *Parmamque—hastamque.* These were

Greeks; I am free to hold themselves in Abhorrence, and to bring forth to Light all their dark Designs: Nor am I bound by any of the Laws of my Country; only do thou, O Troy, abide by thy Promises, and, *by my Means* preserved, preserve thy Faith *now given*; provided I disclose the Truth, provided I make thee large Amends.

The whole Hope of the Greeks, and their Confidence *in the Prosecution* of the begun War always depended on the Aid of Pallas: But from what Time the sacrilegious Diomed, and Ulysses the Projector of wicked Designs, in their Attempt to carry off by Force from her holy Temple the fatal Palladium, having slain the Guards of her high Tower; seized upon her sacred Image, and with bloody Hands durst *profanely* touch the Virgin Fillets of the Goddess: From that Day the Hope of the Greeks began to ebb, * and gradually decline; their Powers were weakened, the Mind of the Goddess alienated *from them*: Nor did Tritonia shew these Indications of her Wrath by dubious Prodigies: For scarce was the Statue set up in the Camp, *when* bright Flames flashed from her staring Eye-balls, and a briny Sweat flowed over her Limbs, and, what you will be amazed to hear, she herself sprung thrice from the Ground, armed as she was with her Shield and quivering Spear. Forthwith Calchas declares it to be the Will of Heaven that we attempt the Seas in our Way homeward, and that Troy can never be razed by the Grecian Sword, unless they repeat the Omens at Argos, and carry back the Goddess, whom they had conveyed over Sea in their winding Ships. And now, that they have failed for their native Mycenæ with the Wind, they are providing themselves in Arms, and the Gods to accompany *their Enterprize*, and, having measured back the Sea, they will

* *And decaying to be carried backward.*

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the Arms by which the *Palladium* was distinguished.

176. *Canit*. This is a Word commonly applied to Oracles and Predictions; it signifies that *Calchas* spoke by Inspiration, and declared this to be the Mind of his God.

178. *Omina ni repetant*. This, says *Servius*, alludes to the Custom of the Romans, who, if they had had Success in a Siege or Expedition, were wont to return home, and once more take the Omens. Or if they

were far from *Rome*, appropriated for that Purpose Part of the Lands they had taken in the Province which was the Seat of the War, and called it the *Roman Territory*.

178. *Numenque reducant*. It seems most natural and obvious to understand *Numen* here to be the *Palladium*, the Divinity, or Symbol of *Minerva's Divinity*, which *Sidon* insinuates to have been carried to *Argos* by the *Greeks*, and that they were obliged to fetch it back again from thence; and in the mean Time, as

ita Calchas digerit omina. Illi moniti statuere banc effigiem pro Palladio, pro numine læso, quæ effigies piaret triste illorum nefas : Calchas tamen iussit eos attollere banc molem immensam textis roboribus, educereque eam cælo ; ne possit recipi in portis, aut duci in mœnia ; neu tueri populum sub antiquâ religione. Nam, dicebat, si vestra manus violasset dona Minervæ, tum magnum exitium futurum esse imperio Priami Phrygibusque, quod omen utinam Di prius convertant in ipsum : sin ascendisset vestris manibus in vestram urbem, Asiam ultro venturam magno bello ad Pelopeia mœnia, et ea fata manere nostros nepotes. Res credita est talibus insidiis, arteque perjuri Sinonis ; nolque, quos neque Tydides, nec Larissæus Achilles, quos decem anni, mille carinæ, non domuere, capti sumus dolis, coactisque lacrymis. Hic aliud majus monstrum multoque magis tremendum objicitur nobis miseris, atque turbat nostra improvida pectora. Laocoon sacerdos sorte ductus Neptuno, mactabat ingentem taurum ad aras solemnes. Ecce autem gemini angues à Tenedo venientes per alta tranquilla

Improvisi aderunt : ita digerit omina Calchas. Hanc pro Palladio moniti, pro numine læso, Effigiem statuere, nefas quæ triste piaret : Hanc tamen immensam Calchas attollere molem Roboribus textis, cœloque educere, iussit ; 186 Ne recipi portis, aut duci in mœnia possit : Neu populum antiquâ sub religione tueri. Nam si vestra manus violasset dona Minervæ ; Tum magnum exitium (quod Dî prius omen in ipsum 190 Convertant) Priami imperio, Phrygibusque futurum :

Sin manibus vestris vestram ascendisset in urbem, Ultro Asiam magno Pelopeia ad mœnia bello Venturam, et nostros ea fata manere nepotes.

Talibus insidiis, perjurique arte Sinonis, 195 Credita res : captique dolis, lacrymisque coactis ; Quos neque Tydides, nec Larissæus Achilles, Non anni domuere decem, non mille carinæ.

Hic aliud majus miseris multoque tremendum Objicitur magis, atque improvida pectora turbat. Laocoon, ductus Neptuno sorte sacerdos, 201 Solennes taurum ingentem mactabat ad aras.

Ecce autem gemini à Tenedo tranquilla per alta, (Horresco

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some Attonement to the offended Goddess, had consecrated to her the wooden Horse.

182. Ita digerit omina. Others read omnia.

186. Roboribus textis. i. e. Of jointed Boards ; for robora not only signifies oaken Planks or Boards, but any hard Wood, as in the Georgics,

—Cape saxa manu, cape robora, pastor.

Geor. III. 420.

188. Antiquâ sub religione. i. e. Under the religious Patronage of their ancient guardian Goddess Minerva.

190. In ipsum. i. e. On Calchas ; but it will be more emphatic if we read in ipsos, on the Greeks themselves, as it is in some Copies.

193. Ultro. Here again Servius explains ultro to signify mox, statim, without assigning any Authority but his own ipse dixit. But to take it in the common Sense of the Word is both easier and more elegant.

193. Pelopeia mœnia. The City Argos, where Pelops reigned, here put for Greece in general.

196. Lacrymisque coactis. By his constrained Tears. All the ancient Manuscripts read coacti ; but Servius earnestly contends for coactis, which reading Heinsius has embraced.

197. Larissæus Achilles. Achilles is styled Larissæus from Larissa, a Town in Thessaly, not far from Pithia, where he was born.

198. Non mille carinæ. Homer, in the Catalogue

will be upon you in an unexpected Hour : So Calchas interprets the Omens. This Figure, warned by *Heaven*, they reared in lieu of the Palladium, in lieu of the Symbol of the offended Goddess, in order to atone for their direful Crime. But Calchas ordered to build the wooden Engine of this enormous Bulk, and raise it to the Skies, that it might not be admitted into the Gates, or dragged into the City, nor protect the People under the Patronage of their ancient Religion. For he declared that if your Hands should offer Violence to this Offering sacred to Minerva, then signal Ruin (which Omen may the Gods rather turn on himself) awaited Priam's Empire and the Trojans. But, if by your Means it mounted into the City, that Asia, without farther Provocation given, would advance with a formidable War to the very Gates of Pelops's City *Argos*, and our Posterity be doomed to the same Fate. By such Treachery and Artifice of perjured Sinon the Story is believed, and we, whom neither Diomed, nor Larissæan Achilles, nor a ten Years Siege, nor a thousand Ships subdued, are ensnared by Guile and constrained Tears. Here another more affecting Scene, and far more terrible, is presented to our wretched Sight, and fills our Breasts with Surprise and Confusion. Laocoon, ordained Neptune's Priest by Lot, was sacrificing a stately Bullock at the Altars set apart for that Solemnity ; when lo ! from Tenedos, (I shudder

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Catalogue of the Ships, enumerates eleven hundred and eighty six Sail in all.

201. *Laocoon, ductus Neptuno sorte sacerdos.* Euphorion writes that the Priest of Neptune had been stoned to Death by the Trojans, for not hindering, by his Prayers and Sacrifices, the Arrival of the Grecian Army before Troy ; and that now, being to sacrifice to that God for delivering them from their Enemies, they had chosen Laocoon, the Priest of Apollo, to officiate in that Action. Hyginus, who relates this Story, says the Crime for which Laocoon was thus severely punished, was, that he had married a Wife, and got Children, contrary to the express Orders of Apollo, whose Priest he was ; and that the Trojans had construed this Calamity which befel him as an Act of divine Vengeance for his having violated Minerva's sacred Offering. Virgil therefore judiciously introduces this Event, not on-

ly as it is a fine Embellishment of his Poem, but also as it gives the greatest Probability to the Episode of the wooden Horse, and accounts for the Credulity of the Trojans.

203. *Ecce autem.* When the Poet is going to introduce some surprizing Incident, he frequently ushers it in with an *ecce*, or *ecce autem*. See Verses 57, 270, 318.

203. *A Tenedo.* To signify, says Servius, that the Ships were to come from thence to demolish Troy.

203. *Tranquilla per alta.* Along the smooth Surface of the Main. This Circumstance gives the Trojans an Opportunity the better to view the whole Progress of the Serpents, to hear their dreadful Hissings, and every Lash they give to the Waves ; and consequently adds considerably to the Terror of the hideous Spectacle.

maria (*horresco referens*)
 incumbunt pelago immensis
 orbibus, pariterque tendunt
 ad littora: quorum pectora
 arrecta inter fluctus, jubæque
 sanguineæ exsuperant undas; cætera
 pars legit pontum ponè,
 sinuatque volumine immensa
 terga. Sonitus fit, salo spumante:
 jamque tenebant arva, suffectique
 ardentes oculos sanguine et igni,
 lambebant sibila ora vibrantibus
 linguis. Nos diffugimus exsangues
 visu: illi petunt Laocoonta
 certo agmine; et primum uterque
 serpens amplexus implicat parva
 corpora duorum natorum, et depascitur
 eorum miseros artus morfu. Post,
 corripunt ipsum Laocoonta subeuntem
 auxilio natorum ac ferentem tela,
 ligantque eum ingentibus spiris:
 et jam bis amplexi eum medium,
 bis circumdati squamea terga illius
 collo, superant eum capite et altis
 cervicibus. Ille simul tendit divellere
 eorum nodos manibus, perfusus
 vittas sanie atroque veneno; simul
 tollit horrendos clamores ad sidera;
 tales, quales mugitus tollit taurus,
 cum fugit aram saucius, et excussit
 cervice incertam securim. At gemini
 dracones lapsu effugiunt ad summa
 delubra, petuntque arcem sævæ Tritonidis;

tegunturque sub pedibus Deæ, subque orbe clypei. Tum verò novus pavor insinuat se cunctis per pectora tremefacta; et ferunt Laocoonta merentem expendisse scelus;

(*Horresco referens*) immensis orbibus angues
 Incumbunt pelago, pariterque ad littora tendunt:
 Pectora quorum inter fluctus arrecta, jubæque 206
 Sanguineæ exsuperant undas; pars cætera pontum
 Ponè legit, sinuatque immensa volumine terga.
 Fit sonitus, spumante salo: jamque arva tenebant,
 Ardentesque oculos suffecti sanguine, et igni, 210
 Sibila lambebant linguis vibrantibus ora.
 Diffugimus visu exsangues: illi agmine certo
 Laocoonta petunt; et primum parva duorum
 Corpora natorum serpens amplexus uterque
 Implicat, et miseros morfu depascitur artus. 215
 Post ipsum auxilio subeuntem ac tela ferentem
 Corripunt, spirisque ligant ingentibus: et jam
 Bis medium amplexi, bis collo squamea circum
 Terga dati, superant capite et cervicibus altis.
 Ille simul manibus tendit divellere nodos, 220
 Perfusus sanie vittas atroque veneno:
 Clamores simul horrendos ad sidera tollit:
 Quales mugitus, fugit cum saucius aram
 Taurus, et incertam excussit cervice securim.
 At gemini lapsu delubra ad summa dracones 225
 Effugiunt, sævæque petunt Tritonidis arcem;
 Sub pedibusque Deæ, clypeique sub orbe teguntur.
 Tum verò tremefacta novus per pectora cunctis
 Insinuat pavor; et scelus expendisse merentem

Laocoonta

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210. *Ardentesque oculos suffecti sanguine, et igni.* Word for Word, *Having their glaring Eyes distained with Blood and Fire, i. e. with fiery, sparkling red.*

211. *Vibrantibus linguis.* i. e. *Voluble, vibrating;* because, as Naturalists observe, no Animal moves its Tongue with so much Velocity.

212. *Agmine certo.* Agmen signifies a moving Body, or the regular, orderly Motion of a collected Body, as of an Army of Men advancing up one after another; therefore it ad-

mirably denotes the spiral Motion of a Serpent shooting forward Fold after Fold.

215. *Morsu depascitur artus.* There is no Necessity of translating this *devour*, as it is by Dr. Trapp, as if the Serpents had ate the Carcases up. This is by no Means probable, nor is the Verb *depascitur* always taken in that strict Sense, but sometimes signifies only *man-gles, preys upon, wastes and consumes away*, as Virgil himself, speaking of a consuming Fever, says,

(I shudder *even* at the Relation) two Serpents, with Orbs immense, stretch their Length along the smooth Surface of the Sea, and with equal Motion shoot forward to the Shore; whose Breasts erect amidst the Waves, and Chests bedropped with Blood, tower above the Flood; their other Parts sweep the Sea behind, and wind their spacious Backs in rolling Spires. *Lashed by their Strokes* the Floods rebound, the briny Ocean foaming; and now they were got to Land, and darting Fire from their glaring Blood-red Eyes, with forked Tongues licked their hissing Mouths. Half dead with the *horrid* Sight we fly different Ways. They, with resolute Motion, advance towards Laocoon, and first, either Serpent with close Embraces, twines around the little Bodies of his two Sons, and with *cruel* Pangs mangles their wretched Limbs. Next they seize upon himself, as he is coming up with Weapons to their Relief, and bind him fast in their prodigious Folds; and now, grasping him twice about the Waist, twice winding their scaly Backs around his Neck, they overtop him by the Head and lofty Neck. He strains at once with *both* Hands to tear asunder their knotted Spires, while his *holy* Fillets are distained with Gore and black Poison: At the same time he raises hideous Shrieks to Heaven; such Bellowings as when a Bull has fled wounded from the Altar, and has eluded with his Neck the erring Ax. Mean while the two Serpents glide off to the high Temple, repair to the Fane of stern Tritonis, and are sheltered under the Feet of the Goddess, and the Orb of her Buckler. Then indeed uncommon Terror diffuses itself through the quaking Hearts of all; and they pronounce Laocoon to have deservedly suffered

N O T E S.

Cum furit, atque artus depascitur arida febris.

Geor. III. 458.

Agreeably to this Sense of the Word, that fine Statue, representing this Story, which *Pliny* saw in *Vespasian's* Palace, and which is still to be seen in the *Vatican Gardens*, shews *Laocoon* entwined by the Folds of the Serpents, and his two Sons lying dead on the Ground; 'tis not improbable that *Virgil* took this Description from that Statue.

225. *Delubra*. *Delubrum* properly was a Place before the Chapel, or near the Altar, where they washed before they entered the Church, or performed Sacrifice. Therefore the most probable Etymology of the Word is

from *deluo*, to wash away. *Varro* however assigns another Derivation, and alledges that the *Delubrum* was the Shrine or Place where the Statue or Image of the God was dedicated; and that as the Place where the Candle was fixed was called *Candelabrum*, so the Place where the God was set up got the Name of *Delubrum*. See *Macrob.* Saturn. Lib. III. C. 4.

229. *Insinuat pavor*. i. e. *Insinuat se*. *Virgil* delights in using this and such like reciprocal Verbs absolutely, as *præcipitat jam mox caelo*, Æn. II. 9. *tum prora avertit*, I. 108. *accingunt omnes operi*, II. 235. *lateri agglomerant nostro*, II. 941. to all which *se* is understood.

230. *Sacrum*

Qui læserit sacrum robur
 cuspide, et intorserit sce-
 leratam hastam tergo. Con-
 clamant simulacrum esse
 ducendum ad sedes, nu-
 minaque Divæ esse oran-
 da. Dividimus muros,
 et pandimus mœnia urbis.
 Omnes accingunt se operi;
 subjiciuntque pedibus equi
 lapsus rotarum, et inten-
 dunt stupea vincula ejus
 collo. Fatalis machina,
 fœta armis, scandit mu-
 ros; pueri innuptæque pu-
 ellæ circum canunt sacra,
 gaudentque contingere fu-
 nem manu. Illa machi-
 na subit, minansque il-
 labitur mediæ urbi. O
 patria, O Ilium domus
 Divûm, et mœnia Dar-
 danidum inclyta bello!
 quater substitit in ipso li-
 mine portæ, atque arma
 quater dedere sonitum ex
 utero. Nos tamen instamus
 immemores, cæcique furo-
 re, et sistimus infelix mon-
 strum in sacratâ arce.
 Tunc etiam Cassandra,
 non unquam credita Teu-
 cris, aperit ora futuris
 fati, jussu Dei. Nos
 miseri, quibus ille dies esset ultimus,

Laocoonta ferunt; sacrum qui cuspide robur 230
 Læserit, et tergo sceleratam intorserit hastam.
 Ducendum ad sedes simulacrum, orandaque Divæ
 Numina conclamant.

Dividimus muros, et mœnia pandimus urbis.
 Accingunt omnes operi; pedibusque rotarum 235
 Subjiciunt lapsus, et stupea vincula collo
 Intendunt: scandit fatalis machina muros,
 Fœta armis. circum pueri, innuptæque puellæ
 Sacra canunt, funemque manu contingere gaudent.
 Illa subit, mediæque minans illabitur urbi. 240
 O patria, O Divûm domus Ilium, et inclyta bello
 Mœnia Dardanidum! quater ipso in limine portæ
 Substitit, atque utero sonitum quater arma dedere.
 Instamus tamen immemores, cæcique furore,
 Et monstrum infelix sacratâ sistimus arce. 245
 Tunc etiam fati aperit Cassandra futuris
 Ora, Dei jussu non unquam credita Teucris.
 Nos delubra Deûm miseri, quibus ultimus esset
 Ille dies, festâ velamus fronde per urbem.

Vertitur

NOTES.

230. Sacrum—robur. It is worth while to observe how Virgil diversifies his Stile. To this same Horse he has found out no less than eleven different Names, all of them equally proper: *Lignum, machinam, monstrum, dolum, pinea claustra, donum, molem, effigiem equi, equum, sacrum robur, simulacrum.*

234. Muros et mœnia. Tho' these two Words are often used promiscuously, yet they are properly of two distinct Significations; *muri* signifying the bare Walls that inclose a Town, and *mœnia* (from *munio*) the Bulwarks or Fortifications; as in *Cæsar 2. Bel. Civ. Cum pene ædificata in muris ab exercitu nostro mœnia videntur.*

235. Rotarum—lapsus. i. e. *rotas quibus deliberetur vel devolveretur equus.* Wheels on which the Machine might roll along.

237. Scandit—muros. i. e. Mounts over the Ruins of the Wall.

241. Divûm domus Ilium. Ilium, the Habitation of Gods, either because its Walls had been built by Neptune and Apollo; or rather on account of the numerous Temples and consecrated Places with which it abounded.

242. Quater ipso in limine—substitit. In reference to this Seneca says in his *Agamemnon* a
*Fatale munus Danaûm traximus nostra
 Crudele dextra: tremisque sæpe
 Limine in primo sonipes, cavernis
 Conditos Reges, bellumque gestans, &c.*

Some are of Opinion that this stumbling or halting of the Horse in the Threshold alludes to a Notion that prevailed of its being a bad Omen for one to stumble in the Threshold, especially if he was going out to War, as is said to have happened to *Protesilaus*, the first of the Greeks who fell in the Plains of Troy. The Malignancy of this Omen was thought to proceed from the Furies, who had their

Scam

suffered for his Crime, in having violated the sacred Wood with his pointed Weapon, and lanced his cursed Spear against its Sides. They urge with general Voice to convey the Statue to its *proper* Seat, and implore the Favour of the Goddesses. We make a Breach in the Walls, and lay open the Bulwarks of the City. All keenly ply the Work; *some* under the Feet apply smooth-rolling Wheels; *others* fasten hempen Ropes to the Neck. The fatal Machine mounts our Walls, pregnant with Arms: Boys and unmarried Virgins accompany it with sacred Hymns, and are fain to touch the Rope with their Hand. It advances, and with menacing Aspect slides into the Heart of the City. O my Country, ah Ilium, the Habitation of Gods, and ye Walls of Troy by War renowned! four times it stopped in the very Threshold of the Gate, and four times the Arms refounded in its Womb: Yet we, heedless of *our own* Ruin, and blind with frantic Zeal, urge on, and plant the baneful Monster in the sacred Tower. Then too Cassandra, by the Inspiration of her God, opens her Lips to *foretel* our approaching Doom, *ill-fated* Virgin, never believed by the Trojans. Unhappy we, to whom that Day was to be our last, adorn the Temples of the Gods all over the City with festival Boughs and Garlands. Mean while the
Heavens

N O T E S.

Seats in the Threshold. At which *Virgil* hints in the fourth and sixth Books,

—*Ultricesque sedent in limine Diræ.*

—*Cernis custodia qualis*

Vestibulo sedeat? facies quæ limina servet?

244. *Immemores, cæcique furore.* Servius will have it that *Virgil* here speaks in Allusion to the Rites of devoting practised by the Romans towards their Enemies, and the Cities to which they laid Siege: in that Form of Words whereby they devoted the Cities of their Enemies, and called away from them their tutelar Gods, they poured out these Imprecations; *Eique populo, civitatieque metum, formidinem, oblivionem injiciatis.* So that according to him *immemores* signifies that they were now abandoned by their Gods, and devoted to Stupidity and Infatuation.

245. *Et monstrum infelix sacratâ sistimus arce.* Here Calamity and Distress are marked in the tardy, languishing Progress of the Verse.

246. *Cassandra—non unquam credita Teu-*

cris. Cassandra was *Priam's* Daughter, and endued with the Gift of Prediction, but with no Effect, for it was her Fate never to be believed; of which this fabulous Account is given. *Apollo*, falling in Love with *Cassandra*, got a Promise of her Favour, on condition he would endue her with the Gift of Prophecy; which, so soon as she obtained, she deceived the God; he either not able, or deeming it below his Dignity, to withdraw a Boon he had once bestowed, rendered it however useless to her, by destroying her Credit, and making all her Predictions to be reputed false.

249. *Festa velamus fronde.* It was their Custom, not only on Holy-days and solemn Festivals, but also on Times of public rejoicing, to adorn the Temples of the Gods with Branches of Laurel, Olive, Ivy, and the like.

250. *Vertitur interea cælum.* Mean time the Heavens are whirled about, i. e. The diurnal Hemisphere is sunk out of Sight with the Sun, and the other Hemisphere elevated above

Interea cœlum vertitur, et
nox ruit ab Oceano, in-
volvens magnâ umbra ter-
ramque polumque dolosque
Myrmidonum: Teucris fu-
si per mœnia conticuere;
sopor complexitur fessos
eorum artus. Et jam
Argiva phalanx ibat à
Tenedo instructis navibus,
per amica silentia tacitæ
Lunæ, petens nota litto-
ra; cum regia puppis ex-
tulerat flammæ, Sinon-
que defensu iniquis fati-
s Deum furim laxat Da-
naos iclusos utero, et pi-
nea claustra: equus pate-
factus reddit illos ad auras;
Thessandrusque Sthenel-
usque duces, et dirus
Ulysses, læti promunt se
è cavo robore, lapsi per
funem demissum; Attha-
masque, Thoasque, Ne-
optolemusque Pelides, Ma-
chaonque primus, et Me-
nelaus, et ipse Epeus fa-
bricator doli. Invadunt
urbem sepultam somno vi-
noque; vigilæ cœduntur;
accipiuntque omnes socios
patentibus portis, atque
jungunt conscia agmina.
Tempus erat, quo prima
quies incipit ægris morta-
libus, et serpit gratissima
dono Divum: ecce Hector
mœstissimus visus est a-
desse mihi ante oculos in
somnia, effundereque largos

Vertitur interea cœlum, et ruit Oceano nox, 250
Involvens umbrâ magnâ terramque polumque,
Myrmidonumque dolos: fusi per mœnia Teucris
Conticuere; sopor fessos complectitur artus.
Et jam Argiva phalanx instructis navibus ibat
A Tenedo, tacitæ per amica silentia Lunæ, 255
Littora nota petens: flammæ cum regia puppis
Extulerat; fatisque Deum defensu iniquis,
Inclusos utero Danaos, et pinea furtim
Laxat claustra Sinon: illos patefactus ad auras
Reddit equus; lætique cavo se robore promunt 260
Thessandrus Sthenelusque duces, et dirus Ulysses,
Demissum lapsi per funem; Athamasque, Thoasque,
Pelidesque Neoptolemus; primusque Machaon,
Et Menelaus, et ipse doli fabricator Epeus.
Invadunt urbem somno vinoque sepultam; 265
Cœduntur vigilæ: portisque patentibus omnes
Accipiunt socios, atque agmina conscia jungunt.
Tempus erat, quo prima quies mortalibus ægris
Incipit, et dono Divum gratissima serpit:
In somnis, ecce, ante oculos mœstissimus Hector
Visus adeste mihi, largosque effundere fletus;
Raptatus bigis, ut quondam, aterque cruento
Pulvere, perque pedes trajectus lora tumentes.

Hei

fletus; raptatus bigis, ut quondam, aterque cruento pulvere, trajectusque lora per tumentes pedes.

N O T E S.

the Horizon, which is to be understood according to Appearance, the Succession of Day and Night seemingly being made by the Revolution of the Heavens about the Earth. Thus the Ancients often speak, Cum ergo semper circa terram ab ortu in occasum cœli sphaera volvatur. Macrobius Somn. Scip. Lib. I. C. 16.

250. Ruit Oceano nox. As the Poets, imagining the Ocean to be at the Edge of our visible Horizon, represent the Sun setting into the western Ocean; so they describe the Night and Darkness as rising from thence in the opposite Quarter of the Heavens. As here ruit Oceano nox, and Ovid,

Lux præcipitatur aquis, et aquis nox exit ab
iisdem. Met. Lib. IV. 92.

Milton has the same Thought, P. L. B. IV. 353.

For the Sun

Declin'd, was hast'ning now with prone Career
To th' Ocean Isles, and in th' ascending Scale
Of Heav'n the Stars, which usher Ev'ning, rose.

251.—Terramque polumque Myrmidonumque dolos. There is a great Beauty in thus singling out the Stratagem of the Greeks as the Object of chief Attention among all the Things in Heaven and Earth which that Night concealed. It brings to my Remembrance Sempronius's dying Exclamation in Cato,

O for a Peal of Thunder that would make
Earth, Sea, and Air, and Heaven, and
Cato tremble!

256. Flammis cum regia puppis extulerat.

We

Heavens are rolled about, and Night advances apace from the Ocean, wrapping up in her extended Shade both Earth and Heaven, and the Wiles of the Greeks: The Trojans, dispersed around their Walls, were hush'd and still: Deep Sleep fast binds their weary Limbs in his Embraces. And now the Grecian Troops, in their equipped Vessels, set out from Tenedos, making towards the well known Shore, *aided* by the friendly Silence of the quiet Moonshine Night, so soon as the royal *Galley* from her Stern had set up the *signal* Fire. And Sinon, preserved by the Will of the Gods adverse to *Troy*, in a stolen Hour unlocked the wooden Prison to the Greeks shut up in that *dark* Womb: The Horse, from his expanded Caverns, pours them forth to open Air; and with Joy issue from the hollow Wood Theſſandrus and Sthenelus the Chiefs, and cursed Ulyſſes, sliding down by a suspended Rope, with Athamas, and Thomas, Neoptolemus the Grandſon of Peleus, and Machaon who led the Way, with Menelaus, and Epeus, he who built the fraudulent Engine. They assault the City buried in Sleep and Wine. The Watches are knocked down; and they throw open the Gates to receive all their Friends, and join the conscious Bands. It was the Time when the first Sleep invades languid Mortals, and steals upon them by the Indulgence of Heaven in sweetest Slumbers. In that drowsy Hour, lo! Hector, extremely sad, seemed to stand before mine Eyes, and to shed Floods of Tears; dragged, as formerly *he had been*, by *Achilles's* Chariot, and all deformed with gory Dust, and his swollen Feet bored through with Thongs. Ah me, in what piteous

N O T E S.

We are to understand that *Helen* or *Sinon* first gave the Signal to *Agamemnon*, by shewing a lighted Torch from the Citadel, and *Agamemnon* returned the Signal to them, by setting up a Light on his Stern, as the Manner was;

Dat clarum è puppi signum. Æn. III. 519.

258. *Inclusos utero, &c.* Word for Word, *Unlooses, by Stealth, the Doors, or looses the Bars of Pine, and sets the Greeks at Liberty, who were shut up in this Womb.* Where we may observe that *Virgil* uses the same Verb to *claustra* and *Danaos*; *he looses the Bars, he releases the Greeks*; this is a Beauty which our Language will not always admit of, but often occurs in the *Latin* and *Greek* Authors: The Examples of this Kind in *Virgil* particularly are very numerous.

261. *Theſſandrus.* Servius says he was the Son of that *Polynices* who was slain in the Contest with his Brother *Etbeocles* for the Crown of *Thebes*: If so, his Name ought to be written *Theſſandrus* or *Tberſandrus*, as in *Heinsius's* Edition, not *Tisandrus* or *Tiffandrus*.

265. *Somno vinoque sepultam.* This is a strong and very expressive Metaphor, representing the whole Inhabitants of the City immersed so deep in Sleep, and so silent and still, as if their Beds had been their Graves; a Circumstance which greatly moves our Pity towards the *Trojans*, and our Indignation against *Sinon* and the treacherous *Greeks*.

266. *Portisque patentibus, &c.* And by the Gates wide opened they admit all their Companions.

N 2.

275. *Exuvias*

Hei mihi, qualis erat !
 quantum mutatus ab illo
 Hectore, qui redit indu-
 tus exuvias Achillis, vel
 qui jaculatus est Phrygi-
 os ignes puppibus Dana-
 um ! gerens squalentem
 barbam, et crines concre-
 tos sanguine, illaque vul-
 nera quæ accepit plurima
 circum patrios muros : ip-
 se flens videbar ultro com-
 pellare virum, et expro-
 mere has mæstas voces :
 O lux Dardaniæ ! O fi-
 diffima spes Teucrum !
 quæ tantæ moræ tenere
 te ? Hector expectate ab
 quibus oris venis ? ut nos
 defessi aspicimus te post
 multa funera tuorum, post
 varios labores hominum-
 que urbisque ? quæ in-
 digna causa fœdavit tuos
 serenos vultus ? aut cur
 cerno hæc vulnera ? Ille
 ad hæc respondit nihil :
 nec moratur me quæren-
 tem vana ; sed, graviter
 ducens gemitus de imo pe-
 ctore, ait : nate Dea,
 heu ! fuge, eripeque te
 his flammis. Hostis ha-
 bet muros ; Troja ruit ab
 alto culmine ; sat datum
 est patriæ Priamoque : si
 Pergama possent defendi
 ullâ dextrâ, fuissent de-
 fensa etiam hac dextra.
 Troja commendat tibi sa-
 cra, suosque Penates : cape hos comites tuorum fatorum ; quære mœnia his, quæ magna denique
 statues, ponto pererrato. Sic ait, et effert manibus vittas, Vestamque potentem, æternumque ignem
 ex penetralibus adytis.

Hei mihi, qualis erat ! quantum mutatus ab illo
 Hectore, qui redit exuvias indutus Achillei, 275
 Vel Danaûm Phrygios jaculatus puppibus ignes !
 Squalentem barbam, et concretos sanguine crines,
 Vulneraque illa gerens, quæ circum plurima muros
 Accepit patrios : ultro flens ipse videbar
 Compellare virum, et mæstas expromere voces :
 O lux Dardaniæ ! spes o fidissima Teucrum ! 281
 Quæ tantæ tenuere moræ ? quibus Hector ab oris
 Expectate venis ? ut te post multa tuorum
 Funera, post varios hominumque urbisque labores
 Defessi aspicimus ? quæ causa indigna serenos 285
 Fœdavit vultus ? aut cur hæc vulnera cerno ?
 Ille nihil : nec me quærentem vana moratur :
 Sed, graviter gemitus imo de pectore ducens,
 Heu fuge, nate Deâ, teque his, ait, eripe flammis.
 Hostis habet muros ; ruit alto à culmine Troja : 290
 Sat patriæ, Priamoque datum : si Pergama dextrâ
 Defendi possent, etiam hac defensa fuissent.
 Sacra suosque tibi commendat Troja Penates :
 Hos cape fatorum comites : his mœnia quære,
 Magna pererrato statues quæ denique ponto. 295
 Sic ait, et manibus vittas, Vestamque potentem,
 Æternumque adytis effert penetralibus ignem.

Diverſo

NOTES.

275. *Exuvias indutus Achillei.* i. e. The Arms of Achilles, of which he had stript *Patroclus* slain.

283. *Hector expectate venis.* Servius will have this *expectate* to be an Antiptosis for *expectatus*, but I cannot understand his Reason for thinking so.

285. *Ut—defessi aspicimus.* * How, i. e. With what Joy we see thee spent as we are with Toil !

293. *Penates.* Macrobius, in his *Saturnalia*, Lib. III. Cap. 4. explains the *Penates* to be those Gods, *Per quos penitus spiramus, per quos habemus corpus, per quos rationem ani- mi possidemus* : By whom we breathe, to whom

we owe our Faculties of Body and Mind, i. e. Jupiter, Juno, and Minerva ; to whom he joins *Vesta*, either as one of the Number, or at least as their Attendant ; on which Account the Consuls, and other Magistrates, when they entered on their Offices, used to pay divine Honours to the *Penates* and *Vesta*. This seems to be confirmed from the Passage before us, where *Vesta* is delivered to *Æneas*'s Care, together with the *Penates*. Those Gods, he farther observes, were stiled *Θεοι μεγάλοι*, the great Gods ; whence *Virgil* gives *Juno* the same Appellation,

Junonis magnæ primùm prece numen adora.

Æn. III. 437.

Dea

piteous Plight he was! how changed from that Hector who returned clad in the Armour of Achilles, or darting Phrygian Flames against the Ships of Greece! wearing a foul, grisly Beard, Hair clotted with Blood, and those many Wounds which he had received under his native Walls. I, methought, in Tears addressed the Heroe first, and poured forth these mournful Accents: Thou, Light of Troy, the Trojans firmest Hope! ah *say* what tedious Causes have detained you so long? Whence comes my longed, my looked for Hector? How it eases my Perplexity to see thee after the many Deaths of thy *Friends*, after the various Disasters of our Men and City! What unworthy Cause has deformed *and marred* the Serenity of thy Looks? Or why do I behold those Wounds? He—not a Word, nor regards me questioning of what nought availed; but heavily, from the Bottom of his Heart, fetching a Groan, ah fly, Goddess-born, he says, and snatch thee from these Flames: The Enemy is in Possession of the Walls: Troy tumbles down from its towering Tops: To Priam, to my Country all Duty has been done. Could those Walls have been saved by the Hand of *Man*, by this same *Right-hand* they had been saved. Troy recommends to thee her sacred Things, her Gods; these take, the Companions of *thy* Fate: For these go in quest of a City, which in Process of Time you shall raise to a great Extent after a tedious wandering Voyage. He said, and with his own Hands brings forth from the inner Temple the *holy* Fillets, *the Image* of the powerful Goddess Vesta, and the Fire which always burned.

Mean

NOTES.

ἑοὶ χηρῶν, *beneficent Gods*, to which he refers that Line in the first Book,

Adsit lætitiæ Bacchus dator, et bona Juno.

Lastly, ἑοὶ δυνατοί, *powerful Deities*; on which Account *Virgil* here gives *Vesta* the Epithet of *potentem*, *Vestamque potentem*. *Dionysius Halicarnassæus* writes, that the Symbols of these *Penates* at *Rome* were two wooden Statues of young Men in a sitting Posture, with Javelins in their Hands.

297. *Æternumque—ignem*. The sacred Fire, which was kept perpetually burning all the Year round. It was brought by *Æneas* into *Italy*, where *Numa Pompilius* re-established the Order of Vestal Virgins, whose Office was to preserve this Fire in the Temple of *Vesta*. It was suffered to die away on the last Day of the Year, and re-kindled on the first of

March, not from any common Fire, but at the Sun-beams. The Original of this religious Custom seems to have been derived to the *Phrygians* from the *Persians*, who were famous for worshipping the Sun, and the Fire, as an Emblem of that Luminary. This everlasting Fire was not only preserved in *Vesta's* Temple, but even in private Houses, especially in the Palaces of the Great, where was an Altar in the open Court to *Jupiter Hercæus*, on which Fire was kept perpetually burning. Of this some eminent Critics understand that Fire which *Virgil* says *Priam* had consecrated on the Altar at which he was slain,

Sanguine fœdantem, quos ipse sacraverat, ignes. 502.

See *Turneb. Advers.* and *Abbé Banier's Mythology*.

303. *Arælis*

*Interea mœnia miscentur
diverso luctu; et sonitus
clarescunt magis atque ma-
gis (quanquam domus pa-
rentis Anchisæ fuit se-
creta, recessitque oblecta
arboribus) horrorque ar-
morum ingruit. Excitior
somno, et ascensu supero
fastigia summi tecti, at-
que adsto arrectis auri-
bus. Veluti cum flamma
incidit in segetem furen-
tibus Austris; aut torrens
rapidus montano flumine
sternit agros, sternit læta
sata, laboresque boum, tra-
hitque silvas præcipientes;
pastor inscius stupet acci-
piens sonitum de alto ver-
tice faxi. Tum vero fi-
des fuit manifesta, insi-
diæque Danaûm pate-
sunt: jam ampla domus
Deiphobi dedit ruinam,
Vulcano superante; jam
Ucalegon proximus ardet:
freta Sigæa lata relucet
igni. Clamorque virûm,
clangorque tubarum exo-
ritur. Ego amens capio
arma, nec sat rationis e-
rat in armis: sed animi
mei ardent glomerare ma-
num bello, et concurrere
in arcem cum sociis: fu-
ror iraque præcipitant
mentem, succurritque mi-
hi pulchrum esse mori in
armis. Ecce autem Pan-
theus, elapsus telis Achivûm,
Pantheus Otriades,
sacerdos arcis Phœbique,
ipse trahit sacra manu,*

*Deosque victos, parvumque nepotem; amensque tendit cursu ad littora: Pantheu, in quo loco est
summa res? quam arcem prendimus?*

Diverſo interea miſcentur mœnia luſtu;
Et magis atque magis, (quanquam ſecreta parentis
Anchiſæ domus, arboribuſque oblecta reſeſſit) 300
Clareſcunt ſonitus, armorumque ingruit horror.
Excitior ſomno, et ſummi faſtigia tecti
Aſcenſu ſupero, atque arrectis auribus adſto.
In ſegetem veluti cum flamma furentibus Auſtris
Incidit; aut rapidus montano flumine torrens 305
Sternit agros, ſternit ſata læta, boumque labores,
Præcipientesque trahit ſilvas: ſtupet inſcius alto
Accipiens ſonitum faxi de vertice paſtor.
Tum vero manifeſta fides, Danaûmque pateſcunt
Inſidiæ: jam Deiphobi dedit ampla ruinam, 310
Vulcano ſuperante, domus: jam proximus ardet
Ucalegon: Sigæa igni freta lata relucet.
Exoritur clamorque virûm, clangorque tubarum.
Arma amens capio; nec ſat rationis in armis:
Sed glomerare manum bello, et concurrere in arcem
Cum ſociis ardent animi: furor iraque mentem 316
Præcipitant; pulchrumque mori ſuccurrit in armis.
Ecce autem, telis Pantheus elapſus Achivûm,
Pantheus Otriades, arcis Phœbique ſacerdos,
Sacra manu, victosque Deos, parvumque nepotem
Ipſe trahit; curſuque amens ad littora tendit. 321
Quo res ſumma loco, Pantheu? quam prendimus
arcem?

Vix

NOTES.

303. *Arrectis auribus.* With pricked up; or liſtning Ears, a Metaphor from the Brutes, that prick up their Ears at every Sound that gives them any Alarm.

304. *In ſegetem veluti.* This Simile is borrowed from Homer, Iliad II. Verſe 455.

310. *Deiphobi.* Deiphobus was one of Priam's Sons, and, after Paris was ſlain by Pyrrhus, married Helen, by whoſe Treachery he ſell a Sacrifice to the Reſentment of the Greeks among the firſt, as is deſcribed at large, Æn. VI. 490.

312. *Ucalegon.* One of Priam's Counſellors; the Houſe is here called by the Name of

the Owner. From this Verſe Juvenal uſes *Ucalegon* proverbially for any Neighbour,

—jam poſcet aquam, jam frivola transfert
Ucalegon, tabulata tibi jam tertia ſumant.

Juv. III. 199.

313. *Exoritur, clamorque virûm, clangorque tubarum.* This is one of the fineſt Lines that ever was made to image the Senſe in the Sound. The Words and Syllables are rough, hoarſe, and ſonorous, and ſo artfully put together, as to ſtrike the Ear like the thrilling Notes of the Trumpet which they deſcribe.

319. *Pantheus Otriades.* Servius informs

us,

Mean while the City is filled with mingled Scenes of Woe, and tho' my Father's House stood in a retired Corner, remote from Noise, and inclosed around with Trees, yet louder and louder the Sounds rise on the Ear, and the horrid Din of Arms assails us. I start from Sleep, and by hasty Steps mount to the highest Battlement of the Palace, and stand with listening Ears. As when a Flame is driven by the furious South-winds on standing Corn, or as a Torrent impetuously bursting from a Mountain-river desolates the Fields, desolates the rich Crops of Corn, and all the Labours of the Ox, and bears whole Woods headlong down; the Shepherd, struck with the Sound from the Top of a high Rock, stands amazed, not knowing whence it arises. Then indeed the Truth of Hector's Words is confirmed, and the Treachery of the Greeks disclosed. Now Deiphobus's spacious Roofs tumble down, overpowered by the Conflagration: Now, next to him, Ucalegon blazes; the Straits of Sigæum shine far and wide with the Flames. The mingled Shouts of Men, and Clangor of Trumpets, arise. My Arms I snatch with mad Haste; nor when in Arms have Reason enough to use them: But all my Soul impatient burns to collect a Body for the War, and rush into the Citadel with a chosen Band: Fury and Rage hurry on my Mind, and I reflect how glorious it is to die in the Bed of Honour. Lo! then Pantheus, escaped from the Sword of the Greeks, Pantheus the Son of Otreus, the Priest of Apollo and of Minerva's Tower, is hurrying away with him the holy Utenfils, his conquered Gods, and little Grandchild, and with hasty Strides makes for the Shore * like one distracted. How is it, Pantheus, with our All? What Fortrefs do we seize? I scarce had said, when

* Some read *limina*, the Gates of Anchises's Palace.

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us, that upon the Overthrow of Troy by Hercules, and the Death of Laomedon, Priam sent Antenor's Son to consult the Oracle of Delphos, whether he should raise Ilium again upon the same Foundations. At that Time Pantheus was the Priest of Delphic Apollo, a Youth of exquisite Beauty, and Antenor was so charmed with his Shape and Mien, that he carried him off by Force to Troy. Priam, to make him some Amends for this Injury, constituted him Priest of Apollo. Whatever be in that, it appears from Homer and other Authors, that he was a Person of great Note and Authority among the Trojans.

319. *Arcis Phœbique sacerdos*. i. e. The Priest of Apollo, who was worshipped in the Citadel or Tower, together with Pallas, to whom it was sacred.

320. *Parvumque nepotem trahebat*. This is another Instance of Virgil's applying one Verb to two Accusatives, where, in Strictness of Speech, it can only be applied to one of them. *Trahere* is applicable enough to a young Boy, who can hardly walk, but must be half dragged along, but cannot be so well said of Things carried in one's Hand.

322. *Quo res summa loco*. By the *res summa* here I understand, with Servius, the Commonwealth,

Vix fatus eram ea, cum reddit talia gemitu: summa dies venit, et ineluctabile tempus Dardaniæ: nos fuimus Troes, Ilium fuit, et ingens gloria Teucrorum; ferus Jupiter transtulit omnia Argos; Danai dominantur in incensâ urbe. Arduus equus astant in mediis mœnibus fundit armatos viros; victorque Sinon insultans miscet incendia: alii ad sunt portis bipatientibus, tot millia quot nunquam venerè magnis Mycenis. Alii oppositi obsedere angusta viarum telis: acies ferri stat stricte corusco mucrone, parata neci: vigiles portarum primi vix tentant prœlia, et resistunt cæco Marte. Talibus dictis Otriadæ, et numine Divûm feror in flammâ et in arma; quò tristis Erinny, quò fremitus et clamor sublatus ad æthera vocat me. Ripheus, et Iphitus maximus annis, Hypanisque Dymasque, oblâti per lunam, addunt se socios mihi, et adglomerant se nostro lateri; juvenisque Choræbus Mygdonides, qui forte venerat ad Trojam, illis diebus, incensus infano amore Cassandræ, et gener futurus ferebat auxilium Priamo Phrygibusque: infelix, qui non audierat prœcepta furentis sponsæ! Quos confertos ubi vidi audere in prœlia, his verbis super incipio: juvenes, pectora fortissima frustra,

Vix ea fatus eram, gemitu cum talia reddit:
 Venit summa dies, et ineluctabile tempus
 Dardaniæ: fuimus Troes, fuit Ilium; et ingens 325
 Gloria Teucrorum; ferus omnia Jupiter Argos
 Transtulit; incensâ Danai dominantur in urbe.
 Arduus armatos mediis in mœnibus adstant
 Fundit equus; victorque Sinon incendia miscet
 Insultans: portis alii bipatientibus adsunt, 330
 Millia quot magnis nunquam venerè Mycenis.
 Obsedere alii telis angusta viarum
 Oppositi; stat ferri acies mucrone corusco
 Stricta, parata neci; vix primi prœlia tentant
 Portarum vigiles, et cæco Marte resistunt. 335
 Talibus Otriadæ dictis, et numine Divûm
 In flammâ et in arma feror; quò tristis Erinny,
 Quò fremitus vocat, et sublatus ad æthera clamor.
 Addunt se socios Ripheus, et maximus annis 339
 Iphitus, oblâti per Lunam, Hypanisque Dymasque,
 Et lateri adglomerant nostro; juvenisque Coræbus
 Mygdonides, illis qui ad Trojam forte diebus
 Venerat, infano Cassandræ incensus amore,
 Et gener auxilium Priamo Phrygibusque ferebat:
 Infelix, qui non sponsæ prœcepta furentis 345
 Audierat!
 Quos ubi confertos audere in prœlia vidi,
 Incipio super his: Juvenes, fortissima frustra
 Pectora,

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monwealth, the common Interest of his Country, which was Æneas's *summa res*, his chief, his highest Concern, and will always be nearest the Heart of every Patriot in such a Conjunction. Virgil, to shew the Haste and Impatience of Æneas, makes him throw out these short Questions abruptly without any previous Introduction.

324. *Venit summa dies, &c.* Macrobius quotes this Passage as an Instance of Virgil's concise Stile and comprehensive Eloquence; and indeed it is hardly possible to express more

in fewer or stronger Words. And therefore he breaks forth upon it into this Exclamation, *Quis fons, quis torrens, quod mare tot fluctibus, quot hic verbis inundavit?*

325. — *Fuimus Troes, fuit Ilium.* This seems to be in Imitation of Euripides in the *Troades*, where *Andromache* and *Hecuba* thus alternately complain, *πρὶν ποτ' ἡμεν. ἤνασθ. Βεβακεν ὁλβος, Βεβακε τροία.* Once we were happy. *Hecuba, Now our Happiness is gone, Troy is no more.* It is well known, that when the Romans would intimate that a Person was dead,

when, with a Groan, he thus replies : Our last Day is come, and the inevitable Doom of Troy : Trojans we are no more : Adieu to Ilium, and the high Renown of Teucer's Race : Jupiter in the Fierceness of his Wrath hath made over all to Argos : The Greeks bear all before them in the City *now* on Fire : The towering Horse, planted in the Midst of our Streets, pours forth armed *Troops* ; and Sinon, *the* victorious *Traitor*, with insolent Triumph scatters the Flames. Others are rushing in at our wide opened Gates, so many thousands as never came from populous Mycenæ. Others with Arms have blocked up the Lanes to oppose our Passage ; the edged Sword with glittering Point stands unsheathed, ready to drink our Blood : Hardly the foremost Wardens of the Gates make an Effort to fight, and *feebly* resist in the blind Encounter. By these Words of Pantheus, and by the Impulse of the Gods I hurry away into *the midst of* Flames and Arms ; whither the grim Fury, whither the tumultuous Din, and Shrieks that rend the Skies, urge me on. Ripheus and Iphitus, advanced in Years, join me ; Hypanis and Dymas come up with us by the *Help of* the Moon, and closely adhere to my Side, and young Coræbus Mygdon's Son ; who at that Time had chanced to come to Troy, inflamed with a Passion for Cassandra to Madness ; and *in Prospect of being one Day Priam's* Son-in-law, brought Assistance to him and the Trojans. Ill-fated *Youth*, who heeded not the Admonitions of his inspired Spouse ! Whom, close united, soon as I saw resolute to engage, to animate them the more I thus begin : “ *Gallant Youths, Souls heroic and magnanimous,*

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dead, they frequently used the Words *fuit* or *vixit*, to shun Sounds that were shocking, and therefore reckoned of bad Omen. Besides, there is a much greater Elegance in expressing the Death of a Person, or the Overthrow of a City thus indirectly, *fuit, stetit*, &c. than in plain, direct Terms ; the one is the Language of Poetry, the other flat Prose. Who would then have imagined that Dr. Trapp, a Gentleman so well skilled in the *Latin* Idiom, should so far overlook the Sense and Spirit of these Words, as to give them a mere literal Translation, which not only sounds wretchedly, but is hardly intelligible in *English* :

We Trojans have been, Ilium once has been.

331. *Nunquam venere*, Others read *unquam* ;

but the former is the stronger and more significant.

339. *Maximus annis*. Others read *maximus armis* ; but the former seems the true Reading from Verse 435.

341. *Juvenisque Coræbus*. Virgil has applied to *Coræbus* what *Homer* says of *Orbryoneus* in the thirteenth Book of the *Iliad*.

348. *Incipio super bis*. I translate *super*, *over and above*, or *the more*, *viz.* to animate them. This is the Sense in which *Servius* takes it, and of which it is very capable ; and it is certainly much more elegant than to understand it as *Ruceus* has done, *incipio super*, i. e. *de bis*, which is so flat, that one would not choose it if any other was possible.

348. *Juvenes, fortissima frustra*. There is

*si certa cupido est vobis
sequi me audentem extrema,
videtis quæ fortuna sit
rebus nostris: omnes Dii,
quibus hoc imperium ste-
terat, excessere suis ady-
tis arisque relictis: suc-
curritis urbi incensæ:
moriatur, et ruamus in
media arma. Una salus
est victis, sperare nullam
salutem. Sic furor est
additus animis juvenum.
Inde, ceu lupi raptores,
in atra nebula, quos im-
proba rabies ventris exe-
git cæcos, quosque catuli
relictis expectant siccis fau-
cibus, vadimus per tela,
per hostes, in mortem haud
dubiam, tenemusque iter
mediæ urbis: atra nox
circumvolat nos cava um-
bra. Quis explicet cla-
dem illius noctis, quis
fando explicet funera,
aut possit æquare labores
lacrymis? antiqua urbs,
dominata per multos an-
nos, ruit: inertiaque corpora plurima sternuntur passim per vias,*

Pectora, si vobis audentem extrema cupido
Certa sequi; quæ sit rebus fortuna, videtis. 350
Excessere omnes adytis arisque relictis
Dî, quibus imperium hoc steterat: succurritis urbi
Incensæ: moriamur, et in media arma ruamus.
Una salus victis nullam sperare salutem.
Sic animis juvenum furor additus. Inde, lupi ceu 355
Raptores, atra in nebula, quos improba ventris
Exegit cæcos rabies, catulique relictis
Faucibus expectant siccis, per tela, per hostes,
Vadimus haud dubiam in mortem, mediæque te-
nemus
Urbis iter: nox atra cava circumvolat umbra. 360
Quis cladem illius noctis, quis funera, fando
Explicet? aut possit lacrymis æquare labores?
Urbs antiqua ruit, multos dominata per annos:
Plurima perque vias sternuntur inertia passim
Corpora,

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is a great Confusion and Neglect of Method in this Speech, to mark the Hurry and Disorder of Æneas's Mind.

351. *Excessere omnes—Dî.* Before the taking of any City, it was usual for the Besiegers to invite the tutelary Deities to leave the Place, that no Sacrilege might be committed; or imagining the City could not be taken till they had deserted it. For which Reason the Romans took Care to conceal the Latin Name of that God, under whose Patronage Rome was; and the Priests were not allowed to call the Roman Gods by their Names, lest, if their Names had been known, an Enemy might solicit them away. See *Macrob.* on this Verse, *Saturn. Lib. III. Cap. 9.* *Turnebus* however rather thinks the Poet alludes to a Tradition preserved in *Æschylus* and other ancient Poets, that when *Troy* was near its Doom, the Gods were seen bearing away their Statues out of their Temples.

354. *Una salus victis, &c.* This is the Argument which the brave *Leonidas* made use of to animate his Men to sell their Lives as dear as possible: *Ita suas firmaverat, ut ire se parato ad moriendum animo scirent: meminere, qualitercunque præliantibus, cadendum esse.* *Justin, Lib. II. Cap. 11,*

355. *Inde lupi ceu.* Dr. Trapp objects to this Simile, that it is quite foreign to the Purpose; nor can he imagine why Men of Courage and Virtue, endeavouring to defend their Country, tho' by Night, should be compared to Wolves ravening for their Prey: In a Word, he will have it that there is nothing but the Darknefs of the Night common to both. But, if I am not much mistaken, there is another very material Circumstance wherein they agree, namely, the Rage and Fury with which both of them are impelled in the Pursuit of their respective Ends. The Comparison lies not at all in the Action itself, but in the Manner of acting. This is particularly implied in the Expression *exegit cæcos*, as hungry, ravenous Wolves are driven from their safe Retreats blindfold, precipitantly, and without any Fear of Danger, so we rush desperately on our Foes, looking Death and every Danger in the Face with undaunted Boldness and Intrepidity. There is a vast Difference between the Manners in which even Men of Courage and Virtue may exert themselves in the Cause of their Country; some are prudent, rational, cool and sedate, while others are furious, impatient of Revenge, out-

manimous, *but ah* in vain ! if it is your resolute Purpose to follow me in this last *desperate* Attempt, what is the Situation of our Affairs you see : All the Gods, by whom this Empire stood, have deserted their Shrines and Altars abandoned *to the Enemy* : You come to the Relief of a City in Flames : Let us meet Death, and rush into the thickest of our armed Foes. The only Safety for the Vanquished is to throw away all Hopes of Safety." Thus the Courage of the Youths is kindled into Fury : Then, like ravenous Wolves in a gloomy Fog, whom the fell Rage of Hunger hath driven from their Dens, blind to Danger, and their Whelps left behind long for their Return with Jaws parched *and thirsting for Blood* ; thro' Arms, thro' Enemies we march up to imminent Death, and advance thro' the Middle of the City ; sable Night hovers around us with her deepening Shade. Who can describe the Havock, who the Deaths of that Night ? Or *who* can furnish Tears equal to the Disasters ? Our ancient City, the Seat of Dominion for many Years, tumbles to the Ground : Great Numbers of sluggish Carcases are strowed up and down,

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outrageous and desperate. Now in this last Manner the Poet shews us *Æneas* and his Party rushing headlong on their Foes, and thirsting after their Blood, like gaunt Wolves ravening for their Prey. This is further evident from the additional Circumstance in the Comparison (which another Commentator thinks superfluous) I mean that of their Whelps gaping for their Return ; by which the Poet doubtless designed to represent those Animals in their fiercest and most ravenous State, and therefore the more proper to image the Fierceness of the Mind driven to Despair.

356. *Atra in nebula*. Because in the Night-time, or in dark, foggy Weather, they are most bold and adventurous, a Circumstance wherein the Simile agrees.

358. *Faucibus—siccis*. Some are of Opinion that *Virgil* here writes according to philosophical Experience and Observation : For those who have undergone long fasting, are observed to be more distressed with Thirst than Hunger ; for which this Reason is assigned by *Plutarch*, that tho' the human Body is made up of the Qualities of all the four Elements, yet the strongest and most prevalent is Heat, which requires a constant Supply of Nourishment ; but perhaps this is too refined.

359. *Mediæque tenemus urbis iter*. This Circumstance is mentioned to shew their Boldness and Intrepidity. On the other hand we see *Æneas* afterwards, when he is afraid of the Enemy on account of his aged Father, his Wife and Son, tracing out all the By-paths and unfrequented Lanes :

—————*Namque avia cursu
Dum sequor, et nota excedo regione viarum.*

364. *Plurima—sternuntur inertia—corpora*. I have here followed the Current of Interpreters, and translated *inertia corpora*, with *Dr. Trapp*, *sluggish Carcases* ; but perhaps it may do better to translate *sternuntur*, *are knocked down*, as *Æn. X. 429*.

Sternitur Arcadiæ proles, sternuntur Etrusci. And then there will be a great Propriety in giving *corpora* the Epithet *inertia*, to denote the more feeble and helpless of the Inhabitants, even the infirm old Men and weak Women, who made no Resistance in the Streets, who could not stir from their Houses, or who fled for Refuge to the Temples of the Gods ;

*Plurima perque vias sternuntur inertia passim
Corpora, perque domos, et relligiosa Deorum
Limina.*

perque domos, et religio-
sa limina Deorum. Nec
Teucris soli dant pœnas
suo sanguine; quondam
virtus redit in præcordia
etiam victis, Danaique
victores cadunt: ubique
est crudelis luctus, ubique
pavor, et plurima imago
mortis. Androgeos, mag-
na caterva eum comitan-
te, primus Danaum of-
fert se nobis, credens no-
stra agmina esse socia,
inscius; atque ultro com-
pellat nos amicis verbis:
viri festinate, nam quæ
tam sera segnities mora-
tur vos? alii rapiunt fe-
runtque Pergamam incensa:
vosne nunc primum itis a
celsis navibus? Dixit, et
extemplo sensit esse de-
lapsus in medios hostes,
(neque enim satis fida re-
sponsa dabantur.) Obsu-
puit, retroque repressit pe-
dem cum voce. Veluti
qui nitens humi preffit an-
guem improvisum ex as-
pris sentibus, trepidusque
repente refugit eum at-
tollentem iras, et tumen-
tem cærule colla: haud
secus abibat Androgeos
tremefactus visu. Irrui-
mus, et circumfundimur
densis armis; passimque
sternimus eos ignaros loci
et captos formidine: for-
tuna aspirat primo nostro
labori. Atque hic Co-
ræbus, exultans successu
animisque, inquit: O so-

Corpora, perque domos, et religiosa Deorum 365
Limina. nec soli pœnas dant sanguine Teucris:
Quondam etiam victis redit in præcordia virtus,
Victoresque cadunt Danaï: crudelis ubique
Luctus, ubique pavor, et plurima mortis imago.
Primus se Danaum, magna comitante caterva,
Androgeos offert nobis, socia agmina credens, 371
Inscius: atque ultro verbis compellat amicis:
Festinate viri, nam quæ tam sera moratur
Segnities? alii rapiunt incensa feruntque
Pergamam: vos celsis nunc primum a navibus itis? 375
Dixit: et extemplo (neque enim responsa dabantur
Fida satis) sensit medios delapsus in hostes.
Obsupuit, retroque pedem cum voce repressit:
Improvissum aspris veluti qui sentibus anguem
Preffit humi nitens, trepidusque repente refugit 380
Attollentem iras, et cærule colla tumentem;
Haud secus Androgeos visu tremefactus abibat.
Irruimus, densis et circumfundimur armis:
Ignarosque loci passim et formidine captos
Sternimus: aspirat prima fortuna labori: 385
Atque hic exultans successu animisque Coræbus.
O socii, quæ prima, inquit, fortuna salutis
Monstrat iter, quaque ostendit se dextra, sequamur.
Mutemus clypeos, Danaumque insignia nobis
Aptemus: dolus, an virtus, quis in hoste requirat? 390
Arma

animisque, inquit: O socii, qua fortuna prima monstrat nobis iter salutis, quaque dextra ostendit se, sequamur. Mutemus clypeos, aptemusque nobis insignia Danaum: quis requirat in hoste dolus sit an virtus?

NOTES.

366. Nec soli pœnas dant sanguine Teucris. Word for Word, Nor do the Trojans only suffer by the Effusion of their Blood.

367. Quondam etiam victis, &c. i. e. Sometimes even Valour returns into the Breasts of the vanquished Trojans.

372. Ultro verbis compellat amicis. Literally, First addresses us with friendly Words.

374. Alii rapiunt, &c. The Meaning is, that others have already gained the Victory, and are now reaping the Spoil; whereas

you have not so much as begun to fight.

379. Improvissum aspris veluti. This Simile is borrowed from Homer; but Virgil is most happy in the Application, and has improved upon his Original, by the Addition of several Circumstances, that heighten the Comparison, and give it more Force and Likeness, as the learned Reader will easily see, by comparing the one with the other. Vide Iliad III. Verse 33.

384. Formidine captos, Surely this Expression

down, both in the Streets, in private Houses, and the sacred Temples of the Gods. Nor is it the Blood of the Trojans alone that is spilt: The Vanquished too at Times resume their Courage; and the victorious Grecians bleed: Every where *appears* cruel Sorrow, every where Terror, and Death in a thousand Shapes. The first of the Greeks who comes up with us is Androgeos, accompanied by a numerous Band, unadvisedly imagining that we were confederate Troops; and he introduces himself to us with this friendly Address: Haste, *brave* Associates, what so tardy Sloth detains you? Others tear and plunder the blazing Palaces of Troy: Are you but just come from your lofty Ships? He said, and instantly perceived (for we returned him no very friendly Answer) that he had stumbled into the midst of Foes: He was nonplussed, and with his Words recalled his *hasty* Step. As one who, in his *heedless* Walk, hath trode upon a Snake, *shooting*-unawares from rough Thorns, and in fearful Haste hath started back from him, while he is collecting all his Rage, and swelling his azure Crest; just so Androgeos, terrified at the Sight of *us*, began to withdraw. We rush in, and with Arms to Arms close joined, inclose them round; and knock them down here and there, Strangers as they were to the Place, and arrested with Fear: Thus Fortune smiles upon our first Enterprize. Upon this Coræbus exulting with Success and Courage: My Associates, says he, where Fortune thus early points out our Way to *Conquest and Safety*, and where she shews herself propitious, let us follow *her*. Let us exchange Shields, and accommodate to ourselves the Badges of the Greeks: Whether Stratagem or Valour, who questions in an Enemy? They themselves will supply us with Arms:

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pression implies more than barely *territos* or *metapercitos*, as *Rucæus* has it. *Captus formidine*, signifies to be so under the Power of Fear, that they were not able to exert themselves, *enchained*, *arrested*, or *nonplussed by Fear*; to be so enslaved to this Passion, that they could obey nothing but its Impulses.

386. *Coræbus*. This *Coræbus* is said to have been remarkable for nothing so much as his Stupidity; as an Instance of which *Zenobius* relates, that he used to amuse himself in counting the Waves of the Sea. Agreeably

to this Character *Virgil* tells us he came to Troy when the War was almost finished, and that a mad Passion for *Cassandra* was the Motive that drew him thither; and, for the same Reason, he appears to be a very proper Person to contrive this Stratagem, so rash in itself, and so fatal in the Execution.

389. *Danaûmque insignia*. This seems to refer to the Figures or Images engraved on their Bucklers; those of the *Greeks* bearing the Image of *Neptune*, and those of the *Trojans* that of *Minerva*, as we learn from *Servius*.

391. *Comantem*

Ipsi dabunt nobis arma. Sic fatus, deinde induitur comantem galeam Androgei, decorumque insigne clypei, accomodatque suo lateri Argivum ensē. Ripheus, ipse Dymas, omnisque juvenus læta facit hoc : quisque armat se recentibus spoliis. Vadimus immixti Danaïs, haud nostro numine : congressique conferimus multa prœlia per cæcam noctem ; demittimus Orco multos Danaûm. Alii diffugiunt ad naves, et cursu petunt fida littora : pars præ turpi formidine rursus scandunt ingentem equum, et conduntur in nota ejus alvo. Heu, nihil fas est quenquam fidere, Divis invitis ! Ecce Cassandra Priameia virgo trahatur passis erinibus a templo adytisque Minervæ, frustra tendens ad cœlum ardentia lumina : lumina inquam, nam vincula arcebant ejus teneras palmas. Coræbus, furiosa mente, non tulit hanc speciem, et moriturus injectit sese in medium agmen. Cuncti consequimur eum, et incurrimus densis armis. Hic primum obruimur telis nostrorum ex alto culmine delubri, cædesque miserrima oritur ex facie nostrorum armorum, et errore Graiarum jubarum : tum Danaï undique collecti invadunt nos, commoti gemitu atque ira ereptæ virginis : acerrimus erat Ajax, et gemini Atridæ, omnisque exercitus Dolopum.

Arma dabunt ipsi. sic fatus, deinde comantem Androgei galeam, clypeique insigne decorum, Induitur ; laterique Argivum accommodat ensē : Hoc Ripheus, hoc ipse Dymas, omnisque juvenus Læta, facit : spoliis se quisque recentibus armat. 395 Vadimus immixti Danaïs, haud numine nostro : Multaque per cæcam congressi prœlia noctem Conferimus ; multos Danaûm demittimus Orco. Diffugiunt alii ad naves, et littora cursu Fida petunt : pars ingentem formidine turpi 400 Scandunt rursus equum, et nota conduntur in alvo. Heu, nihil invitis fas quenquam fidere Divis ! Ecce trahatur passis Priameia virgo Crinibus a templo Cassandra adytisque Minervæ, Ad cœlum tendens ardentia lumina frustra : 405 Lumina, nam teneras arcebant vincula palmas. Non tulit hanc speciem furiosa mente Coræbus, Et sese medium injectit moriturus in agmen. Consequimur cuncti, et densis incurrimus armis. Hic primum ex alto delubri culmine telis 410 Nostrorum obruimur, oriturque miserrima cædes, Armorum facie, et Graiarum errore jubarum. Tum Danaï gemitu, atque ereptæ virginis ira, Undique collecti invadunt, acerrimus Ajax, Et gemini Atridæ, Dolopumque exercitus omnis. Adversi

NOTES.

391. *Comantem Androgei galeam.* The Helmet is called *comans*, waving with a hairy Crest, because the Crests were made of the Hair of Beasts, as *Æn. X. 869.*

Ære caput fulgens, cristâque hirsutus equinâ.

392. *Clypeique insigne decorum.* The rich or beauteous Ornament of his Shield, i. e. His Shield richly ornamented, as the Manner of the Ancients was. *Insigne* therefore is not here an Epithet but a Substantive.

394. *Hoc ipse Dymas.* Some make a *Comma* at *ipse*, and refer it to *Æneas* : The same

did *Ripheus*, the same did *I*, and *Dymas*, &c.

396. *Vadimus immixti.* This is often assigned as a Character of the Valorous, that they mingle with the Enemies Ranks. Therefore *Homer* says of *Diomed*, he was so mixed with the *Trojan* Troops, that a Spectator would have been sometimes at a Loss to know whether he belonged to them or the *Greeks*.

Τυδείδην δ' ἔκ' ἂν γνοίης ποτεροῖσι μετεῖν
ἢ μετὰ μὲν Τρῳέσσιν Ὀμήλοισι, ἢ μετὰ Ἀ-
χαιοῖς.

Arms: This said, he puts on the crested Helmet of Androgeos, and the rich Ornament of his Shield, and buckles to his Side a Grecian Sword. The same does Ripheus, the same does Dymas too, and all the Youth well pleased: Each arms himself with the recent Spoils. We march on, mingling with the Greeks, *but* not with Heaven on our Side; and in many a Skirmish we engage during the dark Night; many of the Greeks we send down to Pluto's Kingdom. Some fly to the Ships, and make what Haste they can to the trusty Shore: Some, through dishonest Fear, scale once more the bulky Horse, and lurk within his well-known Womb. *But* alas! on nothing ought Man to presume while the Gods are against him. Lo! Cassandra, Priam's Virgin *Daughter*, with her Hair all dishevelled, was dragged along from the Temple and Shrine of Minerva, raising to Heaven her glaring Eyes in vain; *I say* her Eyes, for Cords bound her tender Hands. Corœbus, in the Transports of his Soul, could not bear this Spectacle, and, resolute on Death, flung himself into the midst of the Band. We all follow, and rush upon them in a breast. Upon this we are first overpowered with the Darts of our Friends from the high Battlements of the Temple, and a most piteous Slaughter ensues, *occasioned* by the Appearance of our Arms, and the *fatal* Disguise of our Grecian Crests. Next the Greeks, through Anguish and Rage for the Rescue of the Virgin, fall upon us in Troops from every Quarter; Ajax most fierce, both the Sons of Atreus, and the whole Bands of the Dolopes,

NOTES.

*In every Quarter fierce Tydides rag'd,
Amid the Greek, amid the Trojan Train,
Rapt thro' the Ranks he thunders o'er the
Plain,*

*Now here, now there, he darts from Place
to Place,*

Pours on the Rear, or lightens in their Face.

Pope's Iliad, V. 110.

396. *Haud numine nostro.* By *haud nostro* here Servius understands either *adverse*, not friendly to us; or he considers it in Allusion to the Images of the Gods on the Shields, mentioned in a preceding Note: The God represented on our Shields was not ours; we had

thrown away our own Bucklers, with the Image of our Patroness *Minerva*, the Symbol of Protection.

405. *Frustra.* i. e. In vain she lifted them to Heaven, imploring Pity from the Gods, now inexorable: or in vain seeking to move the Compassion of the Greeks.

414. *Ajax.* This is *Ajax*, the Son of *Oileus*, by whom *Cassandra* was ravished in the Temple of *Minerva*. As for the other *Ajax*, the Son of *Telamon*, he had been cast some Time before in the Dispute for *Achilles's* Arms, and killed himself for Grief at his Disappointment.

416. *Adversè*

Ceu venti adversi Zephyrusque, Notusque, et Euris latus Eois equis, quondam configunt, turbine rupto; sylvæ stridunt, Nereusque spumeus sævit tridenti, atque ciet æquora ab imo fundo. Illi etiam apparent, si quos fudimus insidiis per umbram in obscura nocte, agitavimusque in tota urbe; hi primi agnoscunt clypeos telaque mentita, atque signant ora nostra sono discordia. Illic obruimur numero, Coræbusque primus procumbit dextra Penelei, ad aram armipotentis Divæ; et Ripheus cadit, qui fuit unus iustissimus et servantissimus æqui in Teucris: visum est aliter Dis. Hypanisque, Dymasque confixi a sociis pereunt: nec tua plurima pietas, o Pantheu, nec insula Apollinis textit te labentem. O cineres Iliaci, et extrema flamma meorum! testor vos, me vitavisse nec tela, nec ullas vices Danaûm, in vestro occasu; et, si facta fuissent ut caderem, me meruisse hac manu ut caderem. Iphitus et Pelias mecum divellimur inde, quorum Iphitus jam erat gravior ævo, et Pelias tardus vulnere Ulyssæi, protinus vocati clamore ad sedes Priami. Hic vero cernimus ingentem pugnam, ceu cætera bella forent nusquam,

Adversis rupto ceu quondam turbine venti 416
 Configunt, Zephyrusque, Notusque, et lætus Eois
 Euris equis; stridunt sylvæ, sævitque tridenti
 Spumeus, atque imo Nereus ciet æquora fundo.
 Illi etiam, si quos obscura nocte per umbram 420
 Fudimus insidiis, totaque agitavimus urbe,
 Apparent; primi clypeos, mentitaque tela
 Agnoscunt, atque ora sono discordia signant.
 Illicet obruimur numero, primusque Coræbus
 Penelei dextra Divæ armipotentis ad aram 425
 Procumbit: cadit et Ripheus, iustissimus unus
 Qui fuit in Teucris, et servantissimus æqui:
 Dis aliter visum. pereunt Hypanisque Dymasque,
 Confixi a sociis: nec te tua plurima, Pantheu,
 Labentem pietas, nec Apollinis insula, textit. 430
 Iliaci cineres, et flamma extrema meorum!
 Testor, in occasu vestro, nec tela, nec ullas
 Vitavisse vices Danaûm; et, si fata fuissent
 Ut caderem, meruisse manu. divellimur inde,
 Iphitus et Pelias mecum; quorum Iphitus ævo 435
 Jam gravior, Pelias et vulnere tardus Ulyssæi;
 Protinus ad sedes Priami clamore vocati.
 Hic verò ingentem pugnam, ceu cætera nusquam
 Bella

NOTES.

416. *Adversis rupto ceu quondam turbine venti.* This Simile is an Imitation of Homer, II. IX. ad init. Scaliger, in comparing the two, finds the Preference so much due to Virgil, that he reckons him the Master, and Homer only the Scholar.

424. *Illicet.* i. e. *Fortbwith, in a Trice.* This Word anciently signified the same with *actum est*, all is over. It was an Expression used by the Judge, who, when he thought fit to put an End to Business, ordered the Crier to pronounce the Word *illicet*, i. e. *ire licet*, all Parties may begone, the Business of the Court is over. Hence the Term is used by Terence in the same Sense with *actum est*, in *Adelph*: *En tibi rescivit omnem rem, id nunc clamat illicet.*

Again in Eunuch. *Actum est, illicet, periisti.* Servius.

428. *Dis aliter visum.* I shall not trouble the Reader with all the Explications which Commentators have given of this Passage; it is obvious that the Poet could never mean to say, *He was the justest and most upright Man of all the Trojans, but the Gods thought him not so*; for this would be a Contradiction, since, if the Gods thought him not so, he certainly was not the justest. Yet this is Mr. Dryden's Sense of the Words:

Just of his Word, observant of the Right: Heaven thought not so.

There must therefore be somewhat understood to which the *Dis aliter visum* immediately refers;

Dolopes. As, at Times, in a bursting Hurricane, opposite Winds encounter the West and South, and Eurus, proud of his eastern Steeds; the Woods roar, foamy Nereus rages with his Trident, and tosses up the Seas from the lowest Bottom. They too, whom, through the Shades, in the dusky Night, we, by Stratagem, had routed, and persecuted all over the City, *now* make their Appearance; they are the first who discover our Shields and counterfeit Arms, and mark the Sound of our Voices to disagree *with our Armour*. In a Moment we are overpowered by Numbers, and first Corcebus sinks in Death by the Hand of Peneleus, at the Altar of the Warrior Goddess: Ripheus too falls, the most eminently virtuous among the Trojans, and a *Man* of the strictest Integrity. *But, tho' we may think he deserved a better Fate*, to the Gods it seemed otherwise. Hypanis and Dymas die by the *cruel* Darts of their own Friends: Nor did thy signal Piety, nor the *holy* Fillets of thy God Apollo, save thee, *unhappy* Pantheus, in thy dying Hour! Ye *sacred* Remains of Troy, ye expiring Flames of my Country! witness, that in your Fall I shunned nor Darts nor any deadly Weapon of the Greeks; and had it been fated that I should fall, I deserved it by *this* Hand. Thence we are forced away, Iphitus, Pelias and I; of whom Iphitus was now unweildy through Age, and Pelias, disabled by a Wound from Ulysses; forthwith to Priam's Palace called by *dismal* Outcries. Here indeed a dreadful Fight rises to our View, as tho' this had been the only Seat of the War,

NOTES.

fers; and that is, the Reflection which every attentive Reader naturally makes in contemplating the unhappy Fate of so virtuous a Man, *Ab what Pity so just a Man should have perished with the rest! surely he deserved a better Fate*. This Thought would naturally arise in Æneas's own Mind, but he checks it with the pious Reflection, *D's aliter visum*. See Dr. Clarke's Note on Homer, II. V. 22. where he shews an Instance of the Ellipsis parallel to this.

433. *Vitavisse vices*. By *vices* here Servius understands *fighths*, *quia per vicissitudinem pugnabatur*, because they fought by Courses. Scalliger dislikes this Sense, and will have it to mean *Wounds* and *deadly Blows*, *vulnera et cædes*, because Wounds in fighting are mutually given and received. But the justest Idea of

the Word *vices* is that given by Donatus, who considers it as an Allusion to Gladiators, *vito*, the Verb joined with it, being a Term used in fencing to *pary off a Thrust*, in Opposition to *peto*, to aim a Thrust.

434. *Meruisse manu*. *I deserved it by this Hand, or by fighting*. There is something very noble in this Sentiment, which considers Death as a Prize or Reward which the Valiant won by their Merit. This agrees with his former Reflection, *pulchrumque mori succurrit in armis*; the same with Horace's

Dulce et decorum est pro patria mori.

434. *Divellimur inde*. *We are torn away*. He speaks of it as a great Affliction, and, as it were, accuses his Fate, that denied him the Honour of so glorious a Death.

ceu nulli morerentur in totâ urbe; cernimus Martem sic indomitum, Danaosque ruentes ad tecta, limenque obsessum actâ testudine. Scalæ hærent parietibus; Danaïque nituntur ascendere gradibus earum sub ipsos postes portarum, protectique sinistris obijciunt clypeos ad tela, prensant fastigia dextris. Contra Dardanidæ convellunt turres ac tecta culmina domorum: quando cernunt ultima, parant defendere se his telis jam in extremâ morte; devolvuntque auratas trabes, alta decora veterum parentum: alii obsedere imas fores strictis mucronibus, servant has denso agmine. Animi nostri sunt instaurati succurrere tectis regis, levareque viros auxilio, addereque vim victis. Erat limen foresque cæcæ, et pervius usus tectorum Priami inter se, postesque relictî à tergo, quâ infelix Andromache incommitata sæpius solebat ferre se ad foceros, dum regna Priami manebant, et trahebat puerum Astyanacta avo suo:

Hac evado ad fastigia summi culminis, unde miseri Teucri jactabant manu irrita tela.

Bella forent, nulli totâ morerentur in urbe,
Sic Martem indomitum, Danaosque ad tecta ru-
entes 440

Cernimus, obsessumque actâ testudine limen.
Hærent parietibus scalæ, postesque sub ipsos
Nituntur gradibus; clypeosque ad tela sinistris
Protecti obijciunt, prensant fastigia dextris.
Dardanidæ contra turres ac tecta domorum 445
Culmina convellunt: his se, quando ultima cernunt,
Extremâ jam in morte parant defendere telis:
Auratasque trabes, veterum decora alta parentum,
Devolvunt: alii strictis mucronibus imas
Obsedere fores, has servant agmine denso. 450
Instaurati animi, regis succurrere tectis,
Auxilioque levare viros, vimque addere victis.
Limen erat, cæcæque fores, et pervius usus
Tectorum inter se Priami, postesque relictî
A tergo, infelix quâ se, dum regna manebant, 455
Sæpius Andromache ferre incommitata solebat
Ad foceros, et avo puerum Astyanacta trahebat.
Evado ad summi fastigia culminis, unde
Tela manu miseri jactabant irrita Teucri.

Turrim

NOTES.

441. *Acta testudine.* By applying the *Testudo* or *Tortoise*. It was properly a Figure which the Soldiers cast themselves into, and is thus described by *Livy*, Lib. XLIV. 9. *Scutis super capita densatis, stantibus primis, secundis submissioribus, tertiis magis, et quartis, postremis etiam genu nixis, fastigiatam, sicut tecta ædificiorum sunt, testudinem faciebant*; i. e. Their Targets closed together above their Heads, to defend them from the missile Weapons of the Enemy; the first Rank stood upright, the rest stooped lower and lower by Degrees, till the last Rank kneeled down upon their Knees; so that every Rank covering with their Targets the Heads of all in the Rank before them, they represented a *Tortoise-shell*, or a Sort of *Pent-house*. The carrying on of an Attack against a Place by

this Sort of Engine, was called *agere testudinem*.

442. *Postesque sub ipsos nituntur gradibus.* By *gradibus* here we may either understand the Steps that led up to the Palace, as was common in the Houses of the Great, or rather the Steps of the Scaling-ladders. I have translated it according to this last Sense. They mount up, or press to get up, viz. to the Roof by the Ladders, which were placed under the very Door-posts.

445. *Tecta domorum culmina.* The covered Tops of Houses. Tho' *tecta* is mostly put by itself, yet it is an Adjective, and must have *culmina*, or some such Substantive, understood.

446. *Culmina convellunt—auratasque trabes devolvunt.* This single Circumstance gives us a very lively Image of Men in Despair.

448. *Decora*

War, *as tho'* none had been dying in all the City *besides* ; with such ungoverned Fury we see Mars raging, the Greeks rushing forward to the Palace, and the Gates besieged by the Troops, advancing under the Shelter of their tortois'd Bucklers. Scaling Ladders are fixed on the Walls, and by their Steps they mount at the very Door-posts, and protecting themselves by their Left-arms, oppose their Bucklers to the Darts, *while* with their Right-hands they grasp the Battlements. On the other hand the Trojans tear down the Turrets and Roofs of their Houses ; with these Weapons, since they see the Extremity, they seek to defend themselves now in their final Catastrophe, and tumble on *their Foes* the gilded Rafter, those stately Ornaments of their Ancestors : Others with drawn Swords beset the Gates below : These they guard in a firm, compact Body. We resume all our Ardour to relieve the royal Palace, support our *labouring* Friends, and inspire their drooping Hearts with *new Life and Vigour*. There was a Passage and secret Entry that served for free Communication between the two Palaces of Priam, a neglected Postern-Gate, by which unfortunate Andromache, while the Kingdom stood, was often wont to resort to the royal Pair without Guard or Retinue, and to lead the Boy Astyanax to his Grand-fire. *By this* I mount up to the Roof of the highest Battlement, whence the distressed Trojans were hurling unavailing Darts.

N O T E S.

448. *Decora alta*. Some ancient Copies read *decora illa parentum*, which has a peculiar Emphasis.

449. *Alii—imas obsedere fores*. These I take to be the Trojan Guards mentioned below Verse 485. Others however understand it of the Greeks.

452. *Vitis*. i. e. Despairing, fighting with no Hope of Victory ; as in that Passage above, Verse 354.

Una salus victis nullam sperare salutem.

454. *Tectorum Priami*. Priam had two Palaces adjoining to each other, in the one resided Hector and Andromache.

455. *Infelix—Andromache*. The Mention of Andromache's using this secret Passage to the Palace, gives a Dignity to this Circumstance which is but low in itself.

457. *Ad soceras*. Her Fathers, or rather

Parents in Law ; i. e. Priam and Hecuba. Perhaps in Imitation of Euripides, who in his *Andromache* comprehends them both under the single Word *παμῆρες*.

457. *Astyanacta*. Astyanax was Hector's Son by Andromache. Some say he was carried off by Ulysses, others by Menelaus, in the Absence of Pyrrhus, and thrown over a Precipice, to evade the Prophecy, which imported, that if he lived, he would be the Avenger of his Parents and Country.

457. *Trabebat*. This Word is used before in the same Sense, when Pantheus is carrying away his Gods, and a little Boy his Grandchild, *parvumque nepotem ipse trahit*.

458. *Evado*. I escape to the Top ; this points to the Danger there was of his being intercepted, as Verse 531.

Nos circum aggressi ferro
turrin stantem in præci-
piti, eductamque summis
tectis sub astra, unde om-
nis Troja solita est vide-
ri, et naves Danaûm so-
litæ, et Achaica castra
solita erant videri, ag-
gressi inquam turrin quâ
summa tabulata dabant
juncturas labantes, con-
vellimus eam ex altis se-
dibus impulimusque: Ea
repente lapsa trahit rui-
nam cum sonitu, et latè
incidit super agmina Da-
naûm: ast alii subeunt;
nec saxa cessant, nec ul-
lum genus telorum cessat
interea. Ante vestibulum
ipsum, inque primo limine
exsultat Pyrrhus coruscus
telis et ahenâ luce. Talis
qualis ubi coluber, pastus
mala gramina, prodit in
lucem, quem tumidum fri-
gida bruma tegebat sub
terrâ; nunc novus, exu-
viis positus, nitidusque
juventâ, convolvit lubri-
ca terga, pectore sublato,
arduus ad solem, et micat
linguis trifurcis in ore.

Una cum Pyrrho ingens Periphas et armiger ejus Automedon, quondam agitator equorum Achillis;
unâ etiam omnis Scyria pubes succedunt tecto, et jaçant flammâs ad culmina.

Turrin in præcipiti stantem, summisque sub astra
Eductam tectis (unde omnis Troja videri, 461
Et Danaûm solitæ naves, et Achaica castra)

Aggressi ferro circum, quâ summa labantes
Juncturas tabulata dabant, convellimus altis
Sedibus, impulimusque: ea lapsa repente ruinam 465
Cum sonitu trahit, et Danaûm super agmina latè
Incidit: ast alii subeunt; nec saxa, nec ullum
Telorum interea cessat genus.

Vestibulum ante ipsum primoque in limine Pyrrhus
Exsultat, telis et luce coruscus ahenâ: 470

Qualis ubi in lucem coluber, mala gramina pastus,
Frigida sub terrâ tumidum quem bruma tegebat,
Nunc positus novus exuviis, nitidusque juventâ,
Lubrica convolvit sublato pectore terga
Arduus ad solem, et linguis micat ora trifurcis. 475
Unâ ingens Periphas, et equorum agitator Achillis
Armiger Automedon, unâ omnis Scyria pubes
Succedunt tecto, et flammâs ad culmina jaçant.

Ipsæ

NOTES.

46c. In præcipiti stantem. If Virgil means no more by this, as Dr. Trapp and others contend, but to let us know the Tower was high, it is odd he should use so many Words for that end. First, in præcipiti stantem, and then, eductam summis tectis sub astra. The former is certainly capable of signifying its threatening or projecting Situation, that it stood on the outmost Verge of the high Wall, as on the Brink of a Precipice.

463. Summa tabulata. 'Tis difficult to find out the Meaning of Summa in this Place, because Virgil speaks as if the whole Turret had been pushed down, and not one Story only. I am therefore inclined to understand the summa tabulata of the highest Story of the Palace, on which the Turret stood. Or perhaps it means only, that the upper Part of the Tower was overthrown.

464. ————— Convellimus altis
Sedibus, impulimusque: ea lapsa repente ruinam

Cum sonitu trahit, et Danaûm super agmina latè
Incidit.

The rumbling of these Ver'es, and the Rapidity with which they move (being all Dactyls but the last Foot, in which heroic Verse requires a Spondee) is another Instance of Virgil's admirable Talent in making the Sound express the Sense.

470. Luce ahenâ. Literally brazen Light, i. e. The Gleam or Refulgence of his brazen Armour. So Homer, II. VII.

Αὐγὴ χαλκείη κορυθῶν ἀπο λαμπρομένων.
The blazen Splendor of the shining Helms.

471. Qualis ubi in lucem. Prodit, or some such Word, is obviously understood. This Simile is an Improvement on that in Homer, II. XXII. 93. where Hector's fierce Manner of expecting the Approach of Achilles is compared to a Snake eyeing one whom he is going to attack;

Darts. With our Swords assailing all around a Turret, situated on a Precipice, and shooting up its towering Top to the Stars (whence we were wont to survey all Troy, the Fleet of Greece, and the Grecian Camp) where the topmost Story made the Joints more apt to give way, we tear from its steep Foundation, and push on *our Foes*. The huge Pile, on a sudden tumbling down, brings thundering Desolation with it, and falls with wide Havock on the Grecian Troops. But others soon succeed. Mean while neither Stones, nor any sort of missive Weapons, cease to fly. Just before the Vestible, and at the Outer-gate, Pyrrhus exults, glittering in Arms and gleamy Brags: As when a Snake comes forth to Light, having fed on noxious Herbs, whom, bloated with Poison, the frozen Winter hid under the Earth, now renewed, and sleek with Youth, after casting his Skin, with Breast erect he rolls up his slippery Back, reared to the Sun, and brandishes a three-forked Tongue in his Mouth. At the same time bulky Periphas, and Automedon, formerly Charioteer to Achilles, now Pyrrhus's Armour-bearer; at the same time all the Youth whom Pyrrhus brought from Scyros-Island advance to the Wall, and toss flaming Brands to the Roof. Pyrrhus himself in

N O T E S.

Ως δὲ δράκων, &c.

So roll'd up in his Den, the swelling Snake
Beholds the Traveller approach the Brake;
When fed with noxious Herbs his turgid Veins
Have gather'd half the Poisons of the Plains.

Pope's Homer.

471. *Mala gramina pastus*. This is a literal Translation of Homer's Βέβρωκας κακὰ φάρμακ, and agreeable to the Truth of History. Οἱ δράκοντες—μέλλοντες τινα ελλοχάν, &c. When those Serpents lie in wait for either Man or Beast, they eat mortal Roots, &c. Ælian. Lib. VI. Cap. 4.

473. *Positis novus exuviiis*. We learn from Aristotle, that those Animals cast their Sloughs in the Autumn, but especially in the Spring, when they come abroad after their Winter Confinement. He tells us they begin to cast off from the Eyes, so as to appear at that Time quite blind to those who are unacquainted with their Nature; then the Head is stripped, for that Part appears smooth before the rest of the Body; and thus in the Space of about a Day and a Night they are divested of the Skin of

their Old-age, and renewed in the Beauty of Youth. *Arist. de Animal. Lib. VIII. Cap. 17.*

475. *Arduus ad solem*. It rears itself up to receive the Heat of the Sun, especially in the Spring, when the warm Sun is most cherishing.

475. *Linguis trifurcis*. The same Author says Serpents have Tongues of a great Length, and cloven. The Poets represent them three-forked, probably on account of the Volubility of their Tongues, wherein they are said to exceed all Animals whatsoever.

476. *Ingens Periphas*. Homer gives him the Epithet of πελώριος; for which Reason Virgil calls him *ingens*, vast, gigantic.

477. *Scyria pubes*. Scyros was one of the Cyclades Islands, where Achilles, sent thither by his Mother Thetis, to the Care of Lycomedes, the King of the Island, debauched Deidamia, Lycomedes's Daughter, and had Pyrrhus by her. Others say Lycomedes gave him Deidamia in Marriage.

478. *Succedunt tectis*. i. e. *Sub tectum cedunt*, they advance up to the Wall, so as to be just under the Roof.

480. *Postesque*

Pyrrhus ipse inter primos,
 dura bipenni correptâ, per-
 rumpit limina, vellitque
 æratos postes à cardine :
 jamque cavavit firma ro-
 bora, trabe excisâ, et de-
 dit ingentem fenestram la-
 to ore. Domus intus ap-
 paret, et longa atria pa-
 tescent : penetralia Pria-
 mi et veterum regum ap-
 parent ; videntque arma-
 tos stantes in primo limi-
 ne. At interior domus
 miscetur gemitu miseroque
 tumultu ; ædesque cavæ
 penitus ululant femineis
 plangoribus : clamor fe-
 rit aurea sidera. Tum
 pavidæ matres errant in
 ingentibus tectis, amplex-
 æque postes tenent eos, at-
 que figunt oscula illis.
 Pyrrhus instat patriâ vi ;
 nec claustra, neque ipsi
 custodes valent sufferre e-
 um : janua labat crebro
 ariete, et postes emoti car-
 dine procumbunt. Via fit
 vi ; rumpunt aditus ; Da-
 naique immissi trucidant
 primos, et latè complent
 loca milite. Annis cum
 exiit spumeus, aggeribus
 ruptis, evicitque oppositas
 moles gurgite, non sic fer-
 tur in arva furens cumu-
 lo aquarum, trahitque ar-
 menta cum stabulis per
 omnes campos. Ego ipse
 vidi Neoptoleum furen-
 tem cæde, geminosque A-
 tridas in limine : vidi Hecubam, centumque ejus nurus, Priamumque per aras

Ipsè inter primos, correptâ durâ bipenni,
 Limina perrumpit, postesque à cardine vellit 480
 Æratos : jamque excisâ trabe firma cavavit
 Robora, et ingentem lato dedit ore fenestram.
 Apparet domus intus, et atria longa patescunt :
 Apparent Priami et veterum penetralia regum ;
 Armatosque vident stantes in limine primo. 485

At domus interior gemitu miseroque tumultu
 Miscetur : penitusque cavæ plangoribus ædes
 Femineis ululant : ferit aurea sidera clamor.
 Tum pavidæ tectis matres ingentibus errant ; 489
 Amplexæque tenent postes, atque oscula figunt.
 Instat vi patriâ Pyrrhus ; nec claustra, neque ipsi
 Custodes, sufferre valent : labat ariete crebro
 Januâ, et emoti procumbunt cardine postes.
 Fit via vi : rumpunt aditus, primosque trucidant
 Immissi Danaï, et latè loca milite complent : 495
 Non sic, aggeribus ruptis cum spumeus annis
 Exiit, oppositasque evicit gurgite moles,
 Fertur in arva furens cumulo, camposque per omnes
 Cum stabulis armenta trahit. Vidi ipse furentem
 Cæde Neoptoleum, geminosque in limine Atri-
 das : 500
 Vidi Hecubam, centumque nurus, Priamumque
 per aras

Sanguine

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480. *Postesque à cardine vellit.* I translate this, *he tries to tear, or shove the Door-posts from the Hinges* ; for it cost him a great deal of hard Labour and Struggle before he accomplished his Purpose. See Verse 493.

481. *Excisâ trabe.* By the *Trabs* or *Beam*, which is a general Word, we are to understand here what answers to the Rails, or those Pieces of Timber that stretch cross the Pannels of a Door.

481. *Cavavit.* There is a particular Beauty here in the Change of the Tense : The *perrumpit limina, et vellit postes*, shews Pyrrhus beating down, and tearing the Gates : Then *cavavit robora, dedit fenestram*, shews the

Breach, the wide Aperture he hath now made in the Door ; in consequence of which *apparet domus intus*. All this is picturesque, and paints the Objects to the Life. I remember a similar Instance of the Change of Tense in *Milton*, where the Effect is the same ; it is in the fifth Book of *Paradise Lost*, Verse 291. where *Rapbael's Arrival* in Paradise is described :

Their glittering Guards be pass'd ; and now is come

Into the blissful Field, through Groves of Myrrhe,

And flourishing Odours, Cassia, Nard, and Balm ; A Wilderness of Sweets.

487. *Cavæ ædes.* The Rooms with cieled or

in the Front, snatching up a Battle-ax, beats through the stubborn Gates, labours to tear the brazen Posts from the Hinges: And now, having hewn away the Barrs, he dug through the firm Boards, and made a large, wide-mouthed Breach; *thro' which* the Palace within is exposed to view, and the long Galleries are discovered: The sacred Recesses of Priam and the ancient Kings are *prophanely* exposed to view, and they see the armed Guards standing at the Gate.

As for the inner Palace, it is filled with mingled Groans and doleful Uproar, and the hollow Rooms all throughout howl with female Yellings: Their Shrieks strike the golden Stars. Then the trembling Matrons roam through the spacious Halls, and in *fast* Embraces hug the Door-posts, and cling to them with their Lips. Pyrrhus presses on with *all* his Father's Violence: Nor Bars nor Bolts, nor armed Guards themselves are able to sustain *his* Fury. The Gate, by repeated, battering Blows, gives way, and the Door-posts, torn from their Hinges, tumble to the Ground. *Thus* the Greeks make their Way by Force, burst a Passage, and, being admitted, butcher the first *they* meet, and fill the Places all about with their Troops. Not with such Fury a River pours on the Fields its heapy Torrent, and sweeps away *whole* Herds with their Stalls over all the Plains, when foaming it has burst away from its broken Banks, and born down opposing Mounds with its whirling Current. These Eyes beheld Neoptolemus transported with bloody Rage, and the two Sons of Atreus in the Gate: I saw Hecuba, and her hundred Daughters-in-law, and Priam at the Altar, defiling with his
Blood

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or concave Roofs. Others understand by these Words the same with what was called in one Word *Cavædium*, a Gallery or Piazza.

490. *Amplexæque tenent postes.* This is agreeable to the Roman Superstition, which ascribed a Kind of Divinity to the Gates, Lintels, and Door-posts. The Trojan Matrons therefore embrace and kiss them, imagining these religious Rites would recommend them to the Favour and Protection of the Deities who presided over the Gates.

492. *Ariete crebro.* The *Aries* or battering Ram, as *Josephus* describes it, was a vast long Beam, like the Mast of a Ship, strengthened at one End with a Head of Iron, something

resembling that of a Ram, whence it took its Name. This is hung by the midst with Ropes to another Beam, which lies cross a Couple of Posts; and hanging thus equally balanced, was by a great Number of Men violently thrust forward, and drawn backward, and so shook the Wall with its Iron Head.

501. *Centumque nurus.* It does not appear that Hecuba's Daughters-in-law were a hundred in Number. On the contrary, if *Homer's* Account be exact, they could be no more than fifty; for in the sixth Iliad he gives Priam only fifty Sons. And therefore we may either take *centum* for an indefinite Number, or *nurus* may signify her female Attendants in general,

foedantem sanguine ignes quos ipse sacraverat. Quinquaginta illi thalami, tanta spes nepotum, et postes superbi Barbarico auro spoliisque, procubere: Danai tenent locum quâ ignis deficit. Forsitan et requiras quæ fuerint facta Priami. Ubi vidit casum captæ urbis, liminaque tectorum convulsa, et hostem medium in penetralibus, senior nequicquam circumdat arma diu desueta humeris suis trementibus ævo; et inutile ferrum cingitur, ac moriturus fertur in densos hostes. In mediis ædibus, subque nudo axe ætheris, fuit ingens ara, juxtaque veterrima laurus, incumbens aræ, atque complexa Penates umbrâ. Hic Hecuba, et natæ ejus nequicquam condensæ sunt circum altaria, ceu columbæ præcípites ab atrâ tempestate, et amplexæ tenebant simulacra Divûm.

Hecuba autem ut vidit ipsum Priamum, armis juvenilibus sumtis, inquit: O miserrime conjux, quæ tam dira mens

Sanguine foedantem, quos ipse sacraverat, ignes.

Quinquaginta illi thalami, spes tanta nepotum,

Barbarico postes auro spoliisque superbi,

Procubere: tenent Danai, quâ deficit ignis. 505

Forsitan et Priami fuerint quæ fata requiras.

Urbis ubi captæ casum convulsaque vidit

Limina tectorum, et medium in penetralibus hostem,

Arma diu senior desueta trementibus ævo 509

Circumdat nequicquam humeris, et inutile ferrum

Cingitur, ac densos fertur moriturus in hostes.

Ædibus in mediis, nudoque sub ætheris axe,

Ingens ara fuit, juxtaque veterrima laurus,

Incumbens aræ, atque umbrâ complexa Penates.

Hic Hecuba, et natæ nequicquam altaria circum,

Præcípites atrâ ceu tempestate columbæ, 516

Condensæ, et Divûm amplexæ simulacra tenebant:

Ipsam autem sumtis Priamum juvenilibus armis

Ut vidit, quæ mens tam dira, miserrime conjux,

Impulit

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general, as the Word is used, *Ovid. Met. II. 366.*

Excipit, et nurbis mittit gestanda Latinis.

Or lastly, those fifty Sons of Priam might have had at least a hundred Wives, taking their Concubines into the Number, after the Example of Priam their Father, who must have had several Concubines, since it does not appear that he had more than seventeen Children by his Queen.

502. *Sacraverat ignes.* In the open Court of his Palace Priam had an Altar consecrated to Jupiter Hæcæus, or the Protector, Verse 512. and on this Altar we are told that halloved Fire was kept perpetually burning. See *Turneb. Lib. XIV. Cap. 15.*

503. *Quinquaginta illi thalami.* Homer mentions the same Number of Bed-chambers in Priam's Palace for his fifty Sons, *Iliad VI. Verse 244.*

504. *Barbarico auro.* Troy by the Romans was stiled *Barbary*, as in *Horace*,

Græcia Barbariæ lento collisa duello.

And *Phrygian* and *Barbarian* by them were understood to mean the same thing.

*Sonante missum tibiis carmen lyra,
Hæc Dorium, illis Barbarum?*

Epod. IX.

Aurum Barbaricum then is *Phrygian* Gold, for the *Phrygians* were esteemed a very rich and wealthy People like the *Persians*, as has been already observed in the Note on Verse fourth of this Book. That the Epithet *Barbarico* is to be so understood, appears farther from *Cic. Tuscul. Quæst. Lib. I. 35.* where he is examining whether Priam would not have been much happier had he died in the flourishing State of his Kingdom,

*Astante ope Barbarica
Tectis cœlatis, laqueatis.*

than to have prolonged his Life through that Train of Miseries which afterwards beset him. But because it is not so proper to make *Æneas* call his own Country barbarous, perhaps it may do better to understand by *aurum Barbaricum* the Gold and rich Trophies won from the

Blood the Fires which himself had consecrated. Those fifty Bed-chambers, whereon his great Hopes of a *numerous Race were raised*, those Doors that proudly shone with Barbaric Gold and Spoils of *conquered Nations*, were levelled with the Ground: Where the Flames relent, the Greeks take place. Perhaps too you are curious to hear what was Priam's *particular Fate*. So soon as he beheld the Catastrophe of the taken City, and his Palace-gates broke down, and the Enemy planted in the Middle of his private Apartments; the aged *Monarch*, with unavailing Aim, buckles on his Shoulders, trembling with Years, Arms long disused, girds himself with his useless Sword, and rushes into the thickest of the Foes, resolute on Death. In the Center of the Court, and under the naked Canopy of Heaven, stood a large Altar, and an aged Laurel by, overhanging the Altar, and encircling the Household-gods with its Shade. Here Hecuba and her Daughters (like Pigeons flying precipitantly from a blackening Tempest) crouded together, and embracing the Shrines of the Gods, sat round the Altars, hoping for *Protection* in vain. But soon as she saw Priam clad in youthful Arms; *My most unhappy Lord*, she cries, what dire Purpose hath prompted thee to
brace

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the foreign Nations with whom they had been at War, especially since *spoliis* immediately follows, which seems to refer to these Trophies with which they used to adorn their Door-posts.

505. *Tenent Danaï, qua deficit ignis*. The Greeks are here beautifully represented more cruel than the merciless Flames. The Fire abated, and fell from its Rage, but the more merciless Greeks obstinately persist till all was destroyed.

509. *Arma desueta*. Juvenal thus sets forth Priam as a lively Example of Mens Folly in wishing for long Life, since, besides the personal Infirmities of Old-age, the foreign and external Ills which Length of Years brings about are so heavy and numerous:

*Longa dies igitur quid contulit? omnia vidit
Eversa, et flammis Asiā ferroque cadentem;
Tunc miles tremulus posita tulit arma tiara.*

Juv. Sat. X. 265.

*But mark what Age produc'd; he liv'd to see
His Town in Flames, his falling Monarchy:
In fine, the feeble Sire, reduc'd by Fate,
To change his Scepter for a Sword too late.*

Mr. Dryden.

513. *Ingens ara fuit*. This is that Altar which, as we said before, was consecrated to *Jupiter Herceus* in the open Court of the Palace, to which *Ovid* refers,

*Nec tibi subsidio præsens sit numen, ut illi
Cui nihil Hercei profuit ara Jovis.*

In *Ibim*. 283.

And *Seneca* in *Agam*.

Sparsum cruore Regis Herceum Jovem.

Jupiter, to whom such Altars were consecrated, was called *Herceus*, from the Greek Word *ερκος*, *septum*, a Wall or Inclosure; either because he protected the Palace, or because the Altar was erected within an Inclosure.

514. *Penates*. By *Penates* here *La Cerda* would have us understand the Palace, or House, as it sometimes signifies, because this was not the Place of the *Penates* or Household-gods. But others think the Statues of the *Penates* were placed on the same Altar with *Jupiter Herceus*.

515. *Hic Hecuba*. It is well known that the Altars, and other sacred Places, were the Sanctuaries and Places of Refuge, to which it was usual for Persons to fly, to screen themselves from Danger.

Q 2

529. *Infesto*

impulit te cingi his telis? aut quò ruis? Tempus non eget tali auxilio, nec istis defensoribus: non, si meus Hector ipse nunc afforet. Tandem concede huc; hæc ara tuebitur omnes, aut moriere simul nobiscum. Illa effata sic, recepit ad sese, et locavit longævum in sacrâ sede. Ecce autem Polites, unus natorum Priami elapsus de cæde Pyrrhi, fugit in longis porticibus per tela, per hostes, et saucius lustrat vacua atria: Pyrrhus ardens insequitur illum infesto vulnere, jam jamque tenet manu, et premit eum hastâ. Tandem, ut evasit ante oculos et ora parentum, concidit, ac fudit vitam cum multo sanguine. Hic Priamus, quanquam jam tenetur in mediâ morte, tamen non abstinuit, nec pepercit voci iræque: at exclamat, Di persolvant dignas grates, et reddant tibi debita præmia pro tuo scelere, pro talibus ausis, si qua pietas est cælo quæ curet talia; tibi inquam qui fecisti me coram cernere lethum mei nati, et fœdasti patrios vultus sanguine. At ille Achilles, quo mentiris te esse satum, non fuit talis in Priamo hoste; sed erubuit jura fidemque supplicis, reddiditque sepulcro corpus Hectoreum exsangue, remisitque me in mea regna. Senior fatus est sic, conjecitque imbellem telum sine ictu;

Impulit his cingi telis? aut quo ruis? inquit. 520
Non tali auxilio, nec defensoribus istis,
Tempus eget: non, si ipse meus nunc afforet Hector.
Huc tandem concede: hæc ara tuebitur omnes,
Aut moriere simul. Sic ore effata, recepit
Ad sese, et sacrâ longævum in sede locavit. 525
Ecce autem elapsus Pyrrhi de cæde Polites,
Unus natorum Priami, per tela, per hostes,
Porticibus longis fugit, et vacua atria lustrat
Saucius: illum ardens infesto vulnere Pyrrhus
Insequitur, jam jamque manu tenet, et premit hastâ.
Ut tandem ante oculos evasit et ora parentum, 531
Concidit, ac multo vitam cum sanguine fudit.
Hic Priamus, quanquam in mediâ jam morte tenetur,
Non tamen abstinuit, nec voci, iræque, pepercit:
At tibi pro scelere, exclamat, pro talibus ausis, 535
Di (si qua est cælo pietas, quæ talia curet)
Persolvant grates dignas, et præmia reddant
Debita, qui nati coram me cernere lethum
Fecisti, et patrios fœdasti funere vultus:
At non ille, satum quo te mentiris, Achilles 540
Talis in hoste fuit Priamo; sed jura fidemque
Supplicis erubuit; corpusque exsangue sepulcro
Reddidit Hectoreum, meque in mea regna remisit.
Sic fatus senior, telumque imbellem sine ictu
Conjecit;

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529. *Infesto vulnere.* Vulnus is used here poetically for the wounding Weapon.

538. *Nati coram me cernere lethum fecisti.* He does not complain of him for putting his Son to Death, but for his Barbarity in making him to be the Witness of so shocking a Spectacle.

539. *Fœdasti funere vultus.* Funere, says Servius, is a Carcase, a dead Body, warm, and new slain. When carried out to receive Funeral Obsequies, it is called *Exsequiæ*. The

Ashes of it, when burned, are *Reliquiæ*, and the Interment of it is *Sepulchrum*.

540. *Satum quo te mentiris.* Whom you but feign to be your Father, since your Actions disprove your Birth from him. A severe Sarcastism; as much as to say, No Man who had any Humanity in his Nature, could ever beget such a Son. The Sentiment is the same with that which *Dido* throws out in her Outrage against *Æneas*;

brace on these Arms? Or whither are you driving? The present Conjunction hath no Need of such *feeble* Aid, nor *Hands like* these in our Defence: Tho' even my Hector himself were here, it would not avail. Hither repair, now that all Hope is lost; this Altar will protect us all, or here you *and we* shall die together. Having thus said, she took her aged *Lord* to her Embraces, and placed him on the sacred Seat. But lo! Polites, one of Priam's Sons, escaped from the Sword of Pyrrhus, through Darts, through Foes, shoots across the long Galleries, and bleeding in his Wounds traverses the waste Halls. Pyrrhus, all on Fire, pursues him with the hostile Weapon, is just grasping him with his Hand, and presses on him with the Spear. Soon as he at length got into the Sight and Presence of his Parents he dropped down, and poured out his Life with a Stream of Blood. Upon this Priam, though environed with Death on every Side, yet did not forbear, nor had Command of his Tongue and Passion: But may the Gods, he cries, if there be any Justice in Heaven, to regard such Events, give thee ample Retribution and due Reward for this thy Wickedness, for these thy audacious Crimes, who hast made me Witness to the Death of my own Son, and defiled a Father's Eyes with *beholding filial* Blood: Yet he, from whom you falsely claim your Birth, *even* Achilles, was not thus barbarous to Priam *for all* he was his Enemy, but paid some Regard to the Laws of Nations and a Suppliant's Right, restored my Hector's lifeless Corse to be buried, and sent me back into my Kingdom. Thus spoke the aged *Monarch*, and without any Force threw a feeble Dart; which was instantly repelled by the hoarse

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Nec tibi Diwa parens, generis nec Dardanus
auctor,

Perfide, sed duris genuit te cautibus horrens
Caucasus, Hyrcanæque admorunt ubera tigres.

ÆN. IV. 365.

541. *In hosce Priamo.* When I was an active Enemy, capable of annoying him, and it would have been worth his While to put me to Death; whereas now I hardly exist, my Life is of no Avail either as a Friend or Foe.

541. *Fura fidemque supplicis erubuit.* In the twenty fourth Book of the Iliad Homer makes Priam repair to Achilles's Tent, and ransom from him the Body of Hector. Virgil judiciously makes Priam forbear mentioning the

Gifts by which Achilles was induced to restore the Body of his Enemy, and attributes his Action only to Generosity, Justice, and Sense of Honour.

543. *In mea regna remisit.* He had it in his Power to have detained Priam, or put him to Death; but he blushed at the Thought of violating the *Laws of Nations*, which forbid to hurt the Person of a King, require the Dead to be allowed the Rights of Burial, and the Laws of Humanity to be observed even to an Enemy when disarmed; those Laws he observed, and that Faith which is due to a Suppliant, whose Persons have always been held sacred by the Laws of Hospitality.

545. *Repulsus*

quod protinus repulsum est raucō ære, et pependit nequicquam in summo umbone clypei. Cui Pyrrhus respondit: ergo referes hæc, et ibis nuntius Pelidæ meo genitori: memento narrare illi mea tristia facta, Neoptolemumque esse degenerem: Nunc morere. Dicens hæc, traxit eum trementem ad ipsa altaria, et lapsantem in multo sanguine nati: lævâque manu implicuit ejus comam; dextrâque extulit coruscum ensē, ac abdidit eum lateri Priami tenus capulo. Hæc fuit finis fatorum Priami: Hic exitus tulit illum sorte, videntem Trojam incensam et Pergama prolapsa; illum quondam regnatorem Asiæ superbum tot populis terrisque: ille jacet ingens truncus in littore, caputque avulsum humeris, et corpus sine nomine. At sævus horror tum primum circumstetit me: obstupui; imago chari genitoris subiit mentem, ut vidi regem æquævum exhalantem vitam crudeli vulnere: Creüsa deserta subiit in mentem, et domus direpta, et casus parvi Iuli. Respicio, et lustrō quæ copia sit circum me. Omnes defessi deseruere me, et salu misere ægra corpora ad terram, aut dedere ea ignibus. Adeoque jam ego unus super eram, cum aspicio Tyndarida servantem limina Vestæ,

Conjecit; raucō quod protinus ære repulsum, 545
Et summo clypei nequicquam umbone pependit.
Cui Pyrrhus, referes ergo hæc, et nuntius ibis
Pelidæ genitori: illi mea tristia facta,
Degeneremque Neoptolemum, narrare memento:
Nunc morere. Hæc dicens, altaria ad ipsa trem-
mentem 550

Traxit, et in multo lapsantem sanguine nati:
Implicuitque comam læva; dextrâque coruscum
Extulit, ac lateri capulo tenus abdidit ensē.
Hæc finis Priami fatorum: hic exitus illum 554
Sorte tulit, Trojam incensam et prolapsa videntem
Pergama, tot quondam populis terrisque superbum
Regnatorem Asiæ; jacet ingens littore truncus,
Avulsumque humeris caput, et sine nomine corpus.
At me tum primum sævus circumstetit horror:
Obstupui; subiit cari genitoris imago, 560
Ut regem æquævum crudeli vulnere vidi
Vitam exhalantem: subiit deserta Creüsa,
Et direpta domus, et parvi casus Iuli.
Respicio, et, quæ sit me circum copia, lustrō.
Deseruere omnes defessi, et corpora saltu 565
Ad terram misere, aut ignibus ægra dedere.
Jamque adeo super unus eram, cum limina Vestæ
Servantem,

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545. *Repulsum—pendit.* i. e. It was so repelled as to fall short of wounding or killing him, yet pierced the Boss of his Buckler, and hung there quite harmless: As for the Reading, which is in some Copies, *sepultum* instead of *repulsum*, it is not worth confuting.

550. *Altaria ad ipsa trementem, &c.* Every Word here aggravates the Cruelty of this Action; *traxit*, he dragged him, *trementem*, trembling, not through Fear, but Age, and Decay of Nature; he dragged him *ad ipsa altaria*, to that very Altar where he had fled for Refuge; *et lapsantem in multo sanguine nati*; this is a very moving Circumstance, that the reverend aged Monarch should be thus

trailed through a slippery Deluge of his Son's Blood, the very Sight of which was worse to him than Death. What follows is the strong Picture of a Heart quite lost to all Sense of Humanity, and capable of perpetrating the most shocking Cruelties with the greatest Unconcern and Indifference.

550. *Altaria ad ipsa.* Others however write that Priam was not slain at the Altar, but that Pyrrhus finding him there, dragged him away to Achilles's Tomb, which was near the Promontory of Sigæum, and thus sacrificed him to his Father's Manes. But where there are different Traditions concerning the same Fact, the Poet is at Liberty to choose which

hoarse *resounding* Brass, and hung on the highest Bos of the Buckler without any Execution. To whom Pyrrhus replies: These Tidings then *yourself* shall bear, and go with the Message to my Father: Forget not to inform him of my cruel Deeds, and of his degenerate Son Neoptolemus: Now die. With these Words he dragged him up to the very Altar, *all* trembling, and sliding in a Plash of his Son's Blood, and with his Left-hand grasped his twisted Hair, and with his Right unsheathed his glittering Sword, and plunged it into his Side up to the Hilt. Such is the End of Priam's Fate: This the final Doom allotted to him, having before his Eyes Troy consumed, and its Towers laid in Ruins; once the proud Monarch of Asia, *who reigned* over so many Nations and Countries: Now he lies a Trunk at large extended *on the Shore*, a Head torn from the Shoulders, and a nameless Corse. Then, and not till then, fierce Horror assailed me round: I stood aghast; the Image of my dear Father arose to my Mind, when I saw the King, of equal Age, breathing out his Soul by a cruel Wound; To my Mind arose forlorn Creüsa, my rifled House, and the Fate of tender Iulus. I look about, and survey what Troops were to stand by me. All had left me through Despair, and *either* flung their fainting Bodies to the Ground, or gave them to the Flames. And thus now I remained all alone, when I spy Helen keeping watch in the

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which ever of them suits his Purpose best.

554. *Hic exitus illum sorte tulit.* This is a pretty singular Idiom, *this Death carried him off by Heaven's Appointment.*

557. *Jacet ingens littore truncus.* In this and the following Circumstances *Virgil* is thought to have an Eye to the unhappy Fate of *Pompey*, of whom *Plutarch* gives the following Account: "The Assassines cut off his Head, then flung his naked Body on the Shore, and left it a Spectacle to every curious Eye."

558. *Sine nomine corpus.* The Head is as it were the Index to distinguish the Person, and lead to the Knowledge of his Name. Or, without a Name, may signify *despicable, dishonoured*, as *Florus* calls a Man who has no Honour, *homo sine tribu, sine nomine.*

567. *Jamque adeo super unus eram.* There

is some doubt raised about the Genuineness of this Passage concerning *Helen*, from this to Verse 589. *Cum mihi se, &c.* Those who reject them, connect the Verses that go before with those that follow thus:

*Deseruere omnes deseßi, et corpora saltu
Ad terram misere, aut ignibus ægra dedere.
Tum mihi se, non ante oculis tam clara, vi-*
dendam

Obtulit, &c.

Making *Venus's* Appearance to be in order to restrain *Æneas*, who was going to kill himself. But whatever may be alledged against these Verses, those who are acquainted with *Virgil's* Stile, will easily distinguish them to be his; nor are the Objection against them so strong, but that they admit of very satisfactory Answers. They are chiefly these three; 1. It is alledged, that what *Virgil* here says of *Helen's*

et tacitam latentem in secretâ sede : clara incendia dant lucem mihi erranti, ferentique oculos passim per cuncta. Illa, communis Erinny's Trojæ et patriæ, permetuens Teucros infestos sibi ob Pergamam eversa, et pœnas Danaûm, et iras deserti conjugis, abdiderat sese, atque invisâ sedebat in aris. Ignes exarsere meo animo ; ira subiit ulcisci patriam cadentem, et sumere pœnas sceleratas. Hæc scilicet incolumis aspiciet Spartam patriasque Mycenæ ? ibitque regina, triumpho parto ? videbit conjugiumque, domumque, patres, natosque, comitata turbâ Iliadum et Phrygiis ministris ? Priamus occiderit ferro ? Troja arserit igni ? Dardanium littus toties sudarit sanguine ? Non ita erit : Namque etsi est nullum memorabile nomen in fœmineâ pœnâ, nec ista victoria habet laudem ; tamen laudabor extinxisse nefas, et sumsisse pœnas merentis ;

Servantem, et tacitam secretâ in sede latentem, Tyndarida aspicio : dant clara incendia lucem Erranti, passimque oculos per cuncta ferenti. 570 Illa sibi infestos eversa ob Pergamam Teucros, Et pœnas Danaûm, et deserti conjugis iras, Permetuens, Trojæ et patriæ communis Erinny's, Abdiderat sese, atque aris invisâ sedebat. Exarsere ignes animo ; subit ira, cadentem 575 Ulcisci patriam, et sceleratas sumere pœnas. Scilicet hæc Spartam incolumis patriasque Mycenæ Aspiciet ? partoque ibit regina triumpho ? Conjugiumque, domumque, patres, natosque, videbit, Iliadum turba et Phrygiis comitata ministris ? 580 Occiderit ferro Priamus ? Troja arserit igni ? Dardanium toties sudarit sanguine littus ? Non ita ; namque etsi nullum memorabile nomen Fœmineâ in pœnâ est, nec habet victoria laudem, Extinxisse nefas tamen, et sumsisse merentis 585 Laudabor

NOTES.

Menelaus, —deserti conjugis iras permetuens, contradicts what he tells us in the sixth Book, Verse 525. of having sought to make her Peace with Menelaus by betraying Deiphobus. But tho' she endeavoured to ingratiate herself with Menelaus by that Piece of Treachery, it does not follow that he was actually reconciled to her, at least so fully as not to leave her guilty Mind under some Apprehensions of his Resentment. Accordingly we learn from Euripides in Troad. Verses 35, 876, 1056, that Helen was carried away a Captive by Menelaus with the Trojan Women, with a View to have her put to Death by the Greeks whose Sons had fallen in that War. Another Objection is, that Virgil outrages the Character of his Heroe, in making him entertain a Thought of killing a Woman, and that in the Temple. Perhaps there would have been some Force in this Objection, had Æneas actually put Helen to Death ; tho' even then I know not but he

might have been justified on the Foot of those very Motives which he himself urges in behalf of the Action.

—Etsi nullum memorabile nomen Fœminea in pœna est, nec habet victoria laudem ;

Extinxisse nefas tamen, et sumsisse merentis Laudabor pœnas ; animumque expleſſe jurabit Ultricis flammæ, et cineres satiaſſe meorum.

Who could have blamed him, if, in the Hurry and Confusion of mingled Passions, with which his Mind must then have been racked, he had revenged his own and his Country's Sufferings on that fair Traitors, who was chargeable with the Guilt of so many thousand Deaths, and of the utter Desolation of a whole innocent People and once flourishing Kingdom : But when, instead of giving way to those first Emotions of a just Resentment, he checks his Desire of Revenge, deliberates on the Merits of the Action, and is at length withheld from perpetrating it by the Interposi-

tion

the Temple of Vesta, and silently lurking in a secret Corner : The bright Flames give me Light as I am roving on, and throwing my Eyes around on every Object. She, the common Fury of Troy and her Country, dreading the Trojans, her deadly Foes upon account of their ruined Country, and the Vengeance *due to her* from the Greeks, together with the fierce Resentment of her deserted Lord, had hid herself, and was sitting by the Altars, an odious Sight. Flames were kindled in my Soul : I burned with Rage to avenge my falling Country, and take Satisfaction on her guilty Head. Shall she then with Impunity *again* behold Sparta and her Country Mycenæ, and go off *in the Pride of* a Queen, after she has gained her Triumph ? Shall she *again* see her Marriage-bed, her Home, her Fathers, her Sons, accompanied with a Retinue of Trojan Dames and Phrygian Women her Slaves ? Shall Priam bleed ? Shall Troy be consumed ? Shall the Trojan Shore so often be drenched in Blood, *and yet she go unpunished ?* It must not be : For tho' there be no Merit in punishing a Woman, nor any Honour in such a Victory ; yet shall I be applauded for having extinguished a wicked Incendiary, and for inflicting on her the Punishment she deserves ; besides it will be a Pleasure, to gratify my Desire

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tion of his Goddess-mother, or, in other Words, by the Force of superior Reason, what Shadow of Reason have even the severest Critics for censuring such a Conduct ? It is objected, in the last Place, that these Verses cannot be allowed to be *Virgil's*, because he cannot be supposed so unacquainted with the History of *Helen*, as not to know that she had left *Troy* long before it was taken. The History, of which it is alledged *Virgil* could not be ignorant, is that of *Herodotus*, who tells us, he had learned from some *Egyptian* Priests, who had it from *Menelaus's* own Mouth, that the *Trojans* had sent away *Helen* to *Egypt* before the *Greeks* re-demanded her : An Opinion of whose Truth *Herodotus* himself appears to have been so fully convinced, that he is at great Pains to prove it. But whether *Virgil* was acquainted with *Herodotus's* Account or not, it is sufficient that he has poetical Tradition on his Side, and is supported by the Authority of *Homer* and *Euripides*.

567. *Limina Veste servansem. Servare do-*

num, signifies to look after it with Anxiety and a jealous Eye, full of Fears, and watchful of every Danger : So the Word is used by *Plautus Aulul.* 1, 2, 3. *Redi nunc jam intro, atque intus serva.* Where the Commentator says, *Servare est sollicite et suspiciose observare.*

576. *Sceleratas sumere poenas.* i. e. *Sumere poenas de scelerata*, as in Verse 584. *Fœminea poena* for *poena de femina*.

577. *Patriasque Mycenæ.* *Mycenæ* was not the Place of her own Nativity, for she was born at *Sparta*, but of her Husband *Menelaus*.

585. *Extinxisse nefas.* *Helen* is justly stiled *nefas*, a Monster of Wickedness, who, by her Leudness, had been the Occasion of kindling so dreadful a War. She was first ravished by *Theseus*, then married *Menelaus*, whom she forsook for the adulterous *Paris*. To him too she was unfaithful, having committed Incest in *Troy* with her Son-in-law *Orythus*, the Son of *Paris* and *Oenone*. *Philostratus* too in his *Heroics* has celebrated the Story of her Amour with *Achilles*.

R

590. *Obtulit*

juvabitque me expleſſe a-
nimum ultricis flammæ,
et ſatiaſſe cineres meorum.
Jactabam talia, et fere-
bar mente furiatâ; cum
alma Parens, non viſa
tam clara meis oculis an-
te, obtulit ſe videndam
mibi, et refulſit per no-
ctem in purâ luce, confeſ-
ſa Deam, qualiſque et
quanta ſolet videri Cœ-
licolis; continuitque me
prebeſum dextrâ, inſu-
perque addidit hæc roſeo
ore: Nate, quis tantus
dolor excitat tuas indomi-
tas iras? ob quid furis?
aut quonam cura noſtri
receſſit tibi? non prius
aſpicias ubi liqueris pa-
rentem tuum Anchife-
ſſum ætate? ſuperetne
conjux tua Creüſa, puer-
que Aſcanius? quos om-
nes Graiæ acies undique
circum errant; et quos
flammæ jam tulerint, et
inimicus enſis hauſerit, ni
mea cura reſiſtat. Non
inviſa facies Lacænæ
Tyndaridis, Pariſve cul-
patus, ſed inclementia Di-
vûm, Divûm inquam,
evertit has opes, ſternit-
que Trojam à culmine.
Aſpice, namque eripiam
omnem nubem, quæ nunc
obduſta tibi tuenti hebetat
tuos mortales viſus, et
humida circum caligat:
ne tu time qua juffa tuz
parentis, neu recuſa pa-
rere illius præceptis. Hic,
ubi vides moles diſjectas,

Laudabor pœnas; animumque expleſſe juvabit
Ultricis flammæ, et cineres ſatiaſſe meorum.
Talia jactabam, et furiatâ mente ferebar;
Cum mihi ſe, non ante oculis tam clara, videndam
Obtulit, et purâ per noctem in luce refulſit, 590
Alma parens, confeſſa Deam, qualiſque videri
Cœlicolis et quanta ſolet; dextrâque prebeſum
Continuit; roſeoque hæc inſuper addidit ore:
Nate, quis indomitas tantus dolor excitat iras?
Quid furis? aut quonam noſtri tibi cura receſſit?
Non prius aſpicias ubi feſſum ætate parentem 596
Liqueris Anchifeſen? ſuperet conjuxne Creüſa,
Aſcaniusque puer? quos omnes undique Graiæ
Circum errant acies; et, ni mea cura reſiſtat,
Jam flammæ tulerint, inimicus et hauſerit enſis.
Non tibi Tyndaridis facies inviſa Lacænæ, 601
Culpatuſve Paris; Divûm inclementia, Divûm,
Has evertit opes, ſternitque à culmine Trojam.
Aſpice, namque omnem, quæ nunc obduſta tuenti
Mortales hebetat viſus tibi, et humida circum 605
Caligat, nubem eripiam: tu ne qua parentis
Juſſa time, neu præceptis parere recuſa.
Hic, ubi diſjectas moles, avulſaque ſaxis
Saxa vides, mixtoque undantem pulvere fumum,
Neptunus muros magnoque emota tridenti 610
Fundamenta quatit, totamque à ſedibus urbem
Eruit.

ubi vides moles diſjectas, ſaxaque avulſa ſaxis, fumumque undantem mixto pulvere, Neptunus qua-
tit muros, fundamentaque emota magno tridenti, eruitque totam urbem à ſedibus.

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590. *Obtulit alma parens.* Venus was the moſt proper Deity to interpoſe in behalf of Helen, whom ſhe had all along protected, and firſt conferred on Paris as a Reward for the Judgment he had given in her Favour againſt Juno and Minerva.

601. *Tyndaridis.* Helen was the Daughter of Jupiter and Leda, and is called Tyndaris, becauſe Tyndareus, the King of Sparta, was married to Leda.

602. *Divûm inclementia, Divûm.* This

Reading is much more emphatic than *verum*, or *ſed enim inclementia Divûm*, and is ſupported by the Authority of ſeveral ancient and more correct Copies. Homer in the third Iliad makes Priam thus exculpate Helen in a warm Sally of Paſſion, and lay the Blame of Troy's Diſaſter on the Gods, Il. III. 164.

604. *Aſpice, namque, &c.* Macrobius in Som. Scip. Lib. I. Cap. 3. applies this Paſſage to the State of the Soul, which, being immerſed in Matter during its Union with the Body,

fire of burning Revenge, and to give Satisfaction to the Manes of my Friends. Thus was I expostulating, and furiously agitated in my Soul, when my kind Parent presented herself to my View with such Brightness as I had never seen before, and amidst the *Darkness of the Night* shone forth in pure radiant Light, displaying all the Goddesses, with such Dignity, such Grandeur and Majesty, as she shews to the Immortals; she restrained me fast held by the Right-hand, and besides let fall these Words from her rosy Lips: My Son, what high Provocation kindles *your* ungoverned Rage? Why *so* transported? Or whither are *all* thy Regards to me *now* fled? Will you not first see in what Situation you have left your Father Anchises, encumbered with Age? Whether your Spouse Creüsa be *still* in Life, and the Boy Ascanius, around whom the Grecian Troops from every Quarter reel? And, had not my Guardian-power opposed, the Flames had already carried off, or the cruel Sword drunk their Blood. Not Lacedæmonian Helen, thus odious in your Eyes, nor Paris, *so* often blamed; *but* the Gods, the unrelenting Gods overthrow this powerful Realm, and level the towering Tops of Troy with the Ground. Turn your Eyes, for I will dissipate every Cloud which now intercepting the View bedims your mortal Sight, and spreads a humid Veil of Mist around you: Fear not you the Commands of a Parent, nor refuse to obey her Orders. Here, where you see *those* Heaps of Ruins, and Piles from Piles of Building torn, and Smoke in Waves ascending with mingled Dust, Neptune shakes the Walls, and Foundations loosened by his mighty Trident, and overturns the whole City from its *firm* Basis. Here *again* Juno, extremely fierce,

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Body, is incapable of beholding Objects directly, but only through a Veil, a thick Cloud; *i. e.* a gross, corporeal Medium. *Milton* seems to have had this Passage in his Eye in the eleventh Book of his *Paradise Lost*, where the Angel prepares *Adam* for beholding the future Vision of his Posterity and their History, which he is going to set before him;

— But to nobler Sights

Michael from Adam's Eyes the Film remov'd,
Which that false Fruit that promis'd clearer
Sight

Had bred; then purg'd with Euphrasie and
Rue

The visual Nerve, for he had much to see, &c.

Book XI. 411.

610. *Neptunus muros*, &c. Virgil makes Neptune an Enemy to Troy on account of the Perjury of *Laomedon*, who cheated that God of his promised Hire for building the Walls of Troy. Which Fable, according to *Servius*, sets forth to us this historical Fact, that *Laomedon* had applied the Money, which he had destined for the Worship and Service of Neptune, to the building of the Walls of Troy.

R. 2

612. *Juno*

Hic sævissima Juno prima tenet Scæas portas, furensque vocat socium agmen à navibus, accincta ferro. Respice, jam Tritonia Pallas insedit summas arces, effulgens nimbo et sævâ Gorgone. Ipse pater Jupiter sufficit animos viresque secundas Danais: ipse suscitât Deos in Dardana arma. O nate, eripe fugam, impone finem tuo labori. Ego nusquam abero, et sistam te tutum in patrio limine. Dixerat, et condidit se in spissis umbris noctis. Diræ facies apparent, magnæque numina Divûm inimica Trojæ. Tum verò omne Ilium visum est mihi confidere in ignes, et Neptunia Troja visa est verti ex imo. Ac veluti cum agricolæ certatim instant eruere antiquam ornum in summis montibus, accisam ferro crebrisque bipennibus; illa ornis usque minatur ruinam, et tremefacta comam nutat, vertice concusso: donec paulatim evicta vulneribus, congemit supremum, avulsæque jugis traxit ruinam. Descendo, ac expedior inter flammam et hostes, Deo me ducente:

Eruit. Hic Juno Scæas sævissima portas
Prima tenet, sociumque furens à navibus agmen
Ferro accincta vocat.

Jam summas arces Tritonia, respice, Pallas 615
Insedit, nimbo effulgens et Gorgone sæva.

Ipse Pater Danaïs animos viresque secundas

Sufficit: ipse Deos in Dardana suscitât arma.

Eripe, nate, fugam, finemque impone labori.

Nusquam abero, et tutum patrio te limine sistam.

Dixerat, et spissis noctis se condidit umbris. 621

Apparent diræ facies, inimicaque Trojæ

Numina magna Deûm.

Tum verò omne mihi visum confidere in ignes
Ilium, et ex imo verti Neptunia Troja. 625

Ac veluti summis antiquam in montibus ornum,
Cum ferro accisam, crebrisque bipennibus instant,

Eruere agricolæ certatim; illa usque minatur,

Et tremefacta comam concusso vertice nutat,

Vulneribus donec paulatim evicta, supremum 630

Congemuit, traxitque jugis avulsa ruinam:

Descendo, ac, ducente Deo, flammam inter et hostes

Expedior:

NOTES.

612. *Juno Scæas portas tenet.* The Gates of Troy, we are told, were six in Number; the Gate of *Antenor*, the Gate of *Dardanus*, the *Ilian*, the *Catumbrian*, *Trojan*, and *Scæan*. By the *Scæan* Gate the *Trojan* Horse is said to have entered, which probably is the Reason why *Juno* is posted at that Gate rather than any other, she being all along represented as the most implacable Foe to *Troy*.

616. *Nimbo effulgens.* By the *Nimbus*, *Servius* understands a lucid Circle, or divine Brightness, which the Gods wore round their Heads, and were thereby distinguished from Mortals.

616. *Gorgone.* The three Daughters of *Phorcus*, *Medusa*, *Euryale*, and *Stenyo*, were called *Gorgones*, *Gorgons*, or the terrible Sisters. *Medusa* having been violated by *Neptune* in *Minerva's* Temple, that Goddess transformed the Hair of her Head into Serpents, the very

Sight of which turned Men into Stones. This Head *Perseus* cut off by the Assistance of *Minerva*, who lent him her Buckler, which was of Brass so finely polished, that it reflected the Image of the *Gorgon's* Head as in a Mirror; and thus secured him from the fatal Influence of her Eyes, and enabled him to destroy her. This Head *Minerva* wore upon her Buckler; to render her the more awful and tremendous.

617. *Ipse pater.* *Juno* and *Minerva* opposed the *Trojans* from partial Motives, because they had been slighted by *Paris*; but *Jove* was an Enemy to them, because their Cause was unrighteous, in detaining *Helen* contrary to the Law of Nations.

622. *Apparent diræ facies.* All the horrid Images of War and Desolation.

623. *Numina magna.* The Gods were divided chiefly into two Classes, the *Dii majorem*, and the *Dii minorum gentium*; the Gods here

fierce, is posted in the Front to guard the Scæan Gate, and, *clad* in martial Array, with furious Summons calls from the Ships her social Band. See *where* Tritonian Pallas hath now planted herself on that lofty Turret, refulgent with her *radiant* Cloud, and with her Gorgon terrible. Father *Jove* himself supplies them with Courage and Strength for Victory: Himself stirs up the Gods against the Arms of Troy. Speed thy Flight, my Son, and put a Period to thy Toils. In every Danger I will stand by you, and safe set you down in your Father's Palace. She said, and sunk out of Sight into the thick Shades of Night. Now direful Forms appear, and the great Gods, adverse to Troy, in their awful Majesty. Then indeed all Ilium seemed at once to sink into the Flames, and Troy, built by Neptune, to be overturned from its lowest Foundation. And as when with emulous Keeness the Swains labour to fell an Ash that long hath stood on a high Mountain, hewing it about with Iron Tools and many an Ax, ever and anon it threatens a Fall, and, waving its Locks, nods with its convulsed Top, till gradually, by Wounds subdued, it hath groaned its last, and, torn from the Ridge of the Mountain, draws along with it Ruin and Desolation. Down I come, and, under the Conduct of the God, clear my Way amidst Flames and Foes: The Darts give Place, and

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here referred to are of the first Order, viz. *Jupiter, Juno, Neptune, Minerva*, and therefore are fitly denominated *magna numina Deum*.

626. *Ac veluti*, &c. This Simile is imitated from *Homer*, II. XVI. 481. who applies it to the Death of *Sarpedon*; but *Macrobius* himself acknowledges that the Copy far excels the Original.

629. *Comam—nutat*. Virgil considering a Tree in Analogy to the human Body, calls the extended Boughs its *Arms, brachia*, *Geor.* II. 296, 368. and here its Leaves, *comam, Hair, or Locks*. So also *Milton*, *Par. Lost*, X. 1065.

—while the Winds
Blow moist and keen, shattering the graceful
Locks

Of those fair spreading Trees—

632. *Ducente Deo, flammam inter et hostes*. Were we to allegorize this Passage, we might say, that *Venus* conducting *Æneas* through Fire and Sword, signifies that the pious Love which burned in his Breast, first to his Country, and

next to his dear Relations, rendered him insensible of every Danger that opposed the Bent of his Affection. This is the Light wherein *Spenser* has considered it in his Hymn in honour of Love:

*Thou art his God, thou art his mighty Guide,
Thou, being blind, lest him not see his Fears,
But carriest him to that which he hath ey'd,
Thro' Seas, thro' Flames, thro' thousand
Swords and Spears;*

*Ne ought so strong that may his Force
withstand,*

*With which thou armeest his resistless Hand.
Witness Leander in the Euxine Waves,
And stout Æneas in the Trojan Fire.*

632. *Ducente Deo*. *Servius* will have it that *Venus* here is called *God*, because the Deities partook of both Sexes. And we are particularly told that *Venus* had a Statue in *Cyprus* under the Name of *Venus barbata*, the male *Venus*, and was worshipped by the Men in the Garb of Females, and by the Women dressed like Men. But there is no Necessity of hav-
ing

tela dant locum mihi,
 flammæque recedunt. *At*
ubi jam perventum est ad
limina patriæ sedis, do-
mosque antiquas; Geni-
tor, quem primum opta-
bam tollere in altos mon-
tes, petebamque primum,
abnegat producere vitam,
Trojâ excisâ, patique exsi-
lium. Ait, o vos, quibus est
sanguis integer ævi, qui-
bulque vires stant solidæ
suo robore, vos agitate
fugam. Si cœlicolæ vo-
luissent me ducere vitam,
servassent mihi has sedes:
satis superque vidimus u-
na excidia, et superavi-
mus captæ urbi. O vos,
affati meum corpus sic
sic positum, discedite. Ego
ipse inveniam mortem hac
manu: hostis miserebitur
mei, petetque meas exu-
vias: jactura sepulchri
est mihi facilis. Ego
jampridem invisus Divis,
et inutilis, demoror annos,
ex quo tempore pater Di-
vum atque rex hominum
afflavit me ventis fulmi-
nis, et contigit me igni.
Perstabat memorans talia,
manebatque fixus. Contra,

Expedior: dant tela locum, flammæque recedunt.

At ubi jam patriæ perventum ad limina sedis, 634

Antiquasque domos; Genitor, quem tollere in altos

Optabam primum montes, primumque petebam,

Abnegat excisâ vitam producere Trojâ,

Exsiliumque pati. Vos o, quibus integer ævi

Sanguis, ait, solidæque suo stant robore vires,

Vos agitate fugam.

640

Me si cœlicolæ voluissent ducere vitam,

Has mihi servassent sedes: satis una superque

Vidimus excidia, et captæ superavimus urbi.

Sic ô, sic positum affati discedite corpus.

Ipse manu mortem inveniam: miserebitur hostis,

Exuviasque petet: facilis jactura sepulchri. 646

Jampridem invisus Divis, et inutilis, annos

Demoror, ex quo me Divum pater atque homi-
 num rex

Fulminis afflavit ventis, et contigit igni.

Talia perstabat memorans, fixusque manebat. 650

Nos contra effusi lacrymis, Conjuxque Creüsa,

Ascaniusque,

manebatque fixus. Contra, nos effusi lacrymis, conjuxque Creüsa,

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ing Recourse to that Conceit; *Deus*, a God, signifies Deity in general, and may be said either of Gods or Goddeses, as *homo*, *Man*, is the general Word for the human Species.

633. *Expedior*. Literally, *I am disintangled or extricated, viz. from every Danger.*

636. *Primum optabam*. We learn, from *Varro*, that the *Greeks* having given *Æneas* Permission to carry off what was dearest to him, he was seen trudging through the Town with his Father upon his Shoulders; while others, to whom the same Permission was given, went off loaded with Gold and Silver. The *Greeks*, struck with this eminent Example of filial Love in *Æneas*, gave him a second Option, which he made use of in carrying off his Gods. Upon this they were induced to grant him full Liberty to take along with him his whole Family, and all his Effects. To this *Ovid* seems to allude, when he says of *Æneas*,

—*Sacra, et sacra altera, Patrem*
Fert humeris, venerabile onus, Cythereius Heros

De tantisque opibus prædam pius eligit illam
Ascaniumque suum.

638. *Integer ævi sanguis*. i. e. Whose Blood is full, and not yet impaired, as in old Men; *integer ævi* is a Greek Construction, *causa*, or some such Word, being understood.

642. *Una vidimus excidia*. Because he had seen the City taken before by *Hercules* under the Reign of *Laomedon*, a Fact not only mentioned by the Poets, but by Historians of good Authority. See *Dionys. Halic. Antiq. Lib. I.* and *Aristides in Rhodiaca*. The latter, speaking of *Troy*, says in so many Words, *Troy was twice taken, once by Hercules, and a second Time by the Greeks*. And *Virgil* expressly says elsewhere, that *Anchises* had been twice saved from the Ruins of *Troy*. *Æn. III. 476.*

—*Bis Pergameis crepte ruinis.*

644. *Sic ô, sic positum*. *Anchises* considers himself as already dead, and therefore desires them to take the last Farewel of him, as of a corpus positum, a dead Corse laid out for Burial,

and the Flames retire. But now, when arrived at the Gates of my Paternal-seat, and ancient Mansion-house, my Father, whom I was desirous first to remove to the high Mountains, and whom I first besought, obstinately refuses to survive the Ruins of Troy, and to suffer Exile. You, says he, who are full of youthful Blood, and whose Powers remain firm in all their Strength, do you attempt your Flight. As for me, had the Powers of Heaven designed I should prolong my Life, they had preserved to me this Mansion: Enough it is, and more than enough, that I have seen one Catastrophe of Troy, and outlived the taking of this City. Thus, oh leave me thus with the last Farewel to my Body laid in its dying Posture. With this Hand shall I find Death myself: Or the Enemy will pity me, and give it, and lust for my Spoils. The Rites of Sepulture I can easily forego. Long have I lingered out a Length of Years, hated by the Gods, and useless to the World; from what Time the Father of Gods, and Sovereign of Men, blasted me with the Winds of his Thunder, and struck me with Lightning. Such Purpose declaring he persisted, and remained unalterable. On the other hand I, my Wife Creüsa, Ascanius, and the whole Family, bursting forth

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rial, or for the Funeral-pile, of which the Friends used to take a solemn Farewel, by repeating *vale, vale, vale*. We may observe farther, that there is a vast Force and Emphasis in these Particles *sic ô, sic*, inasmuch that if we take them away, we destroy the chief Beauty and Energy of the whole Line. The Repetition of the *sic* shews Anchises's obstinate Purpose of dying, and his earnest Desire of being left to pursue that Resolution. It is used the same Way in the fourth Book, when Dido, bent on Death, is just going to plunge the Dagger into her Bosom, she breaks forth into that abrupt Exclamation,

Sic sic juvat ire sub umbras.

645. *Ipse manu mortem inveniam.* Servius understands *manu* of the Enemy, but that seems forced. The Sentence is explained by a parallel one in Tacitus; *Primum ubi vulnus Varo adactum, ubi infelici dextera et suo ictu mortem invenerit.*

645. *Miserebitur hostis.* This strongly marks the Anguish of his Soul; he was so weary of Life, that he would reckon it an Act of Pity in the Enemy to put an End to it. It

is the same Sentiment with that of Euryalus's Mother, who, in the Bitterness of her Grief for the Loss of her Son, thus addresses Jupiter;

*Aut tu, magne pater Divûm, miserere, tuoque
Invisum hoc detrude caput sub Tartara telo:
Quando aliter nequeo crudelem abrumpere vitam.*

Æn. IX. 495.

649. *Fulminis afflavit ventis.* The Winds by some of the Ancients were reckoned the efficient Causes of Thunder;

Jupiter, an venti, discussa nube tonarent.

Ovid. Met. XV. 70.

Anchises, according to Tradition, was blasted with Lightning for having divulged his Intrigue with Venus; and some say he was thereby struck blind: But, whatever others alledge, Virgil at least supposes him to have had the Use of his Eyes, as Verse 687.

*Et pater Anchises oculos ad sidera lætus
Extulit—*

And again, Verse 732.

*Genitorque per umbram
Prospiciens: Nate, exclamat, fuge—
Ardentes clypeos atque æra micantia cerno.*

And

Ascaniusque, omnisque domus obtestamur, ne pater vellet vertere cuncta secum, incumbereque fato urgenti. Ille abnegat, et hæret in incepto, et in iisdem sedibus. Rursus feror in arma, miserrimusque opto mortem. Nam quod consilium, aut quæ fortuna jam dabatur? O genitor, sperastine me posse efferre pedem, te relicto? tantumque nefas excidit patrio ore? si placet Superis nihil relinqui ex tantâ urbe; et si hoc sedet tuo animo, juvatque te addere teque tuosque Trojæ perituræ; janua patet isti leto. Jamque Pyrrhus aderit de multo sanguine Priami, qui Pyrrhus obtruncat natum ante ora patris, et patrem ad aras. Alma parens, ad hoc erat, quod eripis me per tela, per ignes, ut cernam hostem in mediis penetralibus, utque cernam Ascaniumque, meumque patrem, juxtaque Creüsam, mactatos, alterum mactatum in sanguine alterius? viri, ferte mihi arma, arma; lux ultima vocat victos. Reddite me Danais, finite ut revisam prælia instaurata: nos omnes nunquam moriemur hodie inulti. Hic rursus accingor ferro; insertabamque sinistram clypeo aptans eum; ferebamque me extra tecta. Ecce autem conjux amplexa meos pedes hærebat in limine, tendebatque parvum Iulium patri. Si, inquit, abis periturus, rape et nos tecum in omnia: sin expertus ponis aliquam spem in armis sumitis,

Ascaniusque, omnisque domus, ne vertere secum
Cuncta pater, fatoque urgenti incumbere, vellet.
Abnegat, inceptoque, et sedibus hæret in iisdem. 654
Rursus in arma feror, mortemque miserrimus opto:
Nam quod consilium, aut quæ jam fortuna, dabatur?
Mene efferre pedem, Genitor, te posse relicto
Sperâsti? tantumque nefas patrio excidit ore?
Si nihil ex tantâ Superis placet urbe relinqui,
Et sedet hoc animo, perituræque addere Trojæ 660
Teque tuosque juvat, patet isti janua letho:
Jamque aderit multo Priami de sanguine Pyrrhus,
Natum ante ora patris, patrem qui obtruncat ad aras.
Hoc erat, alma parens, quod me per tela, per ignes,
Eripis, ut mediis hostem in penetralibus, utque 665
Ascaniumque, patremque meum, juxtaque Creüsam,
Alterum in alterius mactatos sanguine cernam?
Arma, viri, ferte arma: vocat lux ultima victos.
Reddite me Danais, finite instaurata revisam
Prælia: nunquam omnes hodie moriemur inulti.
Hic ferro accingor rursus; clypeoque sinistram 671
Insertabam aptans, meque extra tecta ferebam.
Ecce autem complexa pedes in limine conjux
Hærebat, parvumque patri tendebat Iulium:
Si periturus abis, et nos rape in omnia tecum, 675
Sin aliquam expertus sumtis spem ponis in armis,
Hanc

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And therefore it is more probable, what others advance, that he was blasted and disabled in his Limbs.

653. *Fatoque urgenti incumbere vellet.* It is not very easy to fix the precise Meaning of the Word *incumbere* in this Place. Dr. Trapp would gladly read *occumbere*, or rather *succumbere*, would the Verse and Authority permit. As it stands, he thinks it is a Metaphor taken from falling on a Sword. I rather take it to be a Metaphor taken from one's leaning or ly-

ing with all his Weight upon a Load which presses another down, so as to add to the Pressure, and render it more insupportable. *Æneas* and his Followers were already grievously oppressed and weighed down by the public Calamity, *fato urgenti*, the Fate that lay so heavy upon them; and therefore pray *Anchises* not to encrease the Burden by the additional Weight of his personal Sufferings and Death.

661. *Isti janua letho.* Servius sees no Noun preceding to which *isti* can refer, and therefore

fore

forth into Tears, *obtested* my Father not to involve all with himself in Ruin, nor hasten our impending Fate. He still is obstinate, and perseveres in his Purpose, and in the same settled Resolution. Thus once more I fly to my Arms, and in Extremity of Distress long for Death: For what *other* Expedient had I left, or what Prospect now of retrieving my Condition! Could you hope, *my dearest* Sire, that I could stir one Foot while you was left behind? Could such Impiety drop from a Parent's Lips? If it is the Will of the Gods that nothing of this great City be preserved; if this be your settled Purpose, and you are pleased to involve you and yours in the Wreck of Troy; the Way lies open to that Death of which you are so fond. Forthwith Pyrrhus, *reeking* from the Effusion of Priam's Blood, will be here, who butchers the Son before the Father's Eyes, and then the Father *himself* at his own Altar. Was it for this, my indulgent Mother, you saved me through Darts, through Flames, to see the Enemy in the midst of these Recesses, and to see Ascanius, my Father, and Creüsa by his Side, butchered in one another's Blood? Arms, my Men, bring Arms; this Day, which is our last, calls us *to exert ourselves*, vanquished as we are. Give me back to the Greeks; let me visit once more the Fight renewed: Never shall we all die unrevenge'd this Day. Thus I again gird on my Sword, and thrust my Left-hand into my Buckler, bracing it fitly on, and flung out of the Palace. But lo! my Wife clung to me in the Threshold, grasping my Feet, and reached to his Father the tender Boy Iulus: If, *says she*, you go with a Resolution to perish, snatch us too with you to *share all your Fortune*: But if, from Experience, you repose *any* Confidence in those Arms you have assumed, let this House

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fore will not allow it to be a Pronoun, but an Apocope for *istic*. But, if we examine *Anchises's* Speech, we will soon find what *isti leibo* refers to: *Anchises* had said he would find Death with his own Hand, or the Enemy would have the Pity to give him Death: in answer to which *Æneas* says, *patet isti janua leibo*, the Door is open, you may easily come at that Death of yours, or that Death of which you appear so fond (for *iste* is *that Thing of yours*, as *hic* is *this of mine*) and then he goes on to tell him how he might obtain his Wish:

Jamque aderit—Pyrrhus, &c.

674. *Parvumque patri tendebat Iulum*. Here *Virgil* appears to have had in his Eye that tender affecting Scene between *Hector* and *Andromache*, in the sixth Book of the *Iliad*, where the Circumstances are pretty much the same. *Andromache* expostulates with *Hector* as *Creüsa* does with *Æneas*, and in like Manner pleads her future forlorn Condition, and that of her Child, in case he should abandon them; and seeks to move him from returning to Battle by the same innocent and natural Artifice which *Creüsa* here uses, putting *Astyanax* into his Arms, as she does *Iulus* into the Arms of *Æneas*.

S

680. *Mirabile*

tutare hanc domum primum: cui parvus Iulus, cui pater tuus relinquitur, et cui ego quondam dicta tua conjux, relinquo? Illa vociferans talia, replebat omne tectum gemitu: cum monstrum subitum, mirabileque dictu, oritur; namque, inter manus oraque mæstorum parentum, ecce levis apex visus est fundere lumen de summo vertice Iuli, flammaque innoxia visa est lambere comas ejus molli tactu, et pasci circum ejus tempora. Nos pavidi cœpimus trepidare metu, excutereque crimen flagrantem, et restinguere sanctos ignes fontibus. At pater meus Anchises lætus extulit oculos ad sidera, et tetendit palmas cœlo cum voce: O omnipotens Jupiter, aspice nos, si flecteris ullis precibus; petimus hoc tantum: et, o pater, si meremur pietate, da nobis auxilium deinde, atque firma hæc omina. Senior vix fatus erat ea, lævumque cœlum intonuit subito fragore, et stella lapsa de cœlo cucurrit per umbras, ducens facem cum multâ luce. Cernimus illam labentem super summa culmina tecti, condere se claram in Idæâ sylvâ, signantemque vias: tum

fulcus dat lucem in longo limite, et loca circum latè fumant sulfure. Hic verò genitor victus tollit se ad auras, affaturque Deos, et adorat sanctum sidus: ait jam jam est nulla mora; sequor, et adsum, quâ ducitis.

Hanc primum tutare domum: cui parvus Iulus, Cui pater, et conjux quondam tua dicta relinquo? Talia vociferans, gemitu tectum omne replebat: Cum subitum dictuque oritur mirabile monstrum; Namque manus inter mæstorumque ora parentum, Ecce levis summo de vertice visus Iuli 682 Fundere lumen apex, tactuque innoxia molli Lambere flamma comas, et circum tempora pasci. Nos pavidi trepidare metu, crinemque flagrantem Excutere, et sanctos restinguere fontibus ignes. 686 At pater Anchises oculos ad sidera lætus Extulit, et cœlo palmas cum voce tetendit: Jupiter omnipotens, precibus si flecteris ullis, Aspice nos; hoc tantum: et, si pietate meremur, Da deinde auxilium, pater, atque hæc omina firma. Vix ea fatus erat senior, subitoque fragore 692 Intonuit lævum, et de cœlo lapsa per umbras Stella facem ducens multâ cum luce cucurrit. Illam, summa super labentem culmina tecti 695 Cernimus Idæâ claram se condere sylvâ, Signantemque vias; tum longo limite fulcus Dat lucem, et latè circum loca sulfure fumant. Hic verò victus genitor se tollit ad auras, Affaturque Deos, et sanctum sidus adorat: 700 Jam jam nulla mora est; sequor, et, quâ ducitis, adsum.

Dî

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680. *Mirabile monstrum.* This Miracle is exceedingly well timed, and if there ever was a dignus vindice nodus, it is here. Had Anchises finally persisted in his Resolution, it must have put an End to the Poem, by involving Æneas and all his Followers in one common Ruin. He had been plied with all human Arguments in the strongest Manner, but with no Success: What then remained for the Poet, but to have Recourse to the seasonable Interposition of the Gods, to save his Heroe in this Extremity.

691. *Hæc omina firma.* According to the Manner of the Romans, who deemed one Omen not sufficient unless it was confirmed by a second, whence *secundus* and *secundo* came to signify *prosperous*, and *to prosper*. See Cicero de Divinatione.

693. *Intonuit lævum.* Both the Greeks and Romans agreed in their Opinion, that those Omens that presented themselves in the eastern Quarter of the Heavens were prosperous; but the Greeks, in taking the Auspices, turned their

House have your first Protection : To whom are you abandoning the tender Iulus, your *aged* Sire, and me once called your Wife ? Thus expostulating loud she filled the whole Palace with her Groans, when a sudden and wondrous Prodigy rises *to my Sight* : For *while the Boy is* in the Arms and Embraces of his mourning Parents, lo the fluttering Tuft from the Top of Iulus's Head was seen to emit a *Stream of Light*, and with gentle Touch * the lambent Flame glides harmless along his Hair, and feeds around his Temples. We, all quaking for Fear, run bustling *to his Relief*, brush the blazing Locks, and quench the holy Fire with Fountain-water. But my Father Anchises joyful raised his Eyes to the Stars, and stretched his Hands to Heaven with his Voice : Almighty Jove, if thou art moved by any Supplications, vouchsafe but to regard us ; we ask no more : And, O *heavenly* Father, if by our Piety we deserve *it*, grant us then thy Aid, and ratify these Omens. Scarce had my *aged* Sire thus said, when with a sudden Peal it thundered on the Left, and a Star, that fell from the Skies, drawing a fiery Train, shot through the Shades with a Profusion of Light. We see it, gliding over the high Tops of the Palace, lose itself in the Woods of Mount Ida, full in our View, and marking out *our* Way : Then all along its Tract an indented Path shines, and all the Space, a great Way round, smokes with sulphureous Steams. And now my Father, forced to give Way, raises himself to Heaven, addresses the Gods, and pays Adoration to the holy Star : Now, now, in me is no Delay : I am all Submission, and where you lead the Way I am

* *Tactū*, others read *tractū*, a soft or gentle Train,

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their Faces towards the North, and consequently had the East on the right, as is plain from *Homer*, II. XII. 239. where *Hector*, expressing his Disregard of all Omens, says,

—των ὅτι μετατρέπω, ἢ ἀλεγιζώ,

Εἴτ' ἐπὶ δεξιῇ ἰωσι πρὸς ἡὺ τ' ἡλίου τε,

Εἴτ' ἐπ' ἀριστερᾷ τοίγε, ποτὶ ζῶον νεοειντα. *Feed no Omens nor Prognostics of Birds, whether they fly on the Right towards the Sun-rising, or on the Left towards his setting ; i. e. whether the lucky Omens on the right, or the unlucky ones on the left. The Romans, on the other hand, in observing the Auspices, directed their Faces southward, as appears from Varro, Epif. Quæst. Lib. V. Hence they, contrary*

to the Manner of the *Greeks*, reckoned the Omens on the Left-hand lucky, and those on the Right unlucky ; because the East, the Source of Light and Day, was on the Left to the *Romans*, but on the Right to the *Greeks*.

694. *Stella*, &c. Servius applies the several Circumstances of this Prodigy as figurative of the particular Events that were to happen to *Æneas* and his Followers. The Star is said *condere se Idæa silva*, to signify that the *Trojans* were to resort to Mount *Ida* : *multa cum luce*, to figure their future Glory and Lustre : *signantem vias*, the Sparkles of Fire it left behind, are figurative of the Dispersion of his Followers, and that they were to fix their Re-

O Dī patrii, servate domum, servate meum nepotem: Hoc augurium est vestrum, Trojaque est in vestro numine. O nate, ego equidem cedo, nec recuso ire comes tibi. Ille dixerat: et ignis jam auditur clarior per mœnia, incendiaque volvunt æstus propius. Age ergo, o care pater, imponere nostræ cervici: ego ipse subibo te humeris meis; nec iste labor gravabit me. Quocunque res cadent, periculum erit unum et commune, salus una erit ambobus: parvus Iūlus sit comes mibi, et conjux servet mea vestigia longè. Vos famuli advertite vestris animis ad ea quæ dicam. Tumulus est egressis urbe, vetustumque templum desertæ Cereris; juxtaque est antiqua cupressus servata religione patrum per multos annos. Nos omnes veniemus in hanc unam sedem ex diverso tramite. O genitor, tu cape sacra, patriosque Penates in tuâ manu. Nefas esset me digressum è tanto bello, et

recenti cæde, attrectare ea sacra; donec abluero me vivo flumine. Ego fatus hæc, super insternor latos humeros, collaque subjecta veste pelleque fulvi leonis;

Dī patrii, servate domum, servate nepotem:

Vestrum hoc augurium, vestroque in numine Troja est.

Cedo equidem, nec, nate, tibi comes ire recuso.

Dixerat ille: et jam per mœnia clarior ignis 705
Auditur, propiusque æstus incendia volvunt.

Ergo age, care pater, cervici imponere nostræ:

Ipse subibo humeris; nec me labor iste gravabit.

Quo res cunque cadent, unum et commune periculum,
Una salus ambobus erit: mihi parvus Iūlus 710
Sit comes, et longè servet vestigia conjux.

Vos, famuli, quæ dicam, animis advertite vestris.

Est urbe egressis tumulus, templumque vetustum

Desertæ Cereris; juxtaque antiqua cupressus,

Relligione patrum multos servata per annos. 715

Hanc ex diverso sedem veniemus in unam.

Tu, genitor, cape sacra manu, patriosque Penates,

Me, bello è tanto digressum et cæde recenti,

Attrectare nefas; donec me flumine vivo

Abluero. 720

Hæc fatus, latos humeros, subjectaque colla

Veste super, fulvique insternor pelle leonis;

Succedoque

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fidence in different Parts: *longo limite sulcus*, marks his many Wanderings, and the Length of his Voyage: *Lastly*, by the Smoke and sulphureous Steams in which the Meteor expires, he understands the Death of *Anchises*.

702. *Dī patrii*. By these I understand the Guardian-gods of *Anchises*'s Family, those whom his Ancestors worshiped, who presided over parental and filial Affection. These are they of whom *Cicero* makes mention in his third *Action* against *Verres*. *Rapiunt eum ad supplicium Dī patrii, quod iste inventus est, qui è complexu parentum abreptos filios ad necem duceret.*

710. *Mibi parvus Iūlus*. *Donatus* reads, *mibi solus Iūlus sit comes, let Iūlus only accompany me*; which both avoids the too frequent Repetition of *parvus Iūlus*, and at the same time shews *Æneas*'s prudent Precaution to se-

cure their Flight, since the fewer went together, they would be the less liable to be discovered.

711. *Longè servet*. i. e. To stay behind, yet so as still to have him in View, that she might neither lose her Way, nor be far from him to help her in case of an Attack. The Reason why he directed her not to come up close with him has been already assigned in the former Note; it was a proper Precaution for their common Safety, that they might be the less exposed to the View of the Enemy; and pass along more quietly, by being divided into Parties. This Reason justifies *Æneas*, and there is another which made it proper for the Poet to mention that Circumstance, namely, to give Probability to his Relation of her being lost. On these Accounts I chose rather to keep to the common Signification of *longè*, than

am with you. Ye Gods of my Fathers, save our Family, save my Grandson. From you this Omen came, and Troy is in your divine Disposal. Now, Son, I resign myself indeed, nor refuse to accompany you in your Expedition. He said: And now throughout the City the crackling Flames are more distinctly heard, and the Sheets of Fire roll the raging Heat nearer to us. Come then, dearest Father, place yourself on my Neck: With these Shoulders will I support you, nor shall that Burden oppress me. However things fall out, we both shall share either one common Danger, or one Salvation: The Boy Iulus be my Companion, and my Spouse trace my Steps at some Distance. Ye Servants heedfully attend to what I say. In your Way from the City is a rising Ground, and an ancient Temple of Ceres, now neglected; and hard by an aged Cypress-tree, preserved for many Years by the religious Veneration of our Forefathers. To this one Seat by several Ways we will repair. Do you, Father, take in thy Hand the sacred Symbols, and the Gods of our Country. For me, just come from War so fierce and recent Bloodshed, to touch them would be Profanation, till I have purified myself in the living Stream. This said, I spread a Garment and a tawny Lion's Hide over my broad Shoulders and submissive Neck; and stoop to the Burden: The tender

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than to follow *Servius*, who explains it *valde*, i. e. Let my Wife carefully mark my Steps.

712. *Quæ dicam, animis advertite.* Equivalent to *advertite animos his quæ dicam*, which is the more common Way of speaking, as in *Ovid*,

——— *monitis animos advertite nostris.*

Met. XV. 140.

714. *Desertæ Ceres.* This Epithet *desertæ* is applied to *Ceres*, either on account of her being bereaved of *Proserpine*, or in regard to the particular State of her Worship, which was now neglected in the public Calamity: or because she was now without a Priest, who is mentioned among those *Trojans* who died in the War, *Æn.* VI. 481.

Hic multum fleti ad Superos, belloque caduci Dardanidæ — Glaucumque —

——— *Cererique sacrum Polybæten.*

719. *Attrectare nefas, donec me flumine vi-*

us. In like Manner *Homer* makes *Hector* say, he was afraid of performing religious Worship to *Jupiter* while his Hands were polluted with Blood:

Χερσὶ δ' ἀνιπτοίσιν, &c.

By me that holy Office were profan'd;
Ill fits it me, with human Gore distain'd,
To the pure Skies these horrid Hands to raise,
Or offer Heav'n's great Sire polluted Praise.

Pope's *Iliad*, VI. 334.

It was the Custom of the *Greeks* and *Romans*, and most other Nations, to wash their Hands, and sometimes their whole Bodies in Water, before they performed Acts of Religion, especially if they were polluted with Bloodshed. On such Occasions they were not allowed to use foul, muddy, or stagnant Water, but such as was pure and limpid, as is that of living Fountains and running Rivers; which is the Reason why *Æneas* here says, *me flumine vivo ablucero.*

726. Et

succedoque oneri : parvus Iulus implicuit se meæ dextræ, sequiturque patrem passibus non æquis. Conjux subit pone. Ferimur per opaca spatia locorum : et nunc omnes auræ terrent, omnis sonus excitat me, quem dudum non ulla injecta tela, neque Graii glomerati ex agmine adverso, movebant, me inquam suspensum et pariter timentem comitique onerique. Jamque propinquabam portis, videbarque evasisse omnem viam, cum creber sonitus pedum subito visus est adeste mihi ad aures ; genitorque prospiciens per umbram exclamat : nate, nate fuge ; hostes propinquant ; cerno arduos clypeos atque micantia æra. Hic numen, nescio quod, male amicum eripuit confusam mentem mihi trepido : Namque, dum cursu sequor avia loca, et excedo notâ regione viarum, heu ! mea conjux Creûsa substitit, incertum est, ereptane sit fato mihi misero, erravitne è viâ, seu resedit lassâ : nec reddita est nostris oculis post. Nec respexi, reflexique animum eam esse amissam, priusquam venimus ad tumulum, sacratamque sedem antiquæ Cereris : hic, omnibus demum collectis, Creûsa una defuit, et fefellit comites, natumque, virumque. Quem hominumque Deorumque non incusavi amens ! aut quid vidi crudelius in urbe eversâ ! Commendo sociis meis, et recondo in curvâ valle, Ascanium, patremque Anchisen, Teucrosque Penates.

Succedoque oneri : dextræ se parvus Iulus
 Implicuit, sequiturque patrem non passibus æquis.
 Pone subit conjux. Ferimur per opaca locorum :
 Et me, quem dudum non ulla injecta movebant
 Tela, neque adverso glomerati ex agmine Graii,
 Nunc omnes terrent auræ, sonus excitat omnis
 Suspensum, et pariter comitique onerique timentem.
 Jamque propinquabam portis, omnemque videbar
 Evasisse viam, subito cum creber ad aures 731
 Visus adeste pedum sonitus ; genitorque, per umbram
 Prospiciens, nate, exclamat, fuge nate ; propinquant ;
 Arduos clypeos atque æra micantia cerno.
 Hic mihi nescio quod trepido male numen amicum
 Confusam eripuit mentem : namque avia cursu
 Dum sequor, et nota excedo regione viarum, 737
 Heu ! misero conjux fatone erepta Creûsa
 Substitit, erravitne viâ, seu lassâ resedit,
 Incertum : nec post oculis est reddita nostris. 740
 Nec prius amissam respexi, animumque reflexi,
 Quàm tumulum antiquæ Cereris, sedemque sacra-
 tam,
 Venimus : hic demum, collectis omnibus, una
 Defuit, et comites, natumque, virumque fefellit.
 Quem non incusavi amens hominumque Deorum-
 que ! 745
 Aut quid in eversâ vidi crudelius urbe !
 Ascanium, Anchisenque patrem, Teucrosque Pe-
 nates,
 Commendo fociis, et curvâ valle recondo.

Ipse

NOTES.

726. *Et me*—nunc omnes terrent auræ. This is a very beautiful Image of Æneas's pious and tender Affection, which we have taken notice of elsewhere. With unshaken Fortitude he faced the greatest Dangers when only his own Person was exposed, now every Appearance of Danger strikes him with Terror on account of his dear Charge. And here we may observe

Virgil's exact Judgment in making Æneas speak in commendation of his own Valour so seasonably, that he is clear of all Imputation of Vanity. He magnifies his Courage in one Situation, only to make the tender Fears of his Humanity and natural Affection the more conspicuous in another.

740. *Nec post oculis est reddita nostris.* This Episode

der Boy is linked in my Right-hand, and trips after his Father with unequal Steps: My Spouse comes up behind: We haste away through the gloomy Paths. And I, whom lately not Showers of Darts could move, nor Greeks enclosing me round in a hostile Band, am now terrified with every Breath of Wind; every Sound alarms me anxious, and equally in dread for my Companion and my dear Load. By this Time I was got near the Gates, and thought I had overpassed all *the Danger of the Way*, when suddenly a thick Sound of *trampling* Feet seemed to invade my Ears just at hand: And my Father, stretching his Eyes through the Gloom, calls aloud, Fly, fly, my Son, they are upon you. I see *their* burnished Shields and glittering *Helms of Brass*. Here, in my Hurry and Consternation, some unfriendly Deity or other confounded and bereaved me of my Reason: For while in my Journey I trace the By-paths, and forsake the known beaten Tracts, *I was so unfortunate*, alas! to drop my Wife Creüsa, whether she was snatched from me by cruel Fate, or lost her Way, or through Fatigue stoped short, is uncertain, nor did these Eyes ever see her more: Nor did I observe that she was lost, nor reflect with myself, till we were come to the rising Ground and sacred Seat of ancient Ceres: Here at length, when all were convened, she alone was wanting, and gave *sad* Disappointment to all our Retinue, especially to her Son and Husband. Frantic *with Grief* whom did I not accuse of Gods or Men! Or of what more cruel *affecting* Scene was I Spectator in all the Desolation of Troy! To my Friends I recommend Ascanius, my Father Anchises, with the Gods of Troy, and lodge them secretly in a winding Valley. Myself repair back to the City,

N O T E S.

Episode of *Creüsa's* Death is introduced not merely for the Importance of the Event, but as it subserves several Purposes of the Poet. It gives him an Opportunity farther to illustrate *Æneas's* Piety, by shewing him once more exposed to all the Dangers of the War in quest of his Wife; and in consequence of that, leads us back with the Heroe to visit *Troy* smoking in its Ruins, and brings us acquainted with several affecting Circumstances, without which the Narration would not have been compleat. And then, which seems to be the

chief Thing that *Virgil* had in his Eye, it makes Way for the Appearance of *Creüsa's* Ghost, who both affords seasonable Comfort to *Æneas* in the Height of his Distress, by predicting his future Felicity, and relieves the Mind of the Reader from the Horrors of War and Bloodshed, by turning him to the Prospect of that Peace and Tranquillity which *Æneas* was to enjoy in *Italy*, and of that undisturbed Rest and happy Liberty whereof *Creüsa* herself was now possessed in the other World. See Verse 775, &c.

750. Stat.

Ego ipse repeto urbem, et cingor fulgentibus armis. Stat sententia renovare omnes casus, revertique per omnem Trojam, et rursus objectare meum caput periculis. Principiò repeto muros obscuraque limina portæ, qua extuleram gressum: et retro sequor vestigia observata per noctem, et lustrum ea lumine. Horror est ubique, simul ipsa silentia terrent animos meos. Inde refero me domum, si forte, si forte tulisset pedem eo: Danaï irruerant, et tenebant omne tectum. Illicet ignis edax volvitur vento ad summa fastigia; flammæ exsuperant; æstus furit ad auras. Procedo ad sedes Priami, revisoque arcem. Et jam Phœnix et dirus Ulysses, lecti custodes, asservabant prædam in vacuis porticibus, in asylo Junonis: Troia gaza erepta incensis adytis, mensæque Deorum, crateresque solidi ex auro, captivæque vestis congeritur hic undique: pueri et pavidæ matres stant circum in longo ordine: Quinetiam, ausus jactare voces per umbram, implevi vias meo clamore, mæstusque ingeminans Creüsæ nequicquam vocavi eam iterum iterumque. Infelix simulacrum atque umbra ipsius Creüsæ, et imago major notâ visa est ante oculos mihi quærenti, et furenti in tectis urbis sine fine. Obstupui, comæque steterunt, et vox hæsit meis faucibus. Tum cœpit sic affari me, et demere meas curas his dictis: o dulcis conjux! quid tantum juvat te indulgere infano dolori?

Ipse urbem repeto, et cingor fulgentibus armis. Stat casus renovare omnes, omnemque reverti 750 Per Trojam, et rursus caput objectare periculis. Principiò muros, obscuraque limina portæ, Qua gressum extuleram, repeto; et vestigia retro Observata sequor per noctem, et lumine lustrum. Horror ubique animos, simul ipsa silentia terrent. Inde domum, si forte pedem, si forte tulisset, 756 Me refero: irruerant Danaï, et tectum omne tenebant.

Illicet ignis edax summa ad fastigia vento Volvitur; exsuperant flammæ; furit æstus ad aras. Procedo ad Priami sedes, arcemque reviso. 760 Et jam porticibus vacuis, Junonis asylo, Custodes lecti Phœnix et dirus Ulysses Prædam asservabant: huc undique Troia gaza Incensis erepta adytis, mensæque Deorum, Crateresque auro solidi, captivæque vestis 765 Congeritur: pueri et pavidæ longo ordine matres Stant circum. Ausus quinetiam voces jactare per umbram, Implevi clamore vias, mæstusque Creüsam Nequicquam ingeminans, iterumque iterumque vocavi. 770

Quærenti, et tectis urbis sine fine furenti, Infelix simulacrum, atque ipsius umbra Creüsæ Visa mihi ante oculos, et notâ major imago. Obstupui, steteruntque comæ, et vox faucibus hæsit. Tum sic affari, et curas his demere dictis: 775 Quid tantum infano juvat indulgere dolori,

O dulcis

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750. Stat. My Purpose is fixed, sententia being understood. While the Mind is in Doubt and Deliberation, it reels and varies from one Thing to another, *fluctuat, vacillat*; but when it is determined and resolved, then it stands still, and is at rest, *consistit consilium, stat sententia*.

760. Priami sedes—reviso. Creüsæ was Priam's Daughter, which is the Reason why Æneas goes to the Palace in quest of her.

764. Mensæque Deorum. The Tripods of the Gods, which served either for delivering the Oracles, or for bearing the sacred Vases.

765. Captivæque vestis, i. e. Either Pieces of

ty, and brace on my shining Armour. I am resolved to renew every Adventure, revisit all the Quarters of the Town, and expose my Life once more to all Dangers. First of all I return to the Walls, and the dark Entry of the Gate by which I had set out, and backward unravel *all* my *former* Steps with Care amidst the Darkness, and run them over with my Eye. Horror stalks around ; at the same time the very Silence of the Night affright my Soul. Thence homeward I bend my Way, if by Chance, by *any* Chance she had moved *thither* : The Greeks had now rushed in, and were Masters of the whole House. In a Moment the devouring Conflagration in Sheets is rolled up by the Wind to the lofty Roof ; the Flames *soon* mount above ; the fiery Whirlwind rages to the Skies. I advance to Priam's royal Seat, and re-visit the Citadel. And now in the desolate Cloisters, Juno's Sanctuary, Phoenix, and cursed Ulysses, a chosen Guard, were watching the Booty : Hither, from all Quarters, the precious Trojan Moveables, saved from the Conflagration of the Temples, the Tables of the Gods, the massy golden Goblets, and plundered Vestments, are amassed together : *Captive* Boys and timorous Matrons stand all around in a long Train. Nay more, adventuring even to dart my Voice through the Shades, I filled the Streets with Outcry, and in the Anguish of my Soul with vain Repetition again and again invoked Creüsa. While I am in this *fruitless* Search, and with incessant Fury ranging thro' all Quarters of the Town, the mournful Ghost and Shade of my Creüsa's Self appeared before my Eyes, and her Figure larger than the Life. I stood aghast ! my Hair rose on End, and my Voice clung to *my* Jaws. Then thus she bespeaks me, and relieves my Cares with these Words : My darling Spouse, what Pleasure have you thus to indulge a Grief which is but Madness ? These Events fall

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of Tapestry, or of fine Needle-work, in which the *Phrygian* Women excelled, and as the Word signifies, *Æn. I. 643.*

Arte laboratæ vestes, ostroque superbo.

772. *Infelix simulacrum.* Unhappy, not on her own Account, for she declares herself blessed and happy, Verse 785 ; but the Cause of so much Misery to *Æneas*,

773. *Et nota major imago.* Spectres and Apparitions are commonly represented of an enormous Stature, Fear having Effect to swell Objects to the Imagination. Thus *Livy* informs us, that when *Decius* devoted himself for his Country, he appeared to the Spectators more grand and august than ordinary. *Aliquanto augustior humano visu.*

T

782. *Lydius*

hæc non eveniunt sine numine Divûm: nec fas est, aut ille regnator superi Olympi finit, te asportare Creûsam comitem.

Longa exsilia futura sunt tibi, et vastum æquor maris est arandum tibi. Venies ad Hesperiam terram, ubi Lydius Tybris fluit leni agmine inter arva opimæ virûm. Res lætæ partæ sunt, regnumque partum, et regia conjux parta est tibi illic: pelle lacrymas dilectæ Creûsæ.

Ego non aspiciam superbas sedes Myrmidonum Dolopumve, aut ibo servitum Graiis matribus, ego quæ sum Dardanis, et nurus Divæ Veneris: Sed magna genetrix Deûm detinet me in his oris.

Jamque vale, et serva amorem communis nati.

Ubi dedit hæc dicta, deseruit me lacrymantem, et volentem dicere multa, recessitque in tenues auras,

Ibi ter conatus sum circumdare brachia mea illius collo; imago frustra comprehensa ter effugit manus meas, par levibus

ventis, simillimæque volucris somno. Nocte sic consumptâ, demum reviso socios. Atque hinc admirans invenio ingentem numerum novorum comitum

affluxisse; matresque virosque, pubem collectam exsilio, miserabile vulgus! hi convenere undique, parati animis opibusque sequi in quasunque

terras velim deducere eos pelago. Jamque Lucifer surgebat in jugis summæ Idæ, ducebatque diem; Danaïque tenebant limina portarum obsessæ, nec ulla spes opis dabatur mihi. Cessi, et petivi montem, genitore sublato.

Jamque Lucifer surgebat in jugis summæ Idæ, ducebatque diem; Danaïque tenebant limina portarum obsessæ, nec ulla spes opis dabatur mihi. Cessi, et petivi montem, genitore sublato.

O dulcis conjux? non hæc sine numine Divûm Eveniunt: nec te hinc comitem asportare Creûsam Fas, aut ille finit superi regnator Olympi.

Longa tibi exsilia, et vastum maris æquor arandum.

Ad terram Hesperiam venies, ubi Lydius arva 781

Inter opima virûm leni fluit agmine Tybris.

Illic res lætæ, regnumque, et regia conjux,

Parta tibi: lacrymas dilectæ pelle Creûsæ.

Non ego Myrmidonum sedes Dolopumve superbas

Aspiciam, aut Graiis servitum matribus ibo, 786

Dardanis, et Divæ Veneris nurus:

Sed me magna Deûm genetrix his detinet oris.

Jamque vale, et nati ferva communis amorem.

Hæc ubi dicta dedit, lacrymantem et multa volentem

Dicere deseruit, tenuesque recessit in auras: 791

Ter conatus ibi collo dare brachia circum;

Ter frustra comprehensa manus effugit imago,

Par levibus ventis, volucrique simillima somno.

Sic demum socios consumptâ nocte reviso. 795

Atque hinc ingentem comitum affluxisse novorum

Invenio, admirans, numerum; matresque, virosque,

Collectam exsilio pubem, miserabile Vulgus!

Undique convenere, animis opibusque parati,

In quasunque velim pelago deducere terras. 800

Jamque Jugis summæ surgebat Lucifer Idæ,

Ducebatque diem: Danaïque obsessæ tenebant

Limina portarum: nec spes opis ulla dabatur.

Cessi, et sublato montem genitore petivi.

P. VIR-

NOTES.

782. *Lydius Tybris.* The River Tyber divides the *Tuscans* from *Latium*, and is therefore denominated *Lydian*; for the *Tuscans* were a Colony from *Lydia*, planted in *Etruria* or *Tuscany* by *Tyrrhenus* the Son of *Alys*, King of *Lydia*; which *Tyrrhenus* was sent out by his Father in Time of a Famine to seek a Settlement in some other Country, and after long

Wanderings at length fixed his Residence, and planted a Colony in *Italy* upon the upper Banks of the *Tyber*, and called the *Tuscans* after his own Name. This is what *Virgil* himself tells us, *Æn. VIII. 479.*

Ubi *Lydia* quondam
Gens bello præclara, jugis insedit *Etruscis*.

796. *Ingentem affluxisse numerum.* It appears

fall out not without the Will of the Gods : 'Tis not decreed you carry Creüsa hence to accompany you, nor is it permitted by the great Ruler of Heaven supreme. In long Banishment you must roam, and plough the vast Expansion of the Ocean : To the Land of Hesperia you shall come *at length*, where the Lydian Tyber, with his gentle Current, glides through a rich Land of Heroes. There prosperous Days, a Crown, and royal Spouse await you : Dry up your Tears for your beloved Creüsa, *who is now happy, and at rest*. I, of Dardanus's noble Line, and the Daughter-in-law of divine Venus, shall not *be cursed* to see the proud Seats of the Myrmidons and Dolopes, nor go to serve the Grecian Dames ; but the great Mother of the Gods detains me *in her Service* in these Coasts. Now farewell, and preserve your Affection to our common Son.

With these Words she left me in Tears, and ready to say a thousand Things, and vanished into thin Air. There thrice I attempted to throw my Arms around her Neck ; thrice the Phantom grasped in vain, escaped my Hold, swift as the winged Winds, and resembling most a fleeting Dream. Thus having spent the Night, I at length re-visit my Associates. And here to my Surprise I find a vast Confluence of new Companions had joined us ; Matrons and Men, and Youths drawn together to *share* our Exile, a piteous Throng ! From all Hands they convened, resolute *to follow me* with their Souls and Fortunes into whatever Country I inclined to conduct them over Sea. By this time the bright Morning-star was rising on the craggy Tops of lofty Ida, and ushered in the Day : The Greeks held the Entrance of the Gates blocked up, nor had we any Prospect of Relief. I gave way *to Fate*, and bearing up my Father, made towards the Mountain.

THE

NOTES.

pears that this Multitude, either by this very Act of resorting to *Æneas*, and putting themselves under his Protection, or by some more explicate Declaration of their Mind, made choice of him for their King ; which Appellation is still given him afterwards throughout the *Æneid*.

801. *Jugis surgebat Lucifer Idæ*. Because Mount *Ida* lay on the East of Troy, and con-

sequently *Lucifer*, *Venus*, or the *Morning-star*, the Forerunner of the Sun, appeared to those at *Troy* to rise as from Mount *Ida*.

804. *Cessi*. Dr. *Trapp* renders it, *I retired* ; but it appears much more elegant to understand it, with others, as an Expression of *Æneas's* Piety and Resignation, especially considering what goes before, *nec spes opis ulla dabatur*.

P. VIRGILII MARONIS
 ÆNEIDOS
 LIBER TERTIUS.

O R D O.

*Postquam visum est
 Superis evertere res Asiæ,
 gentemque Priami imme-
 ritam, Iliumque superbum
 cecidit, et Neptunia Tro-
 ja omnis fumat humo ;
 agimur auguriis Divûm
 quærere diversa exilia,
 et desertas terras,*

Postquam res Asiæ Priamique evertere gentem
 Immeritam visum Superis, ceciditque su-
 perbum

Ilium, et omnis humo fumat Neptunia Troja ;
 Diversa exilia, et desertas, quærere terras,

Auguriis

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This third Book of the *Æneid* contains more Matter than any of the rest : In it we have the Substance of the whole *Odyssey*, and the Annals of no less than seven Years ; whereas none of the other Books, except the fourth, which includes the Events of that Summer *Æneas* spent at *Carthage*, extends beyond some few Days. *Virgil* has likewise given us here a Specimen of his Knowledge of Geography, and the Manners of People. The several Nations whom he makes his Heroe visit, the Adventure of the *Harpies*, by whom we may understand either bad Women, or, according to others, the Stings of a guilty Conscience ; the Story of the *Cyclops*, by whom are imaged Men sunk into a brutal Nature by Cruelty and Intemperance, shew us how a wise Man ought to conduct himself amidst the various Snares and Temptations to which human Life is exposed. It is observed however, that this Book, notwithstanding the Copiousness of the Subject, the Eloquence of the Style, and the many sublime Passages it contains, which are as numerous in this as in any of the rest, is yet of all others the least read, which seems more to be owing to its Situation, than any other Reason ; for the pre-

ceding second Book, which contains the History of the Sack of *Troy*, exhibits to us somewhat so grand, that in Comparison of it we think meanly of this. The fourth again has so many Charms from the Tenderness of the Subject, that we are impatient to get at it. Thus it being sufficient for the Thread of the History to know that *Æneas* after the Destruction of *Troy* arrived at *Carthage*, Numbers of Readers either wholly overlook this third Book, or, having given it a superficial Reading, disdain to study it like the rest : Nevertheless we may say, that next to the sixth, there is none of them from which more may be learned, whether with regard to the ancient Geography, in which it is so exact, or those several Portraitsures that relate to civil Life ; or, lastly, the fine Monuments of ancient Religion, which are hardly to be met with any where else.

2. *Immeritam*. Because their Ruin was owing to the Crimes of *Paris* and *Laomedon*, not their own Demerit.

*— sanguine nostro
 Laomedontæ lupus perjuræ Trojæ.*

Geor. I. 502.

— *Ilium*,

T H E
T H I R D B O O K
O F T H E
Æ N E I D.

AFTER it had seemed good to the Gods to overthrow the Power of Asia, and Priam's Race, not for any Fault of theirs, and stately Ilium fell, and Troy, *now* built by Neptune, smokes in Ruin; we are determined, by Revelations from the Gods, to go in quest of distant Retreats in Exile, and unpeopled Lands :
We

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Ilium, Ilium
Fatalis incestusque iudex,
Et mulier peregrina vertit
In pulverem. ex quo destituit Deos
Mercede pacta Laomedon, mibi
Castæque damnatum Minervæ,
Cum populo et duce fraudulento.

Hor. III. Carm. III. 18.

3. *Ilium*—*Neptunia Troja*. Ruæus would have *Ilium* here to mean the Citadel, and Troy the whole Town, to save a Tautology. But every one may see that *omnis Troja fumat humo*, is much fuller and stronger than *Ilium cecidit*, and the Thought is quite different as well as the Expression. *Virgil* uses *Ilium* only in the Neuter Gender; *Horace* has *Ilios*, and *Ovid* *Ilium* in the Feminine, like other Names of Cities.

3. *Fumat*. There is a much greater Force and Propriety in using the present Tense here than if it had been the Preterite, which we have endeavoured to express in the Translation.

3. *Neptunia Troja*. The Mythologists make both *Neptune* and *Apollo* the Builders of the Walls of Troy; but *Homer* and *Virgil*, if I rightly remember, ascribe that Work to *Neptune* alone. See the Note on *Æneid* II. Verse 610.

4. *Diversa exsilia*. I take *diversa* here in

the Sense of *longinqua*, as it is used by *Ovid*;
Arva Phaon celebrat diversa Typhoidos Ætnæ.
Epist. Saph. to Phaon, Verse 11.

Tho' the *Trojans*, under several Leaders, as *Æneas*, *Helenus*, *Antenor*, settled in different Regions; the *diversa exsilia* here, 'tis plain, refers only to *Æneas* and his Followers, who were all appointed by the Gods to go in quest of one and the same Settlement. For the *agimur auguriis Divum querere diversa exsilia*, and *molimur classem sub Antandro*, must both belong to one and the same Nominative, viz. *I and my Followers*.

4. *Desertas terras*. By *desertas terras* we may either understand the Country which *Dardanus* had left; or rather, *Æneas* speaks the Language of his Heart at that Time. Having then the dismal Idea of the Destruction of his Country awakened fresh in his Mind, and the uncertain Prospect before him of a Settlement in some unknown Land, as it immediately follows, *incerti quo fata ferant, ubi sistere debetur*, it was natural for him to have uncomfortable Apprehensions of the Country he was going to, to call it a Place of Banishment, a Land of Solitude and Desertion; especially if we add, that it was the Design of *Æneas* to move *Dido's* Compassion, and therefore to paint every Circumstance of his Story in Colours

molimurque classem sub ipsâ Antandro, et montibus Phrygiæ Idæ, contrahimusque viros incerti quò fata ferant nos, ubi datur nobis sistere. Prima æstas vix inceperat, et pater Anchises jubebat nos dare vela fati. Tum ego lacrymans relinquo litora patriæ, portusque, et campos ubi Troja fuit: exsul fexor in altum, cum sociis, natoque, Penatibus, et Magnis Dīs. Procul, terra Mavortia in vastis campis colitur (Thracæ arant eam) quondam regnata ab acri Lycurgo, fuit antiquum hospitium Trojæ, Penatesque ejus socii fuerunt nostris, dum fortuna fuit nobis. Feror huc, et loco prima mœnia in curvo litore, ingressus iniquis fati:

Auguriis agimur Divûm: classemque sub ipsâ 5
Antandro et Phrygiæ molimur montibus Idæ;
Incerti quò fata ferant, ubi sistere detur,
Contrahimusque viros. Vix prima inceperat æstas,
Et pater Anchises dare fati vela jubebat.
Litora tum patriæ lacrymans portusque relinquo,
Et campos ubi Troja fuit: feror exsul in altum, 11
Cum sociis, natoque, Penatibus, et Magnis Dīs.
Terra procul vastis colitur Mavortia campis,
Thracæ arant, acri quondam regnata Lycurgo,
Hospitium antiquum Trojæ, sociique Penates, 15
Dum fortuna fuit. Feror huc, et litore curvo
Mœnia prima loco, fati ingressus iniquis;
Æneadasque

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hours of Suffering and Distress. There are some however, who read *diversas terras* instead of *desertas*.

5. *Auguriis Divûm.* This refers to all the prophetic Intimations he had given him of his future Fate by the Apparition of *Hector*, Æn. II. 295, by the lambent Flame that played about *Ascanius's* Temples, Verse 681, by the Course of the falling Star, and the Thunder on the Left, Verse 694; and, lastly, by the Interview he had with *Creûsa's* Ghost, Verse 781.

6. *Antandro.* Antandros, now *S. Dimetri*, was a City in the *Lesser Phrygia*, at the Foot of Mount *Ida*, where was Plenty of Trees for building a Navy, and at the same time a convenient Bay, where the Ships could be concealed from the View of the *Greeks*.

7. *Incerti quò fata ferant.* Æneas had been plainly told by *Creûsa's* Ghost that his Settlement was to be in *Italy*, and the Place had been so distinctly marked out, that one is surprized to find him in any Uncertainty about it. Perhaps he did not firmly believe that Vision, or the Impression was begun to wear off from his Mind; the Apprehension of the Danger, and Difficulty of the Voyage, concurring with the then dejected State of his Mind, filled him with anxious and distrustful Thoughts, notwithstanding all the Assurances he had given him of getting safe to *Italy* at length.

8. *Prima æstas.* Scaliger computes the Time in which *Troy* was taken to have been

towards the End of the Spring, so that Æneas set out in the Beginning of Summer immediately following. *Catrou* however, insists that Æneas could not have got his Fleet ready in so short a Time, and therefore will have *prima æstas* to signify the Beginning of Spring, viz. of the next Year; for he observes that the Ancients divided the Year only into two Seasons, Summer and Winter, which he confirms from *Geor. III.* 296.

—*Dum mox frondosa reducitur æstas.* where it is agreed that *æstas* signifies the Spring of the Year. What makes this the more probable, continues he, is that this long Stay of Æneas at *Antandros* is taken from History. *Dionysius of Halicarnassus* informs us that he drew together a new Army at that Place (he should have added, and fortified himself on Mount *Ida*) but not thinking it prudent to engage his harrassed Troops, he capitulated on honourable Terms; one of which was, that he should be allowed to depart from *Troas* with his Followers without Molestation, after a certain Time, which he employs in equipping a Fleet.

10. *Lacrymans.* It has been observed already, on the softer Part of Æneas's Character, that the shedding of Tears is a natural Indication of Humanity and Compassion; I may add, often involuntary and constitutional, and no-wise unbecoming a Heroe, nor inconsistent with true Fortitude and Greatness of Mind. But there is no Necessity of understanding this

Word.

We fit out a Fleet just under the Walls of Antandros, and the Mountains of Phrygian Ida; and draw our Forces together, not knowing whither the Fates point our Way, where it shall be given us to settle. Scarce had the first Summer begun, when my Father Anchises gave Command to hoist the Sails in Pursuance of Heaven's Decree. Then with Sorrow I leave the Shores and Ports of my native Country, and the Plains where Troy *once* stood: An Exile *forlorn* I launch into the Deep with my Associates, my Son, my Household-gods, and the Great Gods *of my Country*. At a Distance lies a martial Land, *well* peopled throughout its wide extended Plains (the Thracians cultivate *the Soil*) over which in former Times fierce Lycurgus reigned, an ancient hospitable Retreat for Troy, and whose Gods were leagued with ours, while Fortune was with us. Hither I am carried, and found my first Walls along the winding Shore, entering *on that Enterprize* with Fates unkind, and
from

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Word in its mere literal Sense, as if *Æneas* actually shed Tears upon every Occasion where this Word is applied to him; the Expression, I think, often implies no more than *lugens*, as *Rueus* justly renders it in this Place; *Æneas* went away mourning, and with a sorrowful Heart, not for his own private and personal Sufferings, his Banishment into distant Climes, but because his Country was now in Ruin and Desolation; he sorrowed at bidding farewell to those once delightful Plains where Troy had stood, but was now no more; *Et campos ubi Troja fuit*.

12. *Et Magnis Dis*. By the Great Gods *Virgil* probably would have us understand the Images of the *Dii majorum gentium*, viz. *Jupiter*, *Pallas*, *Mercury*, *Apollo*, &c. whose Worship the Roman Historians and Poets alledge to have been introduced by *Æneas* into *Latium*. Some, however, take the *Magni Di* to be the same with the *Penates*, who, as *Macrobius* tells us, were denominated *ἑοὶ μεγάλοι*, *Dii Magni*, the Great Gods. See the Note above on *Æn. II. 293*.

13. *Procul*. It is observed that *procul* signifies sometimes *in View*, as it were *pro oculis*; as in the sixth Eclogue, Verse 16.

Serta procul tantum capiti delapsa jacebant. And so it may be understood here, for *Thrace*

was but at a small Distance from the Port whence *Æneas* set out, only on the other Side of the *Hellepont*. But because *Æneas* is describing the Country to *Dido*, I am inclined to think that *procul* refers to *Carthage*, where he then was, and therefore to be understood in the common Acceptation.

14. *Lycurgo*. The Son of *Dryas*. This is that King of *Thrace* who is fabled to have banished *Bacchus* and his Votaries out of his Kingdom, for which Impiety the God revenged himself upon him by depriving him of Sight, as it is in *Iliad VI. Verse 130*.

15. *Hospitium antiquum*. That is to say, there had been a long continued League of Friendship and Hospitality between the two Nations, by virtue of which the *Thracians* gave hospitable Reception to all Strangers from *Troy*, and the *Trojans* in their Turn repaid the Kindness and Civilities to the *Thracians*. This Hospitality was sometimes between whole Nations, sometimes from one City to another, and sometimes between particular Families.

15. *Sociique Penates*. There was so strict an Alliance between the two Nations, that *Servius* tells us, *Polymnestor*, King of *Thrace*, married *Ilione*, *Priam's* Daughter.

18. *Æneadas*.

Fingoque Æneadas nomen de meo nomine. Ferebam sacra Dionææ matri meæ, Divisque auspiciis cœptorum operum, mactabamque nitentem taurum in litore supero Regi Cœlicolam. Tumulus forte fuit juxta, in quo summo erant virgulta cornea, et myrtus horrida densis hastilibus. Accessi, conatusque convellere viridem sylvam ab humo, ut tegerem aras frondentibus ramis, video monstrum horrendum, et mirabile dictu. Nam guttæ ex atro sanguine liquuntur huic arbori, quæ arbos prima vellitur è solo, radicibus ejus ruptis, et maculant terram tabo. Frigidus horror quatit membra mihi, gelidusque sanguis coit præ formidine. Rursus insequor et convellere lentum vimen alterius, et penitus tentare causas latentes; et ater sanguis sequitur de cortice alterius. Ego movens multa in animo, venerabar Nymphas agrestes, patremque Gradivum qui præsidet Geticis arvis, ut rite secundarent visus, levarentque omen. Sed postquam aggredior tertia hastilia majore nixu, genibusque obluctor adversæ arenæ (eloquarne an fileam?) lacrymabilis gemitus auditur ex imo tumulo, et vox reddita fertur ad meas aures: O Ænea, quid laceras me miserum? parce mihi jam sepulto,

Æneadasque meo nomen de nomine fingo.
 Sacra Dionææ matri, Divisque, ferebam
 Auspiciis cœptorum operum; superoque nitentem
 Cœlicolam regi mactabam in litore taurum. 21
 Forte fuit juxta tumulus, quo cornea summo
 Virgulta, et densis hastilibus horrida myrtus.
 Accessi, viridemque ab humo convellere sylvam
 Conatus, ramis tegerem ut frondentibus aras, 25
 Horrendum, et dictu video mirabile monstrum:
 Nam, quæ prima solo ruptis radicibus arbos
 Vellitur, huic atro liquuntur sanguine guttæ,
 Et terram tabo maculant: mihi frigidus horror
 Membra quatit, gelidusque coit formidine sanguis.
 Rursus et alterius lentum convellere vimen 31
 Insequor, et causas penitus tentare latentes:
 Ater et alterius sequitur de cortice sanguis.
 Multa movens animo, Nymphas venerabar agrestes,
 Gradivumque patrem, Geticis qui præsidet arvis; 35
 Rite secundarent visus, omenque levarent.
 Tertia sed postquam majore hastilia nixu
 Aggredior, genibusque adversæ obluctor arenæ;
 (Eloquar, an fileam?) gemitus lacrymabilis imo
 Auditur tumulo, et vox reddita fertur ad aures: 40
 Quid miserum, Ænea, laceras? jam parce sepulto,
 Parce

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18. *Æneadas.* The City is called *Ænos* by *Mela* and *Pliny*, and the latter tells us that the Tomb of *Polydore* is near that City.

19. *Dionææ matri.* Venus, so called from her Mother *Dione*.

21. *Taurum.* *Servius* and *Macrobius* will have it that a Bull was one of those Animals that were prohibited to be offered to *Jove* in Sacrifice, and that *Virgil* designedly makes *Æneas* to have offered here an unwarranted Sacrifice to *Jupiter*, to make way for the inauspicious Omen that followed it. But *La Cerda* proves, from the best Authority, that nothing was more common than to sacrifice Bulls to *Jupiter*, as well as to the other Gods.

23. *Hastilibus.* The long tapering Branches of the Tree are properly termed *Hastilia*, *Spears*; but the Word has a peculiar Propriety here, as it alludes to the Spears and Darts with which *Polydore* had been transfixed, which grew up into those Trees.

35. *Gradivum patrem.* *Gradivus*, we are told, is a Name that expressed *Mars* in Time of War, as *Quirinus* did in Time of Peace. Critics are not agreed as to the Derivation of the Word; some giving it a *Greek* Etymology, from *ῥαδάινω*, to brandish; while others bring it from the *Latin*, *gradus*, or *gradior*, an advance, to advance, or take the Field.

35. *Geticis arvis.* The *Getes* were a People

from my own Name I call the Citizens Æneades. I was performing sacred Rites to my Mother Venus, and the Gods, the Patrons of my Works begun, and to the exalted King of the Immortals I was sacrificing a shining Bull on the Shore. Hard by there chanced to be a rising Ground, on whose Top young Cornel Trees shot up their *tender* Twigs, and a Myrtle rough and overgrown with thick Spear-like Branches. I came up to it, and attempting to tear from the Earth the verdant Wood, to cover the Altars with the leafy Boughs, I see a dreadful Prodigy, and wondrous to relate. For from that Tree which first is torn from the Soil, its rooted Fibres being burst asunder, Drops of black Blood distil, and stain the Ground with Gore: Shivering Horror shakes my Limbs, and my chill Blood is congealed with Fear. I again assay to tear off a limber Bough from another, and throughly explore the latent Cause: And from the Rind of that other the purple Blood descends. Raising in my Mind many an anxious Thought, I with Reverence besought the rural Nymphs, and Father Mars, who presides over the Thracian Territories, to second the Vision in due Form, and give a favourable Turn to the Omen. But after that I attempt the Boughs a third Time with a more vigorous Effort, and on my Knees struggle against the opposing Mold, shall I speak, or shall I forbear? A piteous Groan is heard from the Bottom of the rising Ground, and a Voice sent forth reaches my Ears: Æneas, why dost thou tear an unhappy Wretch? Spare me now that I am in my Grave; forbear

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ple inhabiting that Part of *Dacia* which is now called *Moldavia*; their Neighbourhood to *Thrace* is the Reason why that Country is here called *arva Getica*, the Lands of the Getes.

35. *Nymphas venerabar—Gradivumque patrem*. The Reason why Æneas addressed his Worship on this Occasion to *Mars*, the Poet himself gives us, because it was he *Geticis qui præsidet arvis*, who presided over the Country: He was the God whom the *Thracians* and those other warlike Nations chiefly worshipped in ancient Times. By the Nymphs again, whom he prays to in conjunction with *Mars*, we are probably to understand the *Hamadryads*, a sort of rural Goddesses, whose Destiny was connected with that of some particular Trees, with which they lived and died. So that Æneas might consider this horrid Omen

as an Indication of their Displeasure, for his offering to violate those Pledges of their Existence.

36. *Secundarent visus*. In the ancient Rites of Divination two Omens were required for Confirmation; and tho' the first had been unlucky, yet if the second was prosperous it destroyed the first, and was termed *omen secundum*, if otherwise *alterum*: And hence *secundus* came to signify *prosperous*, and *secundo*, to *prosper*.

41. *Jam parce sepulto*. It was a Law of the twelve Tables, and indeed is the common Voice of Humanity, *Defuncti injuria ne afficiantur*, let no Injury be offered to the Dead. Therefore *Polydore's* Ghost calls out to Æneas, *Parce jam sepulto*, as if he had said, Let it suffice that I suffered so much while alive; leave

parce scelerare tuas pias manus : Troja tulit me, non externum tibi : hic cruor non manat de stipite. Heu fuge terras crudeles, fuge littus avarum. Nam ego sum Polydorus ; ferrea seges telorum texit me confixum hic, et increvit acutis jaculis. Tum verò, pressus quoad mentem ancipiti formidine, obstupui, comæque steterunt, et vox hæsit faucibus. Quondam infelix Priamus furtim mandarat hunc Polydorum alendum Threicio Regi, cum magno pondere auri ; cum jam diffideret armis Dardaniæ, videretque urbem cingi obsidione. Ille rex, ut opes Teucrîam sunt fractæ, et fortuna recessit, secutus res Agamemnonias, armaque victricia, abrumpit omne fas, obtruncat Polydorum, et potitur auro vi. O sacra famæ auri, quid non cogis mortalia pectora perpetrare ! postquam pavor reliquit ossa mihi, refero monstra Deum ad delectos proceres populi, primumque ad parentem ; et posco quæ sit eorum sententia. Idem animus est omnibus excedere sceleratâ terrâ, linquere pollutum hospitium, et dare Austros classibus. Ergo instauramus funus Polydoro, et ingens tellus aggeritur tumulo : aræ stant Manibus, mœstæ cæruleis vittis atrâque cupressu ; et Iliades solutæ quoad crinem, de more, stant circum.

Parce pias scelerare manus : non me tibi Troja
Externum tulit ; aut cruor hic de stipite manat.
Heu fuge crudeles terras, fuge littus avarum :
Nam Polydorus ego : hîc confixum ferrea texit 45
Telorum seges, et jaculis increvit acutis.
Tum verò, ancipiti mentem formidine pressus,
Obstupui ; steteruntque comæ, et vox faucibus hæsit.
Hunc Polydorum auri quondam cum pondere magno
Infelix Priamus furtim mandârat alendum 50
Threicio regi ; cum jam diffideret armis
Dardaniæ, cingique urbem obsidione videret.
Ille, ut opes fractæ Teucrûm, et fortuna recessit,
Res Agamemnonias, victriciaque arma secutus,
Fas omne abrumpit, Polydorum obtruncat, et auro
Vi potitur. Quid non mortalia pectora cogis 56
Auri sacra famæ ! postquam pavor ossa reliquit,
Delectos populi ad proceres, primumque parentem,
Monstra Deum refero ; et, quæ sit sententia, posco.
Omnibus idem animus sceleratâ excedere terrâ,
Linquere pollutum hospitium, et dare classibus
Austros. 61

Ergo instauramus Polydoro funus, et ingens
Aggeritur tumulo tellus : stant Manibus aræ,
Cæruleis mœstæ vittis atrâque cupressu ;
Et circum Iliades crinem de more solutæ. 65
Inferimus

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leave me now at least to enjoy Rest in my Grave.

42. *Non Troja externum tulit.* Polydore was the Son of Priam, and Creûsa's Brother, and consequently allied to Æneas, his Fellow-citizen, and not an Alien or Foreigner, which is the Meaning of *externus*. Cicero makes Polydore not Priam's Son, but his Grandchild by his Daughter Ilione, who was married to Polymnestor, King of Thrace.

54. *Agamemnonias.* Agamemnon, the Son of Atreus, King of Mycenæ, and Brother to Menelaus, was chosen General of the Confederate Troops of Greece in the Trojan Expedi-

tion. After the Destruction of Troy he returned to Mycenæ with his Captive Cassandra, Priam's Daughter, and was assassinated with her at a Banquet by the Treachery of his Wife Clytemnestra, and his Nephew Ægisthus, her adulterous Paramour.

55. *Fas omne abrumpit.* Polymnestor, by murdering Polydore, broke through both the Ties of Consanguinity and Hospitality, which were held so sacred, that he who violated them, by putting his Guest to Death, was reckoned equally guilty with a Parricide.

57. *Sacra famæ.* Sacer signifies either sacred or accursed as here. The Reason of which

bear to pollute with Guilt thy pious Hands: Troy brought me forth no Stranger to you: Nor is it from the *dead* Trunk this Blood distils. Ah fly this barbarous Land, fly the avaricious Shore! For *the unhappy* Polydorus am I: Here an Iron Crop of Darts hath overwhelmed me, transfix'd, and over me shot up in pointed Javelins. Then indeed, inly depressed with perplexing Fear, I was stunned, my Hair stood on End, and my Voice clung to my Jaws. This Polydorus unhappy Priam had formerly sent in Secrecy with large Sums of Money to be brought up by the King of Thrace, what time he began to be diffident of the Arms of Troy, and saw the City with close Siege blocked up. He (*the King of Thrace*) so soon as the Power of the Trojans was crush'd, and their Fortune gone, espousing Agamemnon's Interest and victorious Arms, breaks every sacred Bond, assassinate Polydorus, and by Violence possesses his Money. Cursed Avarice, on what *desperate Wickedness* thy Influence drives the Minds of Men! After my quaking Fear was gone, I report the portentous Signs of the Gods to our chosen Leaders, and chiefly to my Father, and demand what their Resolution is. All are unanimous to quit that cursed Land, abandon the polluted Society, and spread the Sails to the Winds. Therefore we set about the Renewal of Polydorus's Funeral Obsequies, and raise a large Mound of Earth for the Tomb: An Altar is reared to his Manes, mournfully deck'd with leaden-coloured Wreaths, and black baleful Cypress; and round it the Trojan Matrons stand with Hair dishevelled according to Custom. We *next* offer the Sacrifices of the Dead,

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which see in a former Note on Æn. I. 632.

57. *Quid non mortalia pectora cogis, auri sacra fames!* The same Sentiment is more fully expressed by *Juvenal*, Satyr XIV. Verse 173.

*Inde fere scelerum causæ, nec plura venena
Miscuit, aut ferro grassatur sapius ullum
Humanæ mentis vitium, quam sæva cupido
Indomiti census.*

62. *Instauramus funus.* We renew his Funeral Obsequies, because he had been buried before without the due Solemnities; the performing of which was reckoned so indispensable a Duty, that they were therefore called by the Romans *Iusta*, and by the Greeks *δικαία*. Virgil here gives a very particular and full De-

scription of the Funeral Rites performed by the Romans in the Interment of the Dead.

63. *Stant Manibus aræ.* It appears that two Altars were consecrated to the Manes, and two to the Gods, as we learn from Verse 305, where it is said of *Andromache*,

Et geminas, causam lacrymis, sacraverat aras. She had consecrated to *Hector's* Shade two Altars. So *Ecl. V. 66.*

—en quatuor aras;

Ecce duas tibi, Daphni, duoque altaria Phæbo.

64. *Ceruleis vittis.* These Fillets were of a deep violet or purple Colour; a Colour between blue and black, which is that of *cæruleus*.

U 2

66. *Inferimus.*

Inferimus spumantia cymbia è tepido lacte, et pateras sacri sanguinis, condimusque animam sepulchro, et supremum ciemus magnâ voce. Inde, ubi prima fides tuit pelago, ventique dant maria placata, et Auster lenis crepitans, vocat nos in altum, socii deducunt naves, et complent littora. Provehimur e portu, terræque urbesque recedunt. Gratissima tellus, sacra matri Nereidum, et Ægæo Neptuneo, colitur in medio mari, quam errantem circum oras et littora, pius Arcitenens revinxit celsâ Mycone Gyaroque, deditque coli immotam, et contemnere ventos. Feror buc: hæc placidissima accipit nos fessos in tuto portu: egressi veneramur urbem Apollinis. Rex Anius, idem rex hominum sacerdosque Phœbi, redimitus quoad tempora vittis et sacrâ lauro, occurrit nobis; agnoscit veterem suum amicum Anchisen. Jungimus dextras hospitio, et subimus tecta. Venerabar templa Dei structa ex vetusto saxo:

Inferimus tepido spumantia cymbia lacte,
Sanguinis et sacri pateras; animamque sepulcro
Condimus, et magnâ supremum voce ciemus.

Inde, ubi prima fides pelago, placataque venti
Dant maria, et lenis crepitans vocat Auster in altum,
Deducunt socii naves, et littora complent. 71
Provehimur portu, terræque urbesque recedunt.

Sacra mari colitur medio gratissima tellus
Nereidum matri, et Neptuneo Ægæo:
Quam pius Arcitenens, oras et littora circum 75
Errantem, Mycone celsâ Gyaroque revinxit,
Immotamque coli dedit, et contemnere ventos.
Huc feror: hæc fessos tuto placidissima portu
Accipit: egressi veneramur Apollinis urbem.
Rex Anius, rex idem hominum, Phœbique sacerdos,
Vittis et sacrâ redimitus tempora lauro, 81
Occurrit: veterem Anchisen agnoscit amicum.
Jungimus hospitio dextras, et tecta subimus.
Templa Dei saxo venerabar structa vetusto:

Da

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66. *Inferimus.* Among other Ceremonies there were Sacrifices offered to the Dead, which were termed *Inferiæ* from this very Word here used *infero*, to pour into, or on the Grave. The Liquors were Milk, and the Blood of the Victims, as here: And sometimes Wine was added, as *Æn. V. 77.*

Hic duo rite mero libans carcebesia Baccho Fundit bumi, duo lacte novo, duo sanguine sacro.

67. *Animamque sepulchro condimus.* Because it was a prevailing Opinion among both Greeks and Romans that the Soul could not rest without Burial. For which Reason they were so anxious about Funeral Rites. Hence, by the by, *conditorium* came to signify a Burial-place.

68. *Magna supremum voce ciemus.* Both to call the Soul to its Place of Rest, and to take their last Farewel, by pronouncing *Vale* three times aloud.

73. *Sacra mari, &c.* This is the Island of *Delos*; one of the *Cyclades*, concerning which it

is fabled, that when *Juno*, enraged against *Jupiter* for loving *Latona*, swore that *Latona* should not have a Spot on Earth to bring forth in, *Jupiter*, to secure to her some Place out of *Juno's* Reach, directed her to *Delos*, which was then a floating Island, till *Apollo* fixed it after his Mother's Delivery; and therefore its Name was changed from *Ortygia* to *Delos*, which in the Greek Language signifies *apparent*, or *revealed to View*, it having been hid before under the Waves; or, according to others, because *Apollo* there gave forth Oracles plain and intelligible, but every where else in dark and obscure Terms.

74. *Nereidum matri.* *Doris*, the Wife of *Nereus*, and Mother of the fifty *Nereids* or *Sea-nymphs*.

74. *Neptuno Ægæo.* Because *Delos* is in the *Ægean* Sea, now the *Archipelago*, called the *Ægean* Sea from *Ægeus*, the Father of *Theseus*, who threw himself into it, hastily presuming that his Son, who had undertaken to combat the famous *Minotaur*, was slain.

The

Dead, Bowls foaming with warm Milk, and Goblets of the sacred Blood of the Victim: Thus we give the Soul Repose in the Grave, and with loud Voice address to him the last Farewel. This done, when first we durst confide in the Main, when the favouring Winds indulge us with peaceful Seas, and the South-wind in soft whispering Gales invites us to the Deep, my Mates launch the Ships, and croud the Shore. We are wafted from the Port, and the Lands and Cities in Prospect retreat. Amidst the Sea there lies a charming Spot of Land, sacred to Doris the Mother of the Nereids, and Ægean Neptune, which once unfixed, and floating about the Coasts and Shores, the pious God who wields the Bow, fast bound with high Gyaros and Mycone, and fixed it so as to be habitable, and mock the insulting Winds. Hither I am led: This most peaceful Island receives us into a safe Port after our Fatigue. At our first landing we pay Veneration to the City of Apollo. King Anius, who was both King of Men, and Priest of Phœbus, his Temples bound with Fillets and sacred Laurel, comes up, and presently recollects his old Friend Anchises. We join Right-hands in Amity, and come under his hospitable Roof. I venerated the Temple of the God, a Structure of

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The Story is this: It was agreed between the Father and the Son, that if Theseus subdued that Monster, he should at his Return put up a white Flag or white Sails; but if he failed in his Attempt, and was slain, the Ship should return with black Sails. But Theseus, returning victorious, forgot to hang out the white Sails, through Grief, as it is said, for the Loss of his beloved Ariadne, whom Bacchus ravished from him. The Father, who was expecting him with Impatience from the Top of a high Rock, no sooner saw the Ship all in Mourning, than he threw himself into the Sea, imagining his Son was dead.

75. *Quam pius Arcitenens.* Apollo, so soon as he was born, slew with his Arrows the Serpent Python, sent by Juno to destroy Latona. Whence he is stiled *Pius Arcitenens*, the pious God, who wields the Bow. Those who are not pleased with this Sense of the Epithet *pius*, as applied to Apollo, may read *prius*, to agree with *errantem*, which Pierius assures us is the Reading in some ancient Copies.

76. *Mycone celsâ Gyaroque revinxit.* Mycone and Gyaros are two of the Cyclades Islands on either Side of Delos, which hem it in, and

seem, as it were, to bind it fast that it cannot move out of its Place; which Situation had given Rise to the poetical Fiction. Gyaros is the little Island to which the Romans used to banish their Felons and greater Malefactors. Hence that Expression in Juvenal, Sat. I. 73.

Aude aliquid brevibus Gyaris aut carcere dignum.

77. *Contemnere ventos.* Because formerly it is said to have been often driven about by the Winds, and drowned beneath the Waves.

80. *Rex Anius.* According to the ancient Custom established in several Nations, whereby the Offices of King and Priest were invested in the same Person.

84. *Saxo vetusto.* Because whatever Injuries the other Buildings of the Island had suffered, the Sanctity of the Temple still preserved it from Violation. Hence says Cicero, in his Pleadings against Verres, to set forth the horrid Nature of his Sacrilege in rifling the Temple of Delos; *Tanta ejus auctoritas religionis et est, et semper fuit, ut ne Persæ quidem, cum bellum toti Græciæ, diis, hominibusque indixissent, et classem ad Delum appulissent, quidquam conarentur*

O *Thymbræe*, da propriam domum, da moenia nobis fessis, et genus, et urbem mansuram; serva altera Pergamam Trojæ, reliquias Danaûm atque immitis Achillei. Quem sequimur? quòve iubes nos ire? ubi iubes nos ponere sedes? O pater, da nobis augurium, atque illabere nostris animis. Vix fatus eram ea, omnia repente visa sunt tremere, liminaque, laurusque Dei; totusque mons circumvisus est moveri, et cortina mugire, adytis reclusis. Nos submissi petimus terram, et vox fertur ad aures nostras: O *Dardanidæ* duri, eadem tellus quæ prima tulit vos à stirpe parentum, accipiet vos reduces læto ubere: exquirite vestram antiquam matrem. Hic domus Æneæ dominabitur cunctis oris, et nati illius natorum, et qui nascentur ab illis. Phœbus fatus est hæc: ingensque lætitia exorta est misto tumultu; et cuncti quærent quæ sint ea moenia, quo Phœbus vocet errantes, jubeatque

eos reverti. Tum Genitor meus, volvens monumenta veterum virorum, ait, O proceres audite, et discite vestras spes: Creta insula magni Jovis jacet in medio ponto,

Da propriam, *Thymbræe*, domum; da moenia fessis, Et genus, et mansuram urbem; serva altera Trojæ Pergamam, reliquias Danaûm atque immitis Achillei. Quem sequimur? quòve iubes? ubi ponere sedes? Da, pater, augurium, atque animis illabere nostris. Vix ea fatus eram, tremere omnia visa repente, 90 Liminaque, laurusque Dei; totusque moveri Mons circum, et mugire adytis cortina reclusis. Submissi petimus terram, et vox fertur ad aures: *Dardanidæ* duri, quæ vos à stirpe parentum Prima tulit tellus, eadem vos ubere læto 95 Accipiet reduces: antiquam exquirite matrem. Hic domus Æneæ cunctis dominabitur oris, Et nati natorum, et qui nascentur ab illis.

Hæc Phœbus: mistoque ingens exorta tumultu Lætitia; et cuncti quæ sint ea moenia quærent; 100 Quò Phœbus vocet errantes, jubeatque reverti. Tum Genitor, veterum volvens monumenta virorum,

Audite, o proceres, ait, et spes discite vestras: Creta Jovis magni medio jacet insula ponto, Mons

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conarentur aut violare aut attingere. I. In Verr. 18.

84. *Venerabar*. It appears from ancient Monuments that the Altar of *Apollo* at *Delos* was never stained with the Blood of Victims, but only honoured with Prayers, Flowers, and other simple Rites of ancient Worship. Therefore *Æneas* says only, *venerabar*, I offered up Prayers.

85. *Thymbræe*. We learn from *Strabo*, that in the Confines of *Troy* there was a Plain named *Thymbra* (from the vast Plenty of the Herb *Thymbra* or *Savory*, says *Servius*, which grew there) where was a Temple to *Apollo* thence stiled *Thymbræan*.

91. *Liminaque, laurusque Dei*. It was usual for the Gods to give Signs of their Approach by making the Earth to quake. The *Laurel* was probably in the Temple itself, as it was at *Delphos*, whence the Oracle was sometimes

delivered, according to that Verse in *Lucretius*, Lib. I. 740.

Pythia quæ tripode ex Phæbi, lauroque profatur.

92. *Mons circum*. The Mount here spoken of is Mount *Cynthus*, whence *Apollo* and *Diana* were denominated *Cynthius* and *Cynthia*.

92. *Cortina*. The Covering of the Tripod whence the Priests delivered the Oracle was called *Cortina*; it is here put for the Oracle itself.

92. *Adytis*. The *adyta* again is the Sanctuary or inner Part of the Temple, where was the Oracle.

94. *Dardanidæ*. *Servius* and *Macrobius* observe that the *Trojans* might have understood from this the Meaning of the Oracle; for by calling them *Dardanidæ*, and not *Teucri*, they might have known that *Italy* was designed, whence their Ancestor *Dardanus* came,

of ancient Stone, *and thus began*: Thymbræan Apollo, grant us, after all our Toils, some fixed Mansion; grant us Walls of Defence, a happy Offspring, and permanent City: Preserve these other Towers of Troy, a Remnant *escaped from* the Greeks and merciless Achilles. Whom are we to follow? Or whither commandest thou us to go? Where to fix our Residence? Holy Father, grant us a prophetic Sign, and glide into our Minds. Scarce had I thus said, *when* suddenly all seemed to tremble, both the Temple itself, and Laurel of the God; the whole Mountain quaked around, and, the Sanctuary being exposed to View, the Place of the Oracle groaned. In humble Reverence we fall to the Ground, and a Voice reaches our Ears: Ye hardy Sons of Dardanus, that Land which first produced you from your Forefathers Stock, the same shall receive you in its fertile Bosom after all your Dangers past: Search out your ancient Mother. There the Family of Æneas shall rule over every Coast, and his Childrens Children, and who from them shall spring. Thus Phœbus: Vast Emotions of Joy, with mingled Tumult, arose, and all are anxious to know what City is designed; whither Phœbus calls a wandering Crew, and wills *them* to return. Then my Father, revolving the historical Records of the Ancients, says, Ye Trojan Leaders give Ear, and learn what you have to hope for: In the Middle of the Sea lies Crete, the Island of mighty Jove, where

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came, and not Crete, the Seat of Teucer's Nativity.

97. *Hic domus Æneæ.* These two Verses are almost a literal Translation of Neptune's Prophecy concerning Æneas in the Iliad, Lib. XX. Verse 307.

ΝΥΝ ΔΕ ΔΗ ΑΙΓΕΙΑΟ ΒΗ ΤΡΩΕΣΣΙΝ ΑΝΑΞΕΙ,
ΚΑΙ ΠΑΙΔΕΣ ΠΑΙΔΩΝ, ΤΟΙ ΚΕΝ ΜΕΤΟΠΙΣΔΕ ΥΕ-
ΝΟΝΤΑΙ.

*On great Æneas shall devolve the Reign,
And Sons, succeeding Sons, the lasting Line
sustain.*

Mr. Pope.

From which Passage of Homer, however, it is inferred, that Æneas came not into Italy, but remained in Troas, and succeeded to the Crown of Troy after Priam, it being here said, *τρωεσσιν αναξει*, *he shall reign over the Trojans*; and consequently, that this whole Account of the Original of the Roman Empire is a Fiction, contrived to do Honour to the Romans, and particularly to flatter the Vanity of

Augustus. Dionysius of Halicarnassus indeed proposes a very ingenious Solution of the Difficulty, alledging the Prophecy to be fully accomplished in Æneas's reigning over the Trojans in Italy; and in this he is followed by Eustathius in his Commentary on that Passage of the Iliad. But those who are curious to see this Question fully examined, may consult Segrais's Preface to his Translation of the Æneid, and Bochart's Dissertation in a Letter to him on that Subject, which is published at the End of Segrais's Notes in the Octavo Edition. I shall only observe farther, that Virgil, instead of *Trojanis dominabitur*, answering to *τρωεσσιν αναξει* in Homer, renders it, *cunctis dominabitur oris*, which is probably the Reason why some have substituted in Homer *παν-τεσσιν omnibus*, instead of *τρωεσσιν Trojanis*.

104. *Creta Jovis magni.* The Island of Candia, in the Mediterranean, denominated Crete from Cres who reigned there after Jupiter. It is situated between the Archipelago northward,

ubi est mons Idæus, et cunabula nostræ gentis : Habitat centum magnas urbes, regna uberrima : Unde Teucus maximus pater, si rite recordor audita, primum est advectus in Rhæteas oras, optavitque locum regno : Ilium et arces Pergamææ nondum steterant, habitabant in imis vallibus. Hinc venit mater Cybele cultrix terræ, Corybantiaque æra, Idæumque nemus : hinc venere fida silentia in sacris, et hinc juncti leones subiere currum dominæ. Ergo agite, et sequamur quæ jussa Divum ducunt : Placemus ventos, et petamus Gnoſſia regna : Nec distant longo cursu ; si modo Jupiter adſit, tertia lux sistet nostram classem in Cretæis oris. Sic fatus maſtavit meritos honores aris, maſtavit taurum Neptuno, taurum tibi, o pulcher Apollo ; nigram pecudem hyemi, albam pecudem felicibus Zephyris.

Mons Idæus ubi, et gentis cunabula nostræ : 105
Centum urbes habitant magnas, uberrima regna :
Maximus unde pater, si rite audita recordor,
Teucus Rhæteas primum est advectus in oras,
Optavitque locum regno : nondum Ilium, et arces
Pergamææ steterant ; habitabant vallibus imis : 110
Hinc mater cultrix Cybele, Corybantiaque æra,
Idæumque nemus : hinc fida silentia sacris,
Et juncti currum dominæ subiere leones.
Ergo agite, et Divum, ducunt quæ jussa, sequamur :
Placemus ventos, et Gnoſſia regna petamus : 115
Nec longo distant cursu ; modò Jupiter adſit,
Tertia lux classem Cretæis sistet in oris.

Sic fatus, meritos aris maſtavit honores,
Taurum Neptuno, taurum tibi, pulcher Apollo ;
Nigram Hiemi pecudem, Zephyris felicibus albam.

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ward, and the Libyan Sea to the South. There Jupiter was brought up in a Cave of Mount Dictys ;

Dictæo cæli regem parere sub antro.

Geor. IV. 152.

His Mother Rhea carried him thither from Arcadia, or Phrygia, to save him from his Father Saturn, who sought to destroy him. In the same Island he died at the Age of eighty Years, according to Suidas. The Cretans shew his Tomb in the City of Gnoſſus.

104. *Medio ponto.* Because, as Servius and Strabo observe, it is situated between several Seas, the Libyan, the Egyptian, the Achaian, and Ionian ; that it is hard to say to which of them it belongs.

105. *Mons Idæus ubi.* All acknowledge a Mount Ida in Crete, particularly Pliny, Lib. IV. Cap. 12. *Montes, Cadiscus, Idæus, Dictæus, Morycus.*

106. *Centum urbes habitant.* Hence Homer in the Iliad gives Crete the Appellation of *εκατομπολις*, Il. IX. Verse 649. And Horace, Lib. III. Ode 27.

Quæ simul centum tetigit potentem oppidis Creten. As also in his Epod. Ode 19.

Cretam centum urbibus nobilem.

The chief of those Cities were Gnoſſus, Gortyna, Cydon, and Dictymna.

106. *Uberrima regna.* Answering to *ubere læto*, another Circumstance in the Prophecy which misled Anchises.

108. *Teucus Rhæteas.* Teucus, the Son of Scamander the Cretan, is said, in time of a Famine, to have left the Island with one Third of the Inhabitants in quest of a new Settlement ; and being warned by an Oracle to fix his Residence where he should be attacked in the Night-time by an Earth-born Race, he came to Phrygia, near Rhæteum, a Promontory of Troas, in the Hellespont, and there, being pestered by Swarms of Mice, he took up his Settlement, and built a Temple to Apollo Smintheus, so called from *σμινθος*, which in the Phrygian or Cretan Language signifies a Mouse.

108. *Rhæteas.* Rhæteum was a City and Promontory of Troas, on the Coast of the Hellespont, where Teucer with his Colony arrived from Crete. He introduced thither the Worship of Cybele, the Mother of the Gods, and gave to the Mountains of Phrygia the Name of Ida from Mount Ida in Crete, and changed the Name of the River Xanthus into that of Scamander, after the Name of his Father. Hence Homer says that River was called Xanthus by the Gods, but Scamander by

is Mount Ida, and the Nursery of our Race. The Cretans inhabit an hundred mighty Cities, *all* most fertile Realms; whence our renowned Ancestor Teucrus, if I right remember the Tradition, first arrived on the Rhætean Coasts, and *there* chose the Seat of his Kingdom. No Ilium then nor Towers of Pergamus were raised; in humble Vales they dwelt. Hence *came* Mother Cybele, our Patroness, and the brazen Cymbals of the Corybantes, and the Idæan Grove: Hence that faithful Secrecy *observed* in her sacred Rites, and *hence the Custom* of yoking harnessed Lions in the Chariot of the imperial Goddesses. Come then, and, where the Commands of the Gods point our Way, let us follow: Let us appease the Winds, and make for the Gnosian Realms. Nor lie they at the Distance of a long Voyage: Provided Jove be with us, the third Day will land our Fleet on the Cretan Coast. This said, he offered the proper Sacrifices on the Altars, a Bull to Neptune, a Bull to thee, O graceful Apollo; a black Sheep to the wintry Power, and a white

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by Men; *i. e.* the former was its ancient and more venerable Name.

109. *Optavitque locum regno.* Strabo agrees with Virgil in making Teucer the first who reigned in Troas: Not long after him Dardanus arrived from Italy, married Batea, Teucer's Daughter, and succeeded him in the Kingdom.

111. *Mater cultrix Cybele.* Some read *matris cultri Cybeles*, alluding to the Custom of making the Priests of Cybele Eunuchs. This Goddess, who is the same with Ops and Rhea, was called Cybele probably from Cybelus a Mountain in Phrygia, where she was particularly worshipped. Her Ministers were termed Corybantes, and among other Circumstances practised in her Worship, used to beat brazen Cymbals; the Original of which Institution, they tell us, was to hinder Saturn by their Noise from hearing the Cries of the Infant Jupiter, when he lay concealed in the Caves of Diety in Crete.

111. *Mater Cybele.* Cybele, according to Strabo and Lucretius, denotes the Earth, which is the common Mother of Men and Beasts;

*Principio tellus habet in se corpora prima
Quare magna Deum mater, materque ferarum,
Et nostri genitrix hæc dicta est corporis una.*

Lucret. II. 589.

And Macrobius speaks of it as a Thing which no Body could call in question:

Quis enim ambigat matrem Deum terram haberi?

Sat. I. 21.

112. *Hinc fida silentia sacris.* The Mysteries of Cybele, as those of Ceres were concealed with great Care from the Vulgar, to make them the more regarded.

113. *Et juncti, &c.* Her Chariot was drawn by Lions, to denote that maternal Affection, figured by Cybele or Mother Earth, triumphs over the most ferocious Natures, as Lucretius explains it:

*Adjungere feras, quod quamvis effera proles
Officiis debet moliri victa parentum.*

Lib. II. 604.

And Ovid, 4 Fast.

*—cur huic genus aëre leonum
Præbet insolitas ad juga curva jubas.
Nimirum feritas quoniam mollita per illam
Creditur: id curru testificata suo est.*

113. *Dominam.* This is an Epithet belongs to Cybele as Mother of the Gods.

118. *Meritos maestavit honores.* Honores signifies Sacrifices, as has been observed in a former Note. See Æn. I. 636.

120. *Nigram hyemi.* By *hyems* here we are to understand the stormy Winds, as Æn. V. 772.

—tempestatibus agnam

Cedere deinde jubet.

They were worshipped in order to avert their Fury, as the Zephyrs were to procure their auspicious Influence,

X

122. *Idomenæa.*

Fama volat Idomeneia ducem pulsum cessisse paternis regnis, littoraque Cretæ esse deserta, domos vacare hoste, sedesque astare relictas. Linquimus portus Ortygiæ, volamusque super pelago: legimusque Naxos bacchatam jugis, viridemque Donyfam, Olearon, niveamque Paron, Cycladasque sparsas per æquor, et freta consita crebris terris. Nauticus clamor exoritur cum vario certamine: Socii hortantur, petamus Cretam proavosque. Ventus surgens à puppi prosequitur nos euntes, et tandem allabimur antiquis oris Curetum. Ergo avidus molior muros optatæ urbis, vocoque eam Pergameam; et hortor gentem lætam cognomine amare focos, attollereque arcem tectis. Jamque fere puppes subductæ sunt in sicco litore; juventus operata est connubiis novisque arvis: dabam jura domosque, cum subito lues tabida miserandaque, tractu cæli corrupto, venit membris, arboribusque, satisque, et annus fit lethifer. Linquebant dulces animas, ægra trahebant corpora:

Fama volat, pulsum regnis cessisse paternis 121
Idomeneia ducem, desertaque littora Cretæ;
Hoste vacare domos, sedesque astare relictas.
Linquimus Ortygiæ portus, pelagoque volamus:
Bacchatamque jugis Naxon, viridemque Donyfam,
Olearon, niveamque Paron, sparsasque per æquor
Cycladas, et crebris legimus freta consita terris.
Nauticus exoritur vario certamine clamor:
Hortantur focii, Cretam, proavosque petamus.
Prosequitur surgens à puppi ventus euntes; 130
Et tandem antiquis Curetum allabimur oris.
Ergo avidus muros optatæ molior urbis;
Pergameamque voco; et lætam cognomine gentem
Hortor amare focos, arcemque attollere tectis.
Jamque fere sicco subductæ littore puppes; 135
Connubiis arvisque novis operata juventus;
Jura domosque dabam: subito cum tabida membris,
Corrupto cæli tractu, miserandaque venit
Arboribusque, satisque lues, et lethifer annus.
Linquebant dulces animas, aut ægra trahebant 140
Corpora:

arboribusque, satisque, et annus fit lethifer. Linquebant dulces animas, ægra trahebant corpora:

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122. *Idomeneia.* Idomeneus, the Son of Deucalion, and Grandson of Minos King of Crete, in his Return from the Trojan War, being overtaken with a Storm, made a Vow to the Gods, that if they would save him in his extreme Danger, he would sacrifice to them whatever Thing he first met: This happened to be his own Son, on whom the Father performed his Vow. Upon which a Plague having arisen, his Subjects considered him as the Cause of that public Calamity, and banished him from the Island. This is the Account which Servius gives.

124. *Ortygiæ.* Delos was anciently called *Ortygia*, from *ορτυξ*, a Quail, those Fowls having been very numerous in that Island.

125. *Viridemque Donyfam.* This Island was famous for producing green Marble, as *Paros* was for its pure white Marble, so much celebrated by Antiquity:

Urit me Glyceræ nitor

Splendentis Pario marmore purius.

Hor. I. Carm. Ode 19.

So Seneca in *Hipp.*

Lucebit Pario marmore clarius.

127. *Cycladas.* The *Cyclades* are so called from *κυκλος*, *circulus*, because they were disposed in a circular Form around *Delos*.

131. *Curetum oris.* i. e. *Crete*, the Mansion of the *Curetes*, the Ministers of *Cybele*, thought to be the same with the *Corybantes* and *Idæi Dætyli*. *Strabo* derives their Name *Curetes* from *κῦρα*, *tonsura*, because they had the Fore-part of their Head shaved or shorn.

133. *Pergameamque.* Pliny mentions *Pergamus* among the Cities of *Crete*.

134. *Amare focos.* Servius thinks this implies a Recommendation to the Study of Religion and Sacrifices: *Ruæus* understands it of the

one to the propitious Zephyrs. A Report flies abroad that Idomeneus, the Cretan Leader, banished by his Subjects, hath quitted his paternal Kingdom, and that the Shore of Crete is now naked of Defence; its Mansions emptied of our Foe, and forsaken Palaces stand open to receive us. We leave the Port of Ortygia, and scud along the Sea: We cruize along Naxos, on whose Mountains the Bacchanals revel, green Donyfa, Olearos, snowy Paros, and the Cyclades scattered up and down the main, and narrow Seas thick sown with clustered Islands. With various Emulation the Seamens Shouts arise. The Crew thus animate one another, FOR CRETE AND OUR ANCESTORS LET US SPEED OUR COURSE. We sail full before the Wind, and at length skim along to the ancient Seats of the Curetes. Therefore with Eagerness I raised the Walls of the so much wished-for City, call it the City of Pergamus, and I exhort my new Colony, pleased with their Name, to keep much at Home, and raise Turrets of Defence on their Roofs. And now the Ships were mostly laid up on the dry Beech, the Youth had performed Sacrifice for Success on their Nuptials and new Settlements: I was begun to dispense Laws and appropriate Houses, when suddenly, from the Infection of the Climate, a wasting and lamentable Plague seized on our Limbs, the Trees, and Corns, and the Year is pregnant with Death. My Friends left their sweet Lives, or dragged along their sickly Bodies: At the same time the raging Dog-star burnt

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the Care of their Families. I offer a third Sense, and take the Meaning to be, that Æneas would have them keep much at Home, and not straggle abroad for some Time, till they should know what sort of Reception the Inhabitants of the Island would give them, whether they were come among Friends or Foes. This both agrees with what follows, *arcemque attollere testis*, their being ordered to raise a Strength for their Defence in case of an Attack; and was a proper Caution in their present Circumstances: Add to this, that the Word is used in this very Sense, Æn. V. 163. when Gyas would have his Pilot to steer close to the Shore, he says, *Littus ama, depart not from the Shore*, or in the poetical Style, *court the Shore*.

136. *Operata*. It was customary to offer Sacrifice before they entered on Marriage or

any important Business of Life, and the Verb *operari* is used in this Sense, Geor. I. 339.

Lætus operatus in herbis.

And by Juvenal, Sat. XII. 92.

Et matutinis operatur festa lucernis.

140. *Linguebant dulces animas*. Dr. Trapp thinks this a very odd Expression, and would fain change *linguebant* to *reddebant*, and accordingly translates it, *they render their sweet Souls*: And indeed it must be owned, to say a Person leaves his sweet Soul sounds odd enough, because that is making the Body to be the Person. But if we put *Lives* instead of *Souls*, *they left their sweet Lives*, which is the true Rendering of the Words, the Oddity of the Phrase disappears. The Expression is equivalent to that in the Georgics:

Præcipites altâ vitam sub nube relinquunt.

Geor. III. 547.

X 2

141. *Sirius*

tum Sirius cœpit exurere
steriles agros : Herbæ a-
rebant, et ægra seges ne-
gabat nobis victum. Rur-
sus pater hortatur ire ad
oraculum Ortygiæ, Phœ-
bumque, mari remenso,
precarique eum veniam ;
querere quem finem fe-
rat fessis rebus, unde ju-
beat nos tentare auxilium
aborum, quò vertere cur-
sus. Nox erat, et som-
nus habebat animalia su-
per terris. Sacræ effigies
Divûm, Phrygiique Pe-
nates, quos extuleram me-
cum à Trojâ exque mediis
ignibus urbis, visi sunt
astare ante oculos mei ja-
centis insomnis, manife-
sti multo lumine, quâ ple-
na luna fundebat se per
insertas fenestras. Tum
sic cœperunt affari, et
demere curas mihi his di-
ctis : Apollo canit tibi hîc
idem quod dicturus est ti-
bi delato Ortygiam, et, en,
ultra mittit nos ad tua li-
mina. Nos secuti sumus
te tuaque arma, Darda-
niâ incensâ ; nos sub te
permensi sumus tumidum
æquor in classibus ; nos
idem tollemus in astra tu-
os venturos nepotes, da-
bimusque imperium urbi.
tu para magna mœnia
magnis, neque linque lon-
gum laborem fugæ. Se-
des sunt mutandæ tibi :
Delius Apollo non suavit
tibi hæc littora, aut jussit
te considerare Cretæ. Locus
est, quem Graii dicunt

Hesperiam cognomine, an-
tiqua terra, potens armis atque ubere glebæ : Oenotrii viri coluere eam : nunc fama est minores
dixisse gentem Italiam, de nomine ducis. Hæ erunt nobis propriæ sedes : hinc Dardanus est ortus,
Iasiusque pater, à quo principe Dardano est genus nostrum.

Corpora : tum steriles exurere Sirius agros :
Arebant herbæ, et victum seges ægra negabat.
Rursus ad oraculum Ortygiæ, Phœbumque, remenso
Hortatur pater ire mari, veniamque precari ;
Quem fessis finem rebus ferat ; unde laborum 145
Tentare auxilium jubeat ; quò vertere cursus.

Nox erat, et terris animalia somnus habebat.
Effigies sacræ Divûm, Phrygiique Penates,
Quos mecum à Trojâ, mediisque ex ignibus urbis,
Extuleram, visi ante oculos astare jacentis 150
Insomnis, multo manifesti lumine, quâ se
Plena per insertas fundebat Luna fenestras.
Tum sic affari, et curas his demere dictis :
Quod tibi delato Ortygiam dicturus Apollo est,
Hîc canit, et tua nos en ultro ad limina mittit.
Nos te, Dardaniâ incensâ, tuaque arma secuti ; 156
Nos tumidum sub te permensi classibus æquor ;
Idem venturos tollemus in astra nepotes,
Imperiumque urbi dabimus. tu mœnia magnis
Magna para, longumque fugæ ne linque laborem.
Mutandæ sedes : non hæc tibi littora suasit
Delius, aut Cretæ jussit considerare, Apollo.
Est locus, Hesperiam Graii cognomine dicunt,
Terra antiqua, potens armis atque ubere glebæ :
Oenotrii coluere viri : nunc fama, minores 165
Italiam dixisse, ducis de nomine, gentem :
Hæ nobis propriæ sedes : hinc Dardanus ortus,
Iasiusque pater, genus à quo principe nostrum.

Surge,

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141. *Sirius*. Also called *cunicula*, or the *Dog-star*, a pestilential Constellation, which rises about the End of July, when the Heat of the Sun is most intense.

143. *Ortygia*. See the Note on Verse 124.

151. *Insomnis*. I choose to read *insomnis* in one Word, while I was awake, because it seems to agree best with the Circumstances of

this Apparition, particularly with what immediately follows,

quâ se
Plena per insertas fundebat Luna fenestras.

For what Occasion was there for the Light of the Moon to let him see the Gods if he was asleep ? Besides, *Æneas* expressly tells us himself, Verse 173. *Nec sopor illud erat, nor was this*

burnt up the barren Fields. The Herbs were parched, and the unwholsome Grain denied us Sustenance. My Father advises, that, measuring back the Sea, we again apply to the Oracle of Ortygia, and Apollo, and implore his Grace; *to know* when he will bring our Toils and Wanderings to a Period; whence he will bid us attempt a Redress of our Calamities, *or* whither turn our Course. It was Night, and Sleep reigned over all the Animal-world. The sacred Images of the Gods, and the tutelary Deities of my Country, whom I had brought with me from Troy and the midst of the Flames, were seen to stand before my Eyes as I lay awake, conspicuous by a Glare of Light, where the Full-moon darted her Beams through the interveining Windows. Then they thus addressed me, and dispelled my Cares with these Words: What *Apollo* would announce to you, were you wafted to Ortygia, he here reveals, and lo unasked he sends us to your Dwelling. We, after Troy was consumed, followed thee and *the Fortune* of thy Arms; under thy Conduct we have crossed the swelling Sea in Ships: We too will exalt thy future Race to Heaven, and crown thy City with imperial Power: Do thou prepare Walls mighty for the mighty *Inhabitants*, and fensch not from the long Labours of thy *wandering Voyage*. You must change your Place of Residence: These are not the Shores that Delian Apollo advised you to *pursue*; nor was it in Crete he commanded you to settle. There is a Place, the Greeks call it Hesperia by Name; a Country of ancient Renown, powerful by its Arms, and the Fertility of the Soil: The Oenotrians peopled it *once*; now there is a Report that their Descendants have called the Nation Italy from the Founder's Name. These are our lasting Settlements; hence Dardanus sprung, and Father Iasius, from which Prince our Race is derived. Haste *then* arise, and with
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this a Dream, or the Effect of Sleep.

163. *Est locus.* This and the three following Verses are taken from Æn. I. 534. *Æneas* had recited them to *Dido* before, when he informed her of their disastrous Voyage, and the Place for which they were bound. As they are the Words of the Oracle, it would have been disrespectful to alter them in the least; besides, *Dido* would be the more confirmed in the Truth of *Æneas's* Relation,

when she found two Witnesses delivering their Testimony precisely in the same Terms.

167. *Dardanus Iasiusque pater.* Dardanus and Iasius had both one Mother, *Electra*, the Daughter of *Atlas*, and Wife of *Coritus*, King of *Tuscany*; but *Jupiter* is given for the Father of *Dardanus*. He, upon the Death of *Coritus*, killed his Brother *Iasius*, and being banished *Tuscany* on that Account, first fled into *Samothrace*, then into *Phrygia*, where he married

*Age, surge, et lætus refer longævo parenti hæc dicta haud dubitanda. Require Coritum, terrasque Ausonias: Jupiter negat tibi Diætæa arva. Ego attonitus talibus visis ac voce Deorum, (nec illud erat sopor, sed videbar mibi agnoscere vultus coram, comasque velatas, oraque præsentia; tum gelidus sudor manabat è toto corpore) corripio corpus è stratis, tendoque ad cælum manus supinas cum voce, et libo focis munera intemerata: bonore peracto, lætus facio Anchisen certum, pandoque rem ordine. Agnovit ambiguum prolem, geminosque parentes; seque deceptum esse novo errore veterum locorum. Tum memorat: Nate exercite Iliacis fatiis, sola Cassandra cane-
bat mibi tales casus. Nunc repeto eam portendere hæc fuisse debita nostro generi, et sæpe vocare Hesperiam, sæpe Itala regna. Sed quis crederet Teucros venturos ad littora Hesperia? aut quem tum vates Cassandra moveret? Cedamus Phœbo, et moniti meliora sequamur. Sic ille ait; et cuncti ovantes paremus ejus dictis. Deferimus quoque hanc sedem, paucisque relictis, damus vela, currimusque vastum æquor cavâ trabe.*

Postquam rates tenere altum, nec ullæ terræ jam amplius apparent, undique apparet cælum, et undique pontus; tum cæruleus imber astitit supra caput mibi,

Surge, age, et hæc lætus longævo dicta parenti
Haud dubitanda refer. Coritum, terrasque require
Ausonias: Diætæa negat tibi Jupiter arva. 171

Talibus attonitus visis ac voce Deorum,
(Nec sopor illud erat, sed coram agnoscere vultus,
Velatasque comas, præsentiaque ora videbar;
Tum gelidus toto manabat corpore sudor) 175

Corripio è stratis corpus, tendoque supinas
Ad cælum cum voce manus, et munera libo
Intemerata focis. perfecto lætus honore

Anchisen facio, certum remque ordine pando. 179
Agnovit prolem ambiguum, geminosque parentes,
Seque novo veterum deceptum errore locorum.

Tum memorat: Nate Iliacis exercite fatiis,
Sola mihi tales casus Cassandra cane-
bat.

Nunc repeto hæc generi portendere debita nostro,
Et sæpe Hesperiam, sæpe Itala regna vocare: 185

Sed quis ad Hesperia venturos littora Teucros
Crederet? aut quem tum vates Cassandra moveret?
Cedamus Phœbo, et moniti meliora sequamur.

Sic ait; et cuncti dictis paremus ovantes: 189
Hanc quoque deferimus sedem, paucisque relictis
Vela damus, vastumque cavâ trabe currimus æquor.

Postquam altum tenuere rates, nec jam amplius ullæ
Apparent terræ, cælum undique, et undique pontus;
Tum mihi cæruleus supra caput astitit imber,
Noctem

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married Teucer's Daughter, and built the City Troy, which he called *Dardania* after his own Name.

170. *Coritum*. Coritus, the Name of a Mountain and City in *Tuscany*, so called from *Coritus*, the supposed Father of *Dardanus*.

171. *Ausonias*. Italy was denominated *Ausonia*, says *Servius*, from *Auson* or *Ausonius*, the Son of *Ulysses*, and *Calypso*. If so, it must be by Anticipation that *Virgil* makes that

Name known to *Æneas*, for *Calypso's* Son was hardly born at that Time.

171. *Diætæa arva*. The *Cretan* Territories, called *Diætæan* from *Diète* a Mountain in *Crete*, where *Jove* is said to have been educated.

177. *Munera libo intemerata*. A private Offering of pure Wine and Incense, which used to be poured upon the Fire in honour of the *Lares* or *Household-gods*.

179. *Anchisen*

Joy report to thy aged Sire these Intimations of unquestionable Credibility : Search out the City Coritus, and the Ausonian Lands : Jupiter forbids *your Settlement* in the Cretan Territories. Astonished by this Vision and Declaration of the Gods (nor was it *a mere Illusion* in Sleep, but methought I clearly discerned their Aspect before me, their filleted Hair, and their Forms full in my View ; then a cold Sweat flowed over my whole Body) I fling me out of Bed, and lift up my Hands supine to Heaven with my Voice, and pour hallowed Offerings on the Fires. Having finished the Sacrifice, with Joy I certify Anchises, and disclose the Fact *to him* in Order. He owned the ambiguous Offspring, and the double Founders of the Trojan Race, and that he had been deceived by the modern equivocal Names given to ancient Countries. Then he thus bespeaks me : O my Son, tried and exercised in Woe by the Fates of Troy, Cassandra alone predicted to me that such was to be our Fortune. Now I recollect that she foretold this should be the Destiny of our Race, and that she often turned her Discourse on Hesperia, often on the Italian Realms. But who could believe the Trojans were to come to the Hesperian Shore ? Or whom then did the prophetic Cassandra move ? *But now* let us resign ourselves to Phoebus, and since we are better advised, let us follow *the Gods*. He said, and exulting we all obey his Orders. This Realm we likewise quit, and, leaving a few behind, unfurl our Sails, and bound over the spacious Sea in our hollow Vessels. After the Ships were got into the Deep, and now not any Land is longer in View, *only* Sky and Ocean all around : Then a blackening Cloud stood over

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179. *Anchisen facio certum*. Perhaps we had been at a Loss to know whether this was good Latin, but for Virgil's sacred Authority.

181. *Seque novo, &c.* Some Copies read *parentum* instead of *locorum*.

182. *Iliacis exercite fati*. In the same Manner is he addressed by Anchises's Ghost, Æn. V. 725. Æneas was thus harrassed and afflicted, not for any personal Demerit, but because of his Connection with Troy, the whole Race of the Trojans being the Objects of Juno's fatal Resentment, and destined to suffer grievous Misfortunes.

183. *Sola—Cassandra*. He says only *Cassandra*, because her Prophecies were always

disregarded. See the Note on Æn. II. 246.

188. *Moniti meliora sequamur*. Ruæus and Dr Trapp construe these Words thus, *Moniti sequamur meliora* ; but it seems more elegant to keep to the Order in which they stand. *Now that we are better advised let us follow or obey, viz. the Gods.*

194. *Cæruleus imber*. Clouds that threaten Rain, especially before Thunder and Lightning, are often tinged with a deep blue, intermingled with black ; and therefore we need not charge Virgil here with the Absurdity of putting *cæruleus* for *ater*, as some Interpreters would persuade us. *Cæruleus* is what we may call *leaden-coloured*.

199. *Ingeminant*,

ferens noctem hyememque ;
et unda inhorruit tenebris.

Continuò venti volvunt
mare, magnaue æquora
furgunt : nos dispersi ja-
ctamur in vasto gurgite :
nimbi involvere diem, et
humida nox abstulit nobis
cælum : ignes ingeminant,
nubibus abruptis. Excui-
timur cursu, et erramus
in cæcis undis. Palinu-
rus ipse negat se discerne-
re diem noctemque in cæ-
lo, nec meminisse viæ in
mæchâ undâ. Adèò erra-
mus pelago tres sole, in-
certos cæcâ caligine, to-
tidem noctes sine fidere.
Tandem quarto die terra
primùm visa est se attol-
lere, montes procul cœpe-
runt aperire, ac volvere
fumum. Vela nostra ca-
dunt, insurgimus remis :
haud est mora, nautæ
adnixa torquent spumas,
et verrunt cæcula maria.
Littora Strophadum pri-
mùm accipiunt me serva-
tum ex undis. Insulæ di-
ctæ Strophades Graio no-
mine stant in magno Io-
nio mari ; quas insulas
dira Celæno, aliæque Har-
pyiæ colunt, postquam
Phineïa domus clausa est
iis, liquereque priores men-
sas metu. Haud ullum
monstrum est tristius illis,
nec ulla sævior pestis, et
ira Deûm, extulit sese
Stygiis undis. Vultus vo-
lucrum sunt virginei, est
iis fœdissima proluviæ
ventris, manusque uncæ,
et ira semper pallida fa-
me. Ubi nos delati hic intravimus portus, ecce videmus læta armenta boum passim in campis, ca-
prigenumque pecus errans per herbas, nullo custode.

Noctem hyememque ferens ; et inhorruit unda
tenebris. 195

Continuò venti volvunt mare, magnaue surgunt
Æquora : dispersi jactamur gurgite vasto :

Involvere diem nimbi, et nox humida cælum

Abstulit : ingeminant abruptis nubibus ignes.

Excui timur cursu, et cæcis erramus in undis. 200

Ipse diem noctemque negat discernere cœlo,

Nec meminisse viæ mediâ Palinurus in undâ.

Tres adèò incertos cæcâ caligine soles

Erramus pelago, totidem sine fidere noctes :

Quarto terra die primùm se attollere tandem 205

Visa, aperire procul montes, ac volvere fumum.

Vela cadunt ; remis insurgimus : haud mora, nautæ

Adnixa torquent spumas, et cæcula verrunt.

Servatum ex undis Strophadum me littora primùm

Accipiunt. Strophades Graio stant nomine dictæ

Insulæ Ionio in magno ; quas dira Celæno 211

Harpyiæque colunt aliæ, Phineïa postquam

Clausâ domus, mensasque metu liquere priores.

Tristius haud illis monstrum, nec sævior ulla

Pestis et ira Deûm Stygiis sese extulit undis. 215

Virginei volucrum vultus, fœdissima ventris

Proluvies, uncæque manus, et pallida semper

Ora fame.

Huc ubi delati portus intravimus, ecce

Læta boum passim campis armenta videmus, 220

Caprigenumque pecus, nullo custode, per herbas.

Irruimus

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199. *Ingeminant abruptis nubibus ignes.* Some ancient Copies and Manuscripts read *abrupti nubibus ignes*, which both sounds better, and seems to be confirmed by that Passage in *Lucretius*, which *Virgil* had probably here in his Eye :

*Transversosque volare per imbres fulmina cer-
nis :*

*Nunc hinc nunc illinc abrupti nubibus ignes
Concursant : cedit in terras vis flammea vulgo.*

Lib. II. 213.

201. *Ipse—Palinurus.* i. e. *Palinurus* him-
self, with all his Skill. He was the Pilot of
Æneas's Ship, of whom see more, *Æn.* V.
883.

211. *Ionio in magno.* Not that Sea which
washes *Ionio* in *Lesser Asia*, but that Part of
the *Mediterranean* which flows between *Sicily*
and *Greece*.

212. *Harpyiæ.* The *Harpies*, according to
Hesiod, were the Daughters of *Taumas* and
Electra,

over my Head, bringing on Night and a wintery Storm ; the Waves put on the Horrors of Darkness ; the Winds overturn the Sea, and swelling Surges rise : We are tossed hither and thither on the expanded Face of the Deep : Clouds wrapt up the Day, and humid Night snatched the Heavens *from our View* ; from the bursting Clouds Flashes of Lightning redouble. We are driven from our Course, and reel along the dusky Waves. Palinurus himself owns he is unable to distinguish Day from Night by the Sky, and that he has forgot his Course in the Mid-sea. Thus for three Days that could hardly be distinguished *from Night* by *reason of* dark Clouds, and as many Starless Nights, we wander up and down the Ocean. At length on the fourth Day Land was first seen to rise, the Mountains from afar open *to our View*, and roll up their Smoke : The Sails subside, * we ply the labouring Oars : Instant, the Seamen with exerted Vigour toss up the Foam, and sweep the azure *Deep*. The Shores of the Strophades *Islands* first receive me rescued from the Waves. The Strophades, so called by a Greek Name, are Islands situated in the great Ionian Sea ; which direful Celæno and the other Harpies inhabit, from what Time they were expelled Phineus's Palace, and frightened from his Table, which they formerly haunted. No Monster more fell than they, no Plague and Scourge of the Gods more cruel *ever* issued from the Stygian Waves. They are Fowls with Virgin-faces, a most lothsome Flux of Entrails, Hands hooked, and Looks ever pale with Famine. Hither conveyed, so soon as we entered the Port, lo we view joyous Herds of Cattle up and down the Plains, and Flocks of Goats along the Meadows, without a Keeper. We rush upon them with our
Swords,

* *Insurgimus remis.* We rise on the Oars, as the Rowers do when they row hard, and with great keenness.

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Electra, but not said to be one of the Harpies. The Word comes from ἀσπάζω, *rapio*, to denote their rapacious Nature. *Apollonius* calls them Διὸς κύνες, the Hell-bounds of Jove ; and *Virgil*, *Furies*, Verse 252, and *diræ*, *Fiends*, Verse 262. Whence *Servius* concludes that they were denominated Harpies on Earth, *Furies* in Hell, and *Diræ*, *Fiends* in Heaven, as one and the same Goddess was called *Diana* on Earth, *Luna*, the Moon in Heaven, and *Proserpine* in Hell.

212. *Phineia*. Phineus, King of *Thrace*, having put out the Eyes of his two Sons, whom their Stepmother falsely accused of attempting a Rape upon her, was for his Cruelty struck blind by *Jupiter* in his Turn, and delivered over to the direful Persecution of the Harpies, till *Calais* and *Zetes*, two of the *Argonauts*, whom he had hospitably entertained in their Way to *Colchis* in quest of the Golden-fleece, relieved him from them in the Manner already mentioned.

Y

223. In

Irruimus ferro, et vocamus Divos ipsumque Jovem in prædam partemque : tunc exstruimusque toros in curvo littore, epulamurque opimis dapibus. At Harpyiæ subitæ adsunt horrifico lapsu de montibus, et quatiunt alas magnis clangoribus, diripiuntque dapes, fœdantque omnia immundo contactu : tum dira vox erat iis inter tetrum odorem. Rursum nos instruimus mensas, reponimusque ignem aris, in longo secessu, sub cavatâ rupe, clausi circum arboribus atque horrentibus umbris. Rursum ex diverso tractu cœli, cæcisque latebris, turba sonans prædam pedibus circumvolat prædam uncis pedibus, et polluit dapes ore. Tunc edico sociis ut capeffant arma, et bellum esse gerendum cum dira gente. Illi faciunt haud secus ac sunt jussi, disponuntque enses tectos per herbam, et condunt latentia scuta. Ergo, ubi Harpyiæ delapsæ dedere sonitum per curva littora, Misenus dat signum cavo ære, ab altâ speculâ : socii invadunt eas, et tentant nova prælia, fœdare ferro obscœnas volucres pelagi. Sed neque accipiunt ullam vim plumis, nec ulla vulnera tergo ; lapsæque celeri fugâ sub sidera, relinquunt semesam prædam et fœda vestigia. Una Celæno, infelix vates, confedit in excelsâ rupe, rupitque hanc vocem è pectore : O Laomedontiadæ, paratissæ inferre bellum, etiam bellum pro cæde nostrorum boum, juvencisque stratis,

Irruimus ferro, et Divos ipsumque vocamus
In prædam partemque Jovem. tunc littore curvo
Exstruimusque toros, dapibusque epulamur opimis.
At subitæ horrifico lapsu de montibus adsunt 225
Harpyiæ, et magnis quatiunt clangoribus alas ;
Diripiuntque dapes, contactuque omnia fœdant
Immundo : tum vox tetrum dira inter odorem.
Rursum in secessu longo, sub rupe cavatâ,
Arboribus clausi circum atque horrentibus umbris,
Instruimus mensas, arisque reponimus ignem. 231
Rursum ex diverso cœli, cæcisque latebris,
Turba sonans prædam pedibus circumvolat uncis :
Polluit ore dapes. Sociis tunc arma capeffant
Edico, et dirâ bellum cum gente gerendum. 235
Haud secus ac jussi faciunt, tectosque per herbam
Disponunt enses, et scuta latentia condunt.
Ergo, ubi delapsæ sonitum per curva dedere
Littora, dat signum speculâ Misenus ab altâ
Ære cavo : invadunt socii, et nova prælia tentant,
Obscœnas pelagi ferro fœdare volucres. 241
Sed neque vim plumis ullam, nec vulnera tergo,
Accipiunt ; celerique fugâ sub sidera lapsæ,
Semesam prædam et vestigia fœda relinquunt.
Una in præcelsâ confedit rupe Celæno, 245
Infelix vates, rupitque hanc pectore vocem :
Bellum etiam pro cæde boum, stratisque juvencis,
Laome-

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223. In prædam partemque. For in prædam partem, as in the first Book, *molemque et montes* for *molem montium*. The Romans had a Custom when they were going out to War, or to the Chace, to vow to consecrate to the Gods a great Part of the Spoil or Capture ; whence Jupiter had a Temple at Rome under the Title of *Jupiter Prædator*, *Jupiter who presided over lauvful Plunder*. In *partem vocare* is of the same Import with *participem facere*, to make them Sharers with us of the Booty : So the Phrase is used by Cicero for *Cecinna*, *Mulieres in partem vocatæ sunt*.

226. Magnis—clamoribus. Some ancient Copies read *plangoribus*.

232. Ex diverso cœli. i. e. ex diverso cœli tractu, for I see no Reason for making it a kind of Adverb signifying *overtly*, as Mr. Ainsworth has done in his Dictionary. Tho' the Mythologists make the *Harpies* but three in Number, yet Virgil speaks here as if the whole Island had been crouded with them, calling them *turba*, and *gens*, so that they no sooner left one Quarter of the Island than they were pestered with them in another. The Poets

Swords, and invoke the Gods and Jove himself to share the Booty. Then along the winding Shore we raise the *banqueting* Couches, and feast on the rich Repast. When suddenly with dreadful darting Motion the Harpies are upon us from the Mountains, shake their Wings with loud rustling Din, prey upon our Banquet, and defile every thing with their impure Touch: At the same time, together with a rank, noisome Smell, they *emit* hideous Screams. Again we spread our Tables in a long Recess underneath a shelving Rock, inclosed around with Trees and gloomy Shade, and once more we plant Fire on the Altar. Again the noisy Rout *shooting* from a different Quarter of the Sky, and obscure Retreats, flutter around the Prey with hooky Claws, *and* taint our Viands with their Mouths. Then I enjoin my Companions to take Arms, and wage War with the accursed Brood. My Orders they punctually obey, dispose their Swords secretly among the Grass, and conceal their Shields out of Sight. Therefore so soon as darting down they raised their screaming Voices along the bending Shores, Misenus with his hollow *Trumpet of Brass* gives the Signal from a lofty Watch-tower. My Friends set upon them, and engage in a new kind of Fight, to employ the Sword in destroying obscene Sea-fowls. But they neither receive any Impression on their Plumes, nor Wounds in the Body; and mount in up in the Air with rapid Flight, leave behind them their Prey half consumed, and the ugly Prints of their Feet. Celæno alone took her Seat on the Brow of a high Rock, a Prophetess of Plagues, and from her *heaving* Breast burst forth these Words: War too, ye Sons of Laomedon, is it your Purpose to make War *upon us as a Compensation* for our Oxen which you have slain *and fed upon*, for the

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Poets dont always restrict themselves either to historical or fabulous Tradition, but only in so far as it suits best with their Design; so that however others confine the *Harpies* to three, it follows not that *Virgil* does so.

239. *Misenus*. The Son of *Æolus*, Trumpeter to *Æneas*, *Æn. VI.* 164.

241. *Obscænas—volucres*. Either Birds of bad Omen, or impure, abominable, to be abhorred upon account of their Nastiness, as above described.

241. *Pelagi volucres*. *Hesiod* makes them the Offspring of *Elektra*, the Daughter of the Ocean.

241. *Fœdare ferro*. The primary Signifi-

cation of the Word *fædo* is to mangle, cut in Pieces, or make Harvock of, as appears from the more ancient Authors, particularly *Ennius* and *Plautus*, who use it in that Sense, as

Ferro fœdati jacent, Ennius apud Servium.
And so *Plautus*, *Amph. Ac. I. Sc. I.* 91.

Fœdant et proterunt hostium copias.

See *Æn. II.* 55. where this Verb is used in the same Sense.

246. *Infelix vates*. As *felix* sometimes signifies propitious, favourable, so *infelix* here and elsewhere unfriendly, inauspicious, ill-boding; so that *infelix vates* answers to *Homer's* *μᾶντις κακῶν.*

Y 2

248. *Laome-*

et pellere infontes Harpyias è patrio regno? Ergo accipite, atque figite hæc mea dicta in vestris animis: Ego maxima Furiarum pando vobis quæ Jupiter pater omnipotens prædixit Phæbo, quæ Phœbus Apollo prædixit mihi. Petitis Italiam cursu, ibitisque in Italiam, ventis vocatis, licebitque vobis intrare ejus portus. Sed non cingetis datam urbem mœnibus, antequam dira fames, injuriaque nostræ cædis subigat vos malis absumere ambefas vestras mensas. Dixit, et, ablata pennis, refugit in sylvam. At sanguis gelidus, præ subita formidine, dirigit sociis: animi eorum cecidere: Nec jam amplius jubent exposcere pacem armis, sed votis precibusque, siue sint Deæ, seu diræ obscœnæque volucres. At pater Anchises, palmis passis de littore, vocat magna numina, indicitque meritos honores: Dî, prohibete vestras minas; Dî, avertite talem casum, et placidi servate pios. Tum jubet diripere funem è littore, laxareque excussos rudentes. Noti tendunt nostra vela; fugimus super undis spumantibus, qua ventusque gubernatorque vocabant cursum. Jam nemorosa Zacynthos apparet in medio fluctu, Dulichiumque, Sameque, et Neritos ardua saxis. Effugimus scopulos Ithacæ, regna Laertia,

Laomedontiadæ, bellumne inferre paratis?
Et patrio infontes Harpyias pellere regno? 249
Accipite ergo animis atque hæc mea figite dicta:
Quæ Phœbo pater omnipotens, mihi Phœbus Apollo,
Prædixit, vobis furiarum ego maxima pando.
Italiam cursu petitis; ventisque vocatis
Ibitis Italiam, portusque intrare licebit:
Sed non ante datam cingetis mœnibus urbem, 255
Quàm vos dira fames, nostræque injuria cædis,
Ambefas subigat malis absumere mensas.
Dixit, et in sylvam pennis ablata refugit.
At fociis subitâ gelidus formidine sanguis 259
Dirigit: cecidere animi: nec jam amplius armis,
Sed votis precibusque, jubent exposcere pacem;
Sive Deæ, seu sint diræ obscœnæque volucres.
At pater Anchises, passis de littore palmis,
Numina magna vocat, meritosque indicit honores:
Dî, prohibete minas; Dî, talem avertite casum, 265
Et placidi servate pios. Tum littore funem
Diripere, excussosque jubet laxare rudentes.
Tendunt vela Noti: fugimus spumantibus undis,
Quà cursum ventusque gubernatorque vocabant.
Jam medio apparet fluctu nemorosa Zacynthos,
Dulichiumque, Sameque, et Neritos ardua saxis. 271
Effugimus scopulos Ithacæ, Laertia regna,
Et

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248. *Laomedontiadæ*. In calling them Sons of Laomedon she reproaches them as being impious, unjust and faithless, like that Prince who had falsified his Promise even to the Gods themselves.

249. *Patrio regno*. They were Daughters of a Sea-goddess, and the Isles were sacred to the Gods and Goddeses of the Sea, so that the *Strophades* was their proper Heritage by their Mother.

252. *Furiarum maxima*. She takes this Name to herself, as it would seem, only to inspire them with the greater Terror, tho' *Servius* and others, as has been said, infer

from this Passage that the *Harpies* and *Furies* were the same.

257. *Ambefas—absumere mensas*. The Sense of this Prediction is seen from its Accomplishment in the seventh Book, Verse 116. This is not merely poetical Invention, it was an historical Tradition, related by *Dionysius* and *Strabo*, that *Æneas* had received a Response from an Oracle, foretelling that before he came to his Settlement in *Italy*, he should be reduced to the Necessity of eating his Trenchers. *Varro* says he got it from the Oracle of *Dodona*. *Virgil* puts this Prophecy in the Mouth of the *Harpies*, as being both suitable to their Nature,

the Havock you have made among our Bullocks, and *do you intend* to banish the innocent Harpies from their hereditary Kingdom? Lend then an Ear, and in your Minds fix these my Words: What almighty Father Jove revealed to Phœbus, Phœbus Apollo to me, I the Chief of the Furies disclose to you. To Italy you steer your Course, and Italy you shall reach after repeated Invocations to the *thwarting* Winds, and you shall be permitted *at length* to enter the Port: But you shall not inclose the given City with Walls, till cruel Famine and Disaster for shedding our Blood, compel you first to gnaw and eat up your Trenchers with *greedy* Jaws. She said, and on her Wings upborn flew into the Wood. As for our Crew, their Blood, chilled with sudden Fear, stagnated *in their Veins*: Their Minds were quite dejected: And now they are no longer for having Recourse to Arms, but urge *me* to solicit Peace by Vows and Prayers, whether they be Goddesses, or cursed and inauspicious Birds. My Father Anchises, with Hands spread forth from the Shore, invokes the great Gods, and enjoins due Honours to be paid them. Ye Gods ward off *the Effect* of your Threatenings; ye Gods avert so grievous a Calamity; and propitious save your pious Votaries. Then he orders to tear the Ropes from the Shore, loose and disengage the Cables. The South-winds stretch our *bellying* Sails: We fly over the foaming Waves, where the Wind and Pilote urged our Course. Now amid the Waves appears woody Zacynthos, Dulichium, Same, and Neritos with its steepy Rocks. We shun the Cliffs of Ithaca, Laertes's Realms, and curse the Land

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Nature, and more apt to raise Surprise when coming from them.

260. *Nec jam amplius armis, sed votis exposcere.* This is another Instance of Virgil's concise elliptical Stile. 'Tis plain that *exposcere pacem* cannot agree in Propriety of Language both to *armis* and *votis*, or *precibus*, tho' it does so in the Construction, for they are two quite contrary Ideas; so that *pugnare* or some such Word must be understood to *armis*: But the Sense nevertheless is as obvious as if the Sentence were ever so full and compleat.

261. *Jubent.* This shews the Earnestness and Importunity with which they urged *Æneas* to bring about a Peace with them.

264. *Meritosque indicit honores.* See the Note on Book first, Verse 636.

270. *Zacynthos.* The Island Zante, on the West of the Peloponnesus.

271. *Dulichium.* Now *Dolicba*, one of the *Echinades* Islands; they go all under the common Name of *Coxzulari*.

271. *Same.* Or *Samos*, the same with *Cephalenia*, now *Cephalonie*.

271. *Neritos.* A woody Mountain in the Island of *Ithaca*: Homer calls it Νηριτον εἰνοσιφυλλον.

272. *Scopulos Ithacæ.* *Ithaca*, now, *Isola del compare*, or *Val di compare*, the Island between *Cephalenia* and *Dulichium*, *Ulysses's* Native-seat; it was very barren, rugged and mountainous, and therefore he calls it *Scopulos Ithacæ*, and subjoins, by way of Irony Contempt

et exsecramur terram al-
tricem sævi Ulyssis. Mox
et nimboſa cacumina mon-
tis Leucatæ, et Apollo for-
midatus nautis aperitur.
Nos feſſi petimus hunc,
et ſuccedimus parvæ urbi.
Ancora jacitur de prora;
puppes ſtant in littore. Er-
go tandem potiſi inſperata
tellure, luſtramurque Jo-
vi, incendimusque aras
votiſ; celebramusque Ac-
tia littora Iliaciſ ludis.
Socii noſtri nudati exer-
cent patrias palæſtras oleo
labente: juvat noſ eva-
ſſiſſe tot Argolicas urbes,
tenuiſſeque fugam per me-
dios hoſtes. Interea Sol
circumvolvitur magnum
annum, et glacialiſ hy-
ems aſperat undas Aqui-
lonibus. Figo poſtibus ad-
verſis clypeum ex cavo æ-
re, geſtamen magni A-
bantiſ, et ſigno rem hoc
carmine: Æneas poſuit
hæc arma relata de Da-
nais victoribus. Tum ju-
beo eoſ linquere portus, et
conſidere tranſſtris. Socii
feriunt mare certatim, et
verrunt æquora. Proti-
nuſ abſcondimus æriarſ arceſ Phæacum, legimusque littora Epiri, ſubimusque Chaonio portu,

Et terram altricem sævi exsecramur Ulyſſis.
Mox et Leucatæ nimboſa cacumina montiſ,
Et formidatus nautiſ aperitur Apollo. 275
Hunc petimus feſſi, et parvæ ſuccedimus urbi.
Anchora de prora jacitur; ſtant littore puppeſ.
Ergo inſperatâ tandem tellure potiſi,
Luſtramurque Jovi, votifque incendimus aras;
Actiaque Iliaciſ celebramus littora ludiſ. 280
Exercent patriarſ oleo labente palæſtraſ
Nudati focii: juvat evaſiſſe tot urbeſ
Argolicarſ, medioſque fugam tenuiſſe per hoſteſ.
Interea magnum Sol circumvolvitur annum,
Et glacialiſ hyemſ Aquilonibuſ aſperat undaſ. 285
Ære cavo clypeum, magni geſtamen Abantiſ,
Poſtibuſ adverſiſ figo, et rem carmine ſigno:
Æneas hæc de Danaiſ victoribuſ arma.
Linquere tum portuſ jubeo, et conſidere tranſſtriſ.
Certatim focii feriunt mare, et æquora verrunt.
Protinuſ æriarſ Phæacum abſcondimus arceſ, 291
Littoraque Epiri legimus, portuque ſubimus
Chaonio,

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Contempt, *Laertia regna*, as in the first Book Neptune first calls *Æolus's* Realms *Immania Saxa*: Then adds in a Strain of Derision,

— *Illæ se jactet in aula
Æolus, et clauſo ventorum carcere regnet.*

Æn. I. 144.

274. *Leucatæ*. The Iſland *Leucas*, *Leucadiſ*, *Leucateſ*, or *Leucate*, now *S. Maura*, ſubject to the *Turks*, and the Seat of a Baſhaw. It lieſ between the *Acroceraunian* Mountainſ and the *Peloponneſuſ*, ſo near to the Promontory of *Actium*, in the weſtern Coaſt of *Epiruſ*, that it iſ ſaid to have once adjoined to that Continent. It got the Name of *Leucate*, the white Iſland, from a famous white Rock adjoining to it, which *Strabo* callſ to αλμα, i. e. the Lover's Leap; it being ſuppoſed to have Effect to cure deſpairing Loverſ, who were wont to throw themſelveſ down from thence into the Sea. Among thoſe who are

ſaid to have tried the Experiment iſ the celebrated Poetefſ *Sappho*.

275. *Formidatus nautiſ Apollo*. *Strabo* informs uſ, that on Mount *Leucate* waſ a Temple dedicated to *Apollo*, where a human Sacrifice waſ yearly offered up in honour of that God: For this Reaſon, or on account of the Ruggedneſſ of the Coaſt where this Temple ſtood, *Virgil* callſ it *Apollo formidatus nautiſ*; the Name of the God to whom the Temple waſ dedicated being put for the Temple itſelf.

276. *Parvæ ſuccedimus urbi*. This City waſ *Ambracia*, at that time very inconfiderable, but *Auguſtuſ* enlarged it afterwards under the Name of *Nicopolis*.

277. *Stant littore puppeſ*. May ſignify the Sternſ reſt on the Shore, as Dr. Trapp haſ it.

280. *Iliaciſ ludis*. He alludeſ to the Gameſ which *Auguſtuſ* celebrated in Commemoration of hiſ Victory over *Antony* at *Actium*. *Virgil*, to pay hiſ Court to *Auguſtuſ*, ſuppoſed *Æneas*

Land that bred the inhuman Ulysses. Soon after this the cloudy Tops of Mount Leucata, and *the Temple of Apollo*, the Dread of Seamen, opens to our Eye. Hither we steer our Course oppressed with Toil, and make up to the little City. The Anchor is thrown out from the Prow ; the Ships are ranged on the Shore. Thus at length possessed of wished-for Land, we are purified *for offering Sacrifice* to Jupiter, and kindle *Fires on the Altars* in order to perform our Vows, and signalize the Promontory of Actium by celebrating the Trojan Games. Our Crew having their naked Limbs besmeared with slippery Oil, exercise the wrestling Matches of their Country : We reflect with Pleasure on having escaped so many Grecian Cities, and pursued our Voyage *without Interruption* through the midst of our Enemies. Mean while the Sun finishes the Revolution of the great Year, and frosty Winter exasperates the Waves with the North-winds. On the fronting Door-posts of *the Temple* I set up a Buckler of hollow Brass, which mighty Abas wore, and notify the Action by *this Verse*: *These Arms Æneas won from the victorious Greeks*. Then I order *our Crew* to leave the Port, and take their Seats on the Benches. They with emulous Ardour lash the Sea, and sweep the Waves. In a Trice we lose Sight of the airy Towers of the Phæacians, cruise along the Coasts of Epirus, and enter the Chaonian Port, and ascend the lofty City of Buthrotus.

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to have landed on that Coast, and to have instituted those very Games which he appointed to be celebrated every fifth Year. Whence we may with some Probability conjecture that four Years were now elapsed since Æneas left Troy, and that the following 284th Verse,

Interea magnum sol circumvolvitur annus,
refers to the Beginning of the fifth Year.

284. *Magnum annum.* A Year of twelve solar Month, to distinguish it from a lunar Year.

285. *Asperat undas.* It provokes or sharpens all their Keeness and Rage, makes them rough, boisterous, and nipping Cold.

286. *Abantis.* This Abas was probably one of those Greeks who were in Company with *Androgeos*, whom Æneas and his Party slew, and stripped of their Armour, which they exchanged for their own. *Servius* tells us a long Fable about him, which is hardly worth the Pains to transcribe.

288. *Æneas hæc, &c.* *Detracta consecra-*
vit or the like is understood, it being in the usual elliptical Stile of Inscriptions.

291. *Phæacum.* The Inhabitants of *Phæacia*, or *Corcyra*, now *Corfu*, an Island that lies to the West of the Promontory of *Actium*. It is celebrated by the Ancients for its fruitful Gardens and Orchards,

Proxima Phæacum felicibus obsita pomis
Rura petunt.

Ovid. Met. XIII. 719.

— *Illa jubebit*

Poma dari, quorum solo pascaris odore,
Qualia perpetuus Phæacum autumnus habebit.

Juven. Sat. V. 150.

Here it is that *Homer* places the famous Gardens of *Alcinous*, who was King of that Island.

292. *Epiri.* A Country in *Europe*, once a flourishing Kingdom ; it is bounded by the *Ionian Sea* on the South and West by *Achaia*,
and

et ascendimus celsam urbem Butroti. Hic incredibilis fama rerum occupat nostras aures, Helenum Priamiden regnare per Graias urbes, potitum conjugio sceptrisque Pyrrhi Æacidæ, et Andromachen iterum cessisse patrio marito. Obstupui, pectusque est incensum miro amore compellare virum, et cognoscere tantos casus. Progredior è portu, linquens classes et littora. Tum forte Andromache libabat cineri Hectoris solennes dapes et tristia dona, ante urbem, in luco, ad undam falsi Simoentis, vocabaturque Manes ad Hectorum tumulum, quem inanem sacraverat ex viridi cespite, et geminas aras causam lacrymis. Ut amens conspexit me venientem, et Troia arma circum me, exterrita magnis his monstribus, dirigit in visu medio, calor reliquit ejus ossa: labitur, et tandem vix fatur longo post tempore: O nate Dea, afferne te mihi vera facies, verus nuntius? vivisne? aut, si alma lux recessit tibi, ubi est Hector? Dixit, effuditque lacrymas, et implevit omnem locum clamore. Vix subjicio pauca ei furenti, et turbatus hisco raris vocibus: equidem vivo, ducoque vitam per omnia extrema. Ne dubita; nam vides vera. Heu! quis casus excipit te dejectam tanto conjugè? aut quæ fortuna satis digna revisit te? Andromache Hectoris, servasne connubia Pyrrhi?

Chaonio, et celsam Buthroti ascendimus urbem. Hic incredibilis rerum fama occupat aures, Priamiden Helenum Graias regnare per urbes, 295 Conjugio Æacidæ Pyrrhi sceptrisque potitum, Et patrio Andromachen iterum cessisse marito. Obstupui, miroque incensum pectus amore Compellare virum, et casus cognoscere tantos. Progredior portu, classes et littora linquens. 300 Solennes tum forte dapes, et tristia dona, Ante urbem, in luco, falsi Simoentis ad undam, Libabat cineri Andromache, manesque vocabat Hectorum ad tumulum, viridi quem cespite inanem, Et geminas, causam lacrymis, sacraverat aras. 305 Ut me conspexit venientem, et Troia circum Arma amens vidit, magnis exterrita monstribus, Dirigit visu in medio; calor ossa reliquit: Labitur, et longo vix tandem tempore fatur: Verane te facies, verus mihi nuntius affers, 310 Nate Dea? vivisne? aut, si lux alma recessit, Hector ubi est? Dixit, lacrymasque effudit, et omnem Implevit clamore locum. vix pauca furenti Subjicio, et raris turbatus vocibus hisco: Vivo equidem, vitamque extrema per omnia duco. Ne dubita; nam vera vides. 316 Heu! quis te casus dejectam conjugè tanto Excipit? aut quæ digna satis fortuna revisit? Hectoris, Andromache, Pyrrhin' connubia servas? Dejecit

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and Thessaly to the East, and Macedonia to the North. It was divided into Chaonia, Thesprotia, Acarnania, and Ætolia.

294. Incredibilis fama. To be sure this was a very surprizing Revolution of Fortune, that the Son of Priam was King of Epirus, and possessed of the Throne of Pyrrhus, that very Son of Achilles who had put his Father

and so many of his Relations to Death; and that he was now married to his Brother Hector's Widow after she had been wedded to his most inveterate Enemy. Yet these Events are not the Poet's Invention. For Justin tells us that Pyrrhus was reconciled to Helenus, shared with him his Kingdom, and gave him Andromache in Marriage, Lib. XVIII. 3.

297. Patrio

Buthrotus. Here a Report of Facts scarce credible invades our Ears, that Helenus, Priam's Son, was reigning over Grecian Cities, possessed of the Spouse and Scepter of Pyrrhus the Grandchild of Æacus, and that Andromache had again fallen to a Lord of her own Country. I was amazed, and my Bosom glowed with strange Desire to greet the Heroe, and learn the History of so signal Revolutions of Fortune. I set forward from the Port, leaving the Fleet and Shore. Andromache, as it chanced, was then offering to *Hector's* Ashes her anniversary Feast and mournful Oblations before the City in a Grove, by the Streams of the fictitious Simois, and invoked the Manes at Hector's Tomb; an empty *Tomb* which she had consecrated of green Turf, and two Altars Incentives to her Grief. So soon as she saw me coming up, and to her Amazement beheld the Trojan Arms around me, terrified with a Prodigy so great, she fainted away at the very Sight: Vital Warmth forsook her Limbs. She sinks down, and at length after a long Interval *thus* with faltring Accent speaks: Goddess-born, do you present yourself to me a real *substantial* Form, a real Messenger? Do you live? Or if from you the auspicious Light is fled, *say* where *my* Hector is? She said, and shed a Flood of Tears, filling all the Place with *doleful Shrieks*. While she is in this Transport I with much ado briefly reply, and in great Perturbation open my Mouth in these few broken Words: I am alive indeed, and spin out Life through all Extremes. Entertain no Doubt, for all you see is real. Ah *say* what Accidents of Life have overtaken you since you was thrown down from *the happy Possession of* your-illustrious Lord? Or what Fortune, some way suited to your Merit, hath visited you once more? Is then Hector's Andromache bound in Wedlock to Pyrrhus?

Downward

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297. *Patrio marito*. Andromache herself was a *Theban* Princess, but by marrying *Hector* *Troy* became her Country.

305. *Geminas aras*. Some will have it that one of these Altars was for *Hector*, and the other for his Son *Astyanax*, whom the *Greeks* had thrown headlong from the Tower of *Troy*: But others think they were both for *Hector*, it being customary to erect two Altars to the Manes, especially to Heroes, who were considered as a sort of Deities, and the infernal Deities delighted in an even Number. See the Note on Verse 63.

319. *Hectoris Andromache*. Some read *Hectoris Andromachen*, to construe with the preceding Verb *revisit*. The Paraphrase which *Ruæus* gives of the Passage is not accurate: *O Andromache, tenesne conjugium Hectoris, an Pyrrhi?* Now, whatever Sense he may put upon the Words *tenesne conjugium*, when joined to *Hectoris* in the first Part of the Sentence, they must, in Propriety of writing, signify the same thing when joined to *Pyrrhi* in the last Part; so that according to him the Meaning of *Æneas's* Question will be, Say, *Andromache*,

Z

mache,

Illa dejecit vultum, et sic locuta est demissâ voce: O Priameia virgo una felix ante alias, jussa mori ad hostilem tumultum sub altis mœnibus Trojæ; quæ non pertulit ullos sortitus, nec captiva tetigit cubile victoris Heri! nos vectæ per diversa æquora, patria incensa, in servitio enixæ tulimus fastus Achilleæ stirpis, superbumque juvenem, qui, deinde secutus Ledæam Hermionen, Lacedæmoniosque Hymenæos, transmisit me famulum habendam Heleno famuloque ipsi. Ast Orestes, inflammatus magno amore ereptæ conjugis, et agitatus Furiis scelerum, excipit illum incautum, obtruncatque ad patrias aras.

Dejecit vultum, et demissâ voce locuta est: 320

O felix una ante alias Priameia virgo,

Hostilem ad tumultum Trojæ sub mœnibus altis

Jussa mori; quæ sortitus non pertulit ullos,

Nec victoris heri tetigit captiva cubile!

Nos, patriâ incensâ, diversa per æquora vectæ, 325

Stirpis Achilleæ fastus, juvenemque superbum,

Servitio enixæ, tulimus; qui deinde secutus

Ledæam Hermionen, Lacedæmoniosque Hymenæos,

Me famulam famuloque Heleno transmisit habendam:

Ast illum, ereptæ magno inflammatus amore 330

Conjugis, et scelerum furiis agitatus, Orestes

Excipit incautum, patriasque obtruncat ad aras.

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mache, whether you are wedded to *Hector*, or to *Pyrrhus*? Which every one sees to be absurd, especially after *Æneas*'s having said immediately before, *dejectam conjuge tanto*, that she was brought low by the Loss of that great Lord, meaning *Hector*. The Construction therefore is, *Hectoris Andromache, servasne connubia Pyrrbi!* And is *Hector*'s *Andromache* wedded to *Pyrrhus*? which is not so much a Question as an Exclamation of Surprise and Condolence. That *Hectoris Andromache* is to be construed this Way, appears from *Justin*, who gives her the same honourable Designation, Lib. XVII. Cap. 3. *Atque ita Heleno, filio Priami regis—regnum Cbaonum, et Andromachen Hectoris—uxorem (Pyrrbus) tradidit.*

321. *O! felix una ante alias Priameia virgo.* Quintilian quotes this as an Example of *Virgil*'s Talent in the *Pathetic*: In order to shew the Extremity of *Andromache*'s Misery, he makes her even envy the Fate of *Polyxena*, which, in the Eyes of all the World besides, was most wretched and deplorable: How wretched then must *Andromache*'s State have been, if, compared to her, even *Polyxena* was happy? *Quam miser enim casus Andromachæ, si comparata ei felix Polyxena?* Instit. Lib. VI. Cap. 3. See also *Macrob.* Saturn. Lib. XIV. Cap. 6.

321. *Priameia virgo.* *Polyxena*, the Daugh-

ter of *Priam* and *Hecuba*, with whom *Achilles* fell in Love. She was the innocent Occasion of *Achilles*'s Death; for *Priam* having invited that Heroe to *Troy* under Pretext of giving him his Daughter in Marriage, while she was in the Temple of *Apollo*, where the Marriage Rites were to have been performed; *Paris*, in the Time that *Deiphobus* was embracing *Achilles*, came behind, and shot him to Death with an Arrow. *Achilles*, with his expiring Breath, enjoined *Pyrrhus* to revenge his Death upon *Priam*'s perfidious Family when *Troy* was taken, and particularly to sacrifice *Polyxena* at his Tomb, which accordingly was put in execution.

323. *Sortitus non pertulit ullos.* After the Conquest of *Troy* the Grecian Princes drew Lots among themselves for the Choice of the Captives. This is the Calamity from which *Andromache* pronounces *Polyxena* happy in being delivered by Death.

327. *Servitio enixæ.* *Enixa* signifies not only one who has suffered the Pains of Child-bearing, but also who has been harrassed with sore Toil and Labour in general; and so some of the best Expositors understand it here: And indeed one is naturally led to this Sense, for there seems to be no Propriety in the Expression, if we understand it of her having born a Son to *Pyrrhus*.

328. *Ledæam*

Downward she cast her Eyes, and thus in humble Accents spoke :
 O happy, singularly happy the Fate of Priam's Virgin-daughter,
 who, compelled to die at the Enemy's Tomb under the lofty Walls
 of Troy, suffered not in having any Lots cast for her, nor as
 a Captive ever touched the Bed of a victorious Lord ! We, after
 the Desolation of our Country, being transported over various Seas,
 have in Thralldom bore with a Mother's Throws the Insolence of
 Achilles's Heir, and a haughty imperious Youth: Who afterwards,
 attaching himself to Hermione the Grand-daughter of Leda, and
 a Lacedemonian Match, delivered me over a Slave into the Posses-
 sion of Helenus, *likewise* a Slave. But Orestes, inflamed by the
 Violence of Love to his *betrothed* Spouse now snatched from him,
 and hurried on by the Furies of his Crimes, surprizes him in an
 unguarded Hour, and assassinate him at his Country's Altar. By
 the

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328. *Ledaam Hermionen.* Hermione was the Daughter of Menelaus, King of Sparta or Lacedemon, by Helen the Daughter of Jupiter and Leda. She was betrothed by Tyndareus, Leda's Husband, in Menelaus's Absence, to her Cousin Orestes the Son of Agamemnon; and again betrothed at Troy by Menelaus to Pyrrhus, the Son of Achilles, who went to Sparta, and carried her off. Orestes in Revenge slew Pyrrhus at Delphos, whither he had gone to consult the Oracle about his future Offspring by Hermione.

331. *Furiis agitatus Orestes.* Orestes, the Son of Agamemnon and Clytemnestra, slew his Mother Clytemnestra, who was accessory with Ægisthus to the Murder of his Father. After this Action he is said to have been long haunted and tormented by the Furies, i. e. He was stung with grievous Remorse for imbruing his Hands in his Mother's Blood. He was expiated at length, and received Absolution from the Court of Areopagus at Athens, and having married Hermione after he had put Pyrrhus to Death, united the Kingdom of Sparta to his own hereditary Dominions.

331. *Furiis agitatus.* The Furies were three in Number, *Allecto*, *Tisiphone*, and *Megera*. Cicero has a remarkable Passage to explain what was meant by the Furies: *Nolite enim putare, quemadmodum in fabulis sæpenumero videtis,*

eos, qui aliquid impie scelerateque commiserint, agitari et perterreret Furiarum tædis ardentibus. Sua quemque fraus, et suus terror maxime vexat; suum quemque scelus agitat, amentiaque afficit; suæ malæ cogitationes, conscientiaque animi terrent: hæ sunt impiis assidue, domesticaeque Furæ; quæ dies noctesque parentum poenas à consceleratissimis filiis repetant. Pro Roscio, 24. These Stings and galling Remorses were Orestes's Furies, which the Poet therefore calls *Furiæ scelerum*, the Furies of his Crimes. It is probable however, that Orestes pictured to his own disturbed Imagination this Notion of his being haunted by the Furies, armed with all those Terrors in which they were drawn by the Poets; as Suetonius relates to have been the Case of Nero, *Sæpe confessus exagitari se materna specie, verberibus Furiarum, ac tædis ardentibus.*

332. *Patrias ad aras.* Pyrrhus was slain at the Altar of Apollo of Delphos, and his Father Achilles at the Altar of Thymbraean Apollo at Troy. Interpreters therefore are puzzled to explain what is meant by *patrias aras*; some understand the Altars of Apollo, at whose Altar his Father was slain before; Ruæus, after Turnebus, explains it the Altar of his Country, because the Temple of Delphos was in the Center of Greece, Pyrrhus's Country.

Ex morte Neoptolemi, pars regnorum reddita cessit Heleno; qui dixit campos cognomine Chaonios, omnemque regionem Chaoniâ à Chaone Trojano, addiditque Pergama, bancque Iliacam arcem jugis. Sed qui venti, quæ fata dedere cursum tibi? aut quis Deus appulit te ignarum nostris oris? quid puer Ascanius agit? superatne, et vescitur aurâ, quem Troja jam tibi——ecquæ cura amissæ parentis jam est puero? ecquid et pater Æneas, et avunculus Hector excitat eum in antiquam virtutem animosque viriles? Illa lacrymans fundebat talia, ciebatque longos fletus incassum; quum heros Helenus Priamides affert sese à mœnibus, multis um comitantibus, agnoscitque suos, lætusque ducit eos ad limina; et multum fundit lacrymas inter singula verba. Procedo, et agnosco parvam Trojam, Pergamaque simulatamagnis, et arentem rivum Xanthi cognomine dictum, amplectorque limina Scææ portæ. Necnon et Teucri simul fruuntur sociâ urbe. Rex accipiebat illos in amplis porticibus. In medio aulai libabant pocula Bacchi, dapibus impositis auro, tenebantque pateras. Jamque dies, alterque dies, processit, et auræ vocant vela, carbassusque inflatur tumido Austro. Aggredior vatem his dictis, ac quæso talia: O Trojugena, interpres Divâm, qui sentis numina Phœbi, qui sentis Tripodas, lauros Clarii Apollinis, qui sentis fidera,

Morte Neoptolemi, regnorum reddita cessit
Pars Heleno; qui Chaonios cognomine campos,
Chaoniamque omnem, Trojano à Chaone dixit;
Pergamaque, Iliacamque jugis hanc addidit arcem.
Sed tibi qui cursum venti, quæ fata, dedere?

Aut quis te ignarum nostris Deus appulit oris?
Quid puer Ascanius? superatne, et vescitur aurâ,
Quem tibi jam Troja—— 340

Ecquæ jam puero est amissæ cura parentis?
Ecquid in antiquam virtutem, animosque viriles,
Et pater Æneas, et avunculus excitat Hector?

Talia fundebat lacrymans, longosque ciebat
Incassum fletus; cum sese à mœnibus heros 345

Priamides multis Helenus comitantibus affert,
Agnoscitque suos, lætusque ad limina ducit;
Et multum lacrymas verba inter singula fundit.

Procedo, et parvam Trojam, simulatamagnis
Pergama, et arentem Xanthi cognomine rivum,
Agnosco; Scææque amplector limina portæ: 351

Necnon et Teucri sociâ simul urbe fruuntur:

Illos porticibus rex accipiebat in amplis.

Aulaï in medio libabant pocula Bacchi,

Impositis auro dapibus, paterasque tenebant. 355

Jamque dies, alterque dies, processit; et auræ
Vela vocant, tumidoque inflatur carbassus Austro.

His vatem aggredior dictis, ac talia quæso:

Trojugena, interpres Divûm, qui numina Phœbi,
Qui tripodas, Clarii lauros, qui fidera, sentis, 360

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335. Trojano à Chaone. Chaon was one of Priam's Sons, and the Brother of Helenus, who slew him unwittingly in hunting, and in honour to his Memory called his Kingdom after his Name.

340. Quem tibi jam Troja. This is a Proof that Virgil had left the Æneid imperfect; for however he might, for the sake of Variety, designedly leave some Verses unfinished when

the Sense was compleat, it cannot be imagined that he would choose to leave an unfinished Sense. Some have absurdly filled up the Verse thus;

Quem tibi jam Troja peperit fumante Creûsa, not considering that Ascanius, at the taking of Troy, was old enough to accompany his Father in his Flight. Others,

Quem tibi jam Troja obsessa est enixa Creûsa; which

the Death of Neoptolemus a Part of his Kingdom fell into the Hands of Helenus ; who denominated the Plains Chaonian, and the whole Country Chaonia from Chaon the Trojan *his Brother* ; and built on the Mountains *another* Pergamus and this Trojan Fort. But *say* what Winds, what Fates have guided your Course ? Or what God hath landed you on our Coasts without your Knowledge ? What is become of the Boy Ascanius ? Lives he still, and breathes the *vital* Air ? Whom, on your Care, when Troy was——Has the Boy now any Concern for the Loss of his Mother ? Is he incited by *the Example* of both his Father Æneas and Uncle Hector to ancient Valour and manly Courage ? Thus bathed in Tears she spoke, and heaved long unavailing Sobs ; when the Heroe Helenus, Priam's Son, advances from the City with a numerous Retinue, knows his Friends, with Joy conducts them to his Palace, and sheds Tears in Abundance between each Word. I set forward, and survey the little Troy, the *Castle* of Pergamus, that bore Resemblance to the great Original, a scanty Rivulet that bore Xanthus's Name, and I embrace the Threshold of the Scæan Gate. The Trojans too at the same time enjoy the friendly City. The King entertained them in his spacious Galleries. In midst of the Court they quaffed Brimmers of Wine, while the Banquet was served in Gold, and each stood with a Goblet in his Hand. And now one Day, and a second passed on, when the Gales invite our Sails, and the Canvass bellies by the swelling South-wind. *Then* in these Words I accost the prophetic *Helenus*, and question him thus : Son of Troy, Interpreter of the Gods, who knowest the divine Will of Phœbus, *the Mysteries* of the Tripods, the Laurels of the Clarian God ; who knowest *the Science* of the Stars, the ominous

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which, however it may be *Virgil's* Sense, has nothing of his poetical Spirit.

341. *Amisæ parentis*. A Question is here raised how *Andromache* came to know that *Grius* was lost. But where was the Difficulty of her being apprized of this before she left the Trojan Coast, especially when *Æneas* himself returned to Troy in quest of her ?

354. *Libabunt pocula*. It was customary for them at Entertainments, after the first Service, to introduce a Drinking-bout, with a Libation to the Gods. See Book first, Verse 740.

360. *Tripodas*. The Tripod was a kind of three-footed Stool, whereon the Priests of *Apollo* sat when she delivered the Oracles.

360. *Clarii lauros*. They had a Way of Divination by burning a Branch of Laurel, the crackling of which was a good Omen ; but if it consumed away without Noise, it was unlucky, as in *Tibullus*, Lib. II. 5. 81.

*Ut succensa sacris crepitet bene laurea flammis,
Omne quo felix et sacer annus eat.*

360. *Clarii*. *Clarius* was an Epithet given to *Apollo*, from *Claros*, a City in *Ionia*, near *Colophon*,

et linguas volucrum, et omnia præpetis pennæ, age, fare; namque religio prospera mihi dixit omnem cursum, et cuncti Divi suaferunt mihi petere Italiam, et tentare repostas terras: Harpyia Celæno sola canit novum prodigium, nefasque dictu, et denuntiat nobis tristes iras obscenamque famem. Quæ prima pericula vito? quidve sequens possum superare tantos labores? Hic Helenus, juvenis primum cæsis de more, exorat pacem Divum, resolvitque vittas sacrati capitis, ipseque ducit me manu ad tua limina, O Phœbe! suspensum multo numine; atque sacerdos deinde canit hæc ex divino ore: O nate Deæ (nam manifesta fides est mihi te ire per altum mare majoribus auspiciis, rex Deum sic sortitur fata, voluitque vices, is ordo vertitur) dictis expediam tibi pauca è multis, quo tu hospita tutior lustras æquora, et possis confidere Ausonio portu; nam Parcæ prohibent te scire cætera, Junoque Saturnia vetat Helenum fari ea. Principio, longa via in via longis terris procul dividit Italiam à te, quam tu, ignare, jam rere esse propinquam, parasque invadere vicinos portus.

Et volucrum linguas, et præpetis omina pennæ,
Fare, age; namque omnem cursum mihi prospera
dixit
Relligio; et cuncti suaferunt numine Divi
Italiam petere, et terras tentare repostas:
Sola novum, dictuque nefas, Harpyia Celæno 365
Prodigium canit, et tristes denunciat iras,
Obscenamque famem. Quæ prima pericula vito?
Quidve sequens tantos possum superare labores?
Hic Helenus, cæsis primum de more juvenis,
Exorat pacem Divum, vittasque resolvit 370
Sacrati capitis, meque ad tua limina, Phœbe,
Ipse manu multo suspensum numine ducit;
Atque hæc deinde canit divino ex ore sacerdos:
Nate Dea (nam te majoribus ire per altum
Auspiciis manifesta fides, sic fata Deum rex 375
Sortitur, volvitque vices, is vertitur ordo)
Pauca tibi è multis, quo tutior hospita lustras
Æquora, et Ausonio possis confidere portu,
Expediam dictis: prohibent nam cætera Parcæ
Scire, Helenum farique vetat Saturnia Juno. 380
Principio, Italiam, quam tu jam rere propinquam,
Vicinosque ignare paras invadere portus,
Longa procul longis via dividit in via terris:

Ante

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Colophon, where he had a famous Temple and Oracle.

361. *Volucrum linguas, et præpetis omina pennæ.* Some Birds were subservient to Divination by the Sounds they uttered, and these were called *Oscines*: Of which Kind were the Crows, Ravens, &c. Hor. III. Carm. Ode XXVII. 2.

*Oscinem corvum prece suscitabo
Solis ab ortu.*

Others again answered the same End by their Manner of flying, and were called *Præpetes*.

370. *Vittasque resolvit.* The Priest in performing Sacrifice had his Head bound about with Fillets; but now that he is going to prophecy, he assumes the loose Air of an Enthusiast, as is said of the Sibyl, Æn. VI. 48.

Non comptæ mansere comæ.

372. *Multo suspensum numine.* Some read *suspensus*, which means, that *Helenus* was full of Anxiety and Perturbation from the Influence of the God. But it is much better applied to *Æneas*, who had good Reason to be in awful Suspense about his future Fortune.

375. *Auspiciis majoribus.* Among the various Omens and Prognostics whence they got Insight into Futurity, some were of a more important Nature, awakened greater Attention, shewed a more extraordinary Interposition of the Gods, and portended the Birth of some more glorious Events: Of this Kind were these heavenly Signs, Visions, and extraordinary Appearances, which had all along accompanied *Æneas* since he first set out from Troy.

375. *Fata*

nous Sounds of Birds, and the Prognostics of every Wing that swiftly flies. Come then, declare (for hitherto the Omens of Religion have pronounced my whole Voyage to be prosperous, and all the Gods, by Indications of their divine Will, have directed me to go in pursuit of Italy, and attempt a Settlement in Lands remote: The Harpy Celæno alone predicts a Prodigy strange and horrible to relate, and denounces *against us* direful Vengeance, and foul unnatural Famine) what are the principal Dangers I am to shun? Or by the Pursuit of what Means may I surmount Toils so great? Upon this Helenus first solicites the Peace of the Gods by sacrificing Bulls in due Form, then unbinds the Fillets of his consecrated Head, and himself leads me by the Hand to thy Temple, O Phœbus, anxious with great Awe of the God: Then the Priest, from his Lips divine, delivers these Predictions: Goddess-born (for that you steer through the Deep on some Enterprize of great Moment *to me* is unquestionably evident: So the Sovereign of the Gods dispenses his Decree, thus he fixes the Series of revolving Events; such the Scheme of Things is hastening to the Birth) that you may with the more Safety cross the Seas to which you are a Stranger, and settle *at last* in the Ionian Port, I will unfold to you a few Particulars of many; for the Destinies hinder you from knowing the rest, and Saturnian Juno forbids Helenus to reveal it. First of all a long intricate Voyage, with a Length of Lands, divides *you from Italy*, which you ignorantly deem already near, and whose Ports you are preparing to enter, as if they were just at hand. Before

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375. *Fata sortitur.* Dispenses his Oracles by Lot, alluding to the Manner of consulting the Oracle, which was sometimes by drawing Lots.

379. *Prohibent nam cætera scire.* Pierius observes, that in almost all the ancient Copies there is a full Stop at *scire*; and *Servius* chooses this pointing for several Reasons which I shall mention, and add some others. First then, if we make both Parts of the Sentence refer to *Helenus*, there will be an Inconsistency between the first Part and the last. *Prohibent scire—sæpius vetat.* Would *Juno* forbid to declare or reveal to others what he did not know himself? Besides, he had said before he would only inform him of a few Events of the many that were to befall him: *Pauca tibi*

et multis expediam; which implies that *Helenus* knew the rest, but was restrained by Heaven from communicating them to him: Some of these Events it was not proper for him to know, because the Accomplishment of them depended on his own Free-will: Others again *Juno* withheld *Helenus* from revealing to him, that he might be the more perplexed with Doubt and Anxiety, and the more surprized and unprovided against the Calamity: Of this Kind is the Interpretation of *Celæno's* Prophecy, which *Helenus* appears to have understood, for he bids him not be much concerned about it, since the Gods would extricate him from that Distress, Verse 394.

*Nec tu mensarum morsus horresce futuros.
Fata viam inveniunt—*

Et remus lentandus est in Trinacriâ undâ, et æquor Ausonii salis lustrandum tuis navibus, infernique lacus, insulaque Æææ Circes, antequam possis componere urbem in tutâ terrâ. Dicam tibi signa: tu teneto ea condita mente. Cum ingens sus inventa tibi sollicito, ad undam secreti fluminis sub littoreis ilicibus jacebit enixa foetus triginta capitum, alba, recubans solo, et albi nati circum ejus ubera, is erit locus urbis, ea erit certa requies tibi laborum. Nec tu horresce futuros morsu mensarum: Fata invenient tibi viam, Apolloque vocatus aderit. Effuge autem has terras, hancque oram Itali littoris, quæ proxima perfunditur æstu nostri æquoris: cuncta ista mœnia habitantur malis Graiis. Hic et Narycii Locri posuerunt mœnia, et Lyctius Idomeneus obsedit Sallentinos campos milite: hic est illa parva Petilia subnixa muro Philoetæ Melibœi ducis.

Ante et Trinacriâ lentandus remus in undâ,
Et salis Ausonii lustrandum navibus æquor, 385
Infernique lacus, Æææque insula Circes;
Quàm tutâ possis urbem componere terrâ.
Signa tibi dicam: tu condita mente teneto.
Cum tibi sollicito, secreti ad fluminis undam,
Littoreis ingens inventa sub ilicibus sus 390
Triginta capitum fetus enixa jacebit,
Alba, solo recubans, albi circum ubera nati;
Is locus urbis erit; requies ea certa laborum.
Nec tu mensarum morsus horresce futuros:
Fata viam invenient, aderitque vocatus Apollo. 395
Has autem terras, Italique hanc littoris oram,
Proxima quæ nostri perfunditur æquoris æstu,
Effuge: cuncta malis habitantur mœnia Graiis.
Hic et Narycii posuerunt mœnia Locri,
Et Sallentinos obsedit milite campos 400
Lyctius Idomeneus: hic illa ducis Melibœi
Parva Philoetæ subnixa Petilia muro.
Quin, ubi transmissæ steterint trans æquora classes,
Et

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So also the Death of his Father, with respect to which Æneas questions not Helenus's Foreknowledge, but only complains of him for not revealing it to him, Verse 712.

Nec vates Helenus, cum multa horrenda moneret, Hos mihi prædixit luctus—

384. *Trinacria.* Sicily, so called from its triangular Form, made by the three Promontories of Pelorus, Pachynus, and Lilybæum, in which it terminates.

384. *Lentandus.* A descriptive Word, which denotes the bending Motion of the Oar, occasioned by the Resistance of the Waves; and therefore signifies that they were to struggle hard in rowing.

385. *Ausonii.* See above the Note on Verse 171.

386. *Æææque insula Circes.* Circe was the Daughter of the Sun and the Nymph Perse; she is called Ææan from Æa, an Island and City belonging to the Kingdom of Colchos, a-

bout the Mouth of the River *Pbasis*. She married the King of the *Sarmatians*, whom having poisoned, she fled to *Italy* to a Promontory, which from her was denominated *Circe's Mount*, now *Circello*: The Marshes surrounding it, which are now drained, gave it the Form of an Island.

387. *Tuta terra.* He says in a safe Land, because he had been baffled in his former Attempts to build in *Thrace* and *Crete*.

390. *Littoreis ingens.* See the Accomplishment of this Prediction in the eighth Book, Vere 42. The Holms that shade the Banks of the *Tyber* are here called *litoreæ*, along the Shore or Bank.

393. *Is locus urbis erit.* Here *Alba* was built, which had its Name from this Omen of the white Sow and her white Pigs.

Et stetit Alba potens albæ suis omine dicta.

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396. *Has autem terras.* The Lands of *Calabria*

fore that happen you shall both ply the bending Oar in the Trinacrian Wave, and visit with your Fleet the Plains of the Ausonian Sea, the infernal Lakes, and Ææan Circe's Isle, before it be in your Power to build a City in a quiet peaceful Land. The Signs I will declare to you, keep them treasured up in your Mind. When thoughtfully musing by the Streams of the secret River, you shall find a large Sow that has brought forth a Litter of thirty Young, reclining on the Ground, under the Elms that shade the Banks of the River, white the Dam, the Offspring white around her Dugs: That shall be the Station of the City: There is the Period fixed to all thy Labours: Nor be disturbed at the future Event of eating your Tables: The Fates will find out an Expedient, and Apollo invoked will befriend you. But shun those Coasts, and those nearest Limits of the Italian Shore, which are washed by the Tide of our Sea: All those Cities are inhabited by the mischievous Greeks. Here the Locrians of the City Narycium have raised their Walls, and Cretan Idomeneus with his Troops has possessed the Plains of Salentum: Here stands that little City Petilia defended by the Walls of Philoctetes the Melibœan Chief. Further, when your Fleet, having crossed the Seas, shall come to a Station, and you shall pay your

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labria and *Apulia*, formerly called *Magna Græcia*, Great Greece, which *Helenus* points out to *Æneas*, their Distance from *Epirus* not being very considerable.

399. *Narycii Locri*. The *Locrians* originally were a People of *Phocis* in *Achaia*. They followed *Ajax Oileus* to the Siege of *Troy*, *Iliad* II. 527. and a Colony of them settled in *Magna Græcia*, either under the Conduct of the same *Ajax Oileus*, or rather (he having died in his Return from *Troy*, see *Æn.* I. 44.) of *Evanthes*. There they built a City called *Narycia* or *Narycium*, probably after the Name of *Naryx*, *Ajax's* native City.

400. *Salentinus campos*. The *Salentines* were a People in the eastern Part of *Italy*, whose Country stretched out into the Sea, like a Peninsula, over against *Epirus*, now called *Terra d' Otranto*, formerly *Messapia* and *Japygia*. They derived their Name from the Promontory of *Salentinum*, the same with *Japygium*, now the Cape of *Saint Mary*, which terminates that Part of *Italy*.

401. *Lyctius Idomeneus*. *Idomeneus* is so called from *Lyctus*, a City in *Crete*, whence he being expelled, for the Reason abovementioned, came into this Part of *Italy*, and there planted a Colony. See Verse 104.

401. *Melibœi parva*, &c. *Philoctetes*, the Son of *Pœas*, King of *Melibœa*, a City in *Thessaly*, at the Foot of Mount *Ossa*. He set Fire to *Hercules's* Funeral-pile at that Heroe's Request, and received a Present from him of his Bow and Arrows, that were dipt in the poisonous Blood of the Hydra of *Lerna*. He set out for *Troy* with the other Greeks, but was shamefully abandoned by them in *Lemnos*, because of an ulcerated Wound he had got by the Bite of a Serpent. But, it being fated that *Troy* could not be taken without those Arrows of *Hercules* which were in his Possession, they were forced to recal him. After *Troy* was taken, hearing that the *Melibœans* had made a Revolt, he repaired to *Calabria*, and there built *Petilia*, or, according to others, fortified it with Walls.

et jam solves vota, aris
positis in littore, tu ve-
lare adopertus quoad co-
mas purpureo amictu, ne-
qua hostilis facies occur-
rat tibi inter sanctos ignes in honore Deorum, et
turbet omina. Socii tenento
hunc morem sacrorum, tu
ipse teneto hunc: casti
tui nepotes maneat in hac
religione. At ubi ven-
tus admoverit te digressum
hinc Siculæ oræ, et clau-
stra angustæ Pelori raref-
cent; læva tellus et læva
æquora petantur tibi longo
circuitu, fuge dextrum lit-
tus et dextras undas. Fe-
runt hæc loca, quondam
convulsa vi et vastâ rui-
nâ, dissiluisse, cum pro-
tinus utraque tellus foret
una, pontus vi venit me-
dio, et undis abscidit He-
sperium latus Siculo late-
re, æstuque angusto in-
terluit arva et urbes di-
ductas à se invicem litto-
re. Scylla obsidet dex-
trum latus, implacata
Charybdis obsidet lævum,
atque imo gurgite barathri
ter sorbet vastos fluctus in
abruptum, rursusque eri-
git eos alternos sub auras,
et verberat sidera undâ.
At spelunca cohibet in
cæcis latebris Scyllam ex-
sertantem ora, et traben-
tem naves in saxa. Pri-
ma facies est hominis, et
virgo cum pulchro pectore,
tenuis pube: postrema
est Pristis immani corpore,
commissa quoad caudas Delphinum utero luporum. Præstat te cessantem lustrare metas Trinacri
Pachyni, et circumflectere longos cursus,

Et positis aris jam vota in littore solves;
Purpureo velare comas adopertus amictu: 405
Ne qua inter sanctos ignes in honore Deorum
Hostilis facies occurrat, et omina turbet.
Hunc socii morem sacrorum, hunc ipse teneto:
Hac casti maneant in religione nepotes.
At ubi digressum Siculæ te admoverit oræ 410
Ventus, et angustæ rarefcent claustra Pelori;
Læva tibi tellus, et longo læva petantur
Æquora circuitu: dextrum fuge littus, et undas.
Hæc loca vi quondam, et vastâ convulsa ruinâ
(Tantum ævi longinqua valet mutare vetustas)
Dissiluisse ferunt: cum protinus utraque tellus 416
Una foret, venit medio vi pontus, et undis
Hesperium Siculo latus abscidit; arvaque, et urbes
Littore diductas angusto interluit æstu.
Dextrum Scylla latus, lævum implacata Charybdis
Obsidet; atque imo Barathri ter gurgite vastos 421
Sorbet in abruptum fluctus, rursusque sub auras
Erigit alternos, et sidera verberat undâ.
At Scyllam cæcis cohibet spelunca latebris,
Ora exsertantem, et naves in saxa trahentem: 425
Prima hominis facies, et pulchro pectore virgo,
Pube tenuis; postrema immani corpore pristis,
Delphinum caudas utero commissa luporum.
Præstat Trinacrii metas lustrare Pachyni
Cessantem, longos et circumflectere cursus, 430
Quàm

NOTES.

405. *Velare comas.* It was customary for the Romans to cover their Heads in Sacrifice and other Acts of Worship to most of their Gods, as we learn from many Passages of the Roman Authors.

Invocat Deos immortales, ut sibi auxilium ferant Manibus puris, capite operto—

says *Plautus*, *Amphit.* Ac. V. Sc. 1. Verse 41. And this Custom they derive from *Æneas*.

411. *Rarefcent claustra Pelori.* Pelorus, or *Pelorus*, now *Capo di Faro*, is a Promontory

on the eastern Point of *Sicily*, so nigh to *Italy*, that it is said by several Authors to have been once contiguous, and torn asunder from it by an Earthquake, as *Virgil* here relates, tho' it is more probable that this Circumstance is fabulous. See the Description of *Sicily* in the *Universal History*. The *Claustra Pelori* are the Straits of *Messina*, which naturally open to the View, and grow more wide the nearer one approaches to them.

420. *Scylla.* *Scylla* is a Rock in *Calabria*, opposite

your Vows at the Altars raised on the Shore, *be sure to cover your Head, muffling yourself up in a purple Veil; lest the Face of an Enemy, amid the sacred Fires in honour of the Gods appear, and disturb the Omens.* This Custom in Sacrifice let your Friends, this yourself observe: To this religious Institution let your pious Descendants adhere. But when, after setting out, the Wind shall waft you to the Sicilian Coast, and the Straits of narrow Pelorus shall open wider to the Eye, veer to the Land on the Left, and to the Sea on the Left by a long Circuit: Fly the Right *both* Sea and Shore. These Lands, they say, once with Violence and vast Desolation convulsed (such Revolutions long Tract of Time is able to produce) burst asunder; when in Continuity both Lands were one, the Sea rushed impetuously between, and by its Waves tore the Italian Side from that of Sicily; and *now* with a narrow Firth runs between the Fields and Cities separated by *different* Shores. Scylla guards the Right-side, implacable Charybdis the Left, and thrice with the deep Eddies of its *voracious* Gulph swallows up the vast Billows into the broken Abyss, and again spouts them out by Turns high into the Air, and lashes the Stars with the Waves. As to Scylla, a Cave confines her within its dark Recesses, reaching forth her Jaws, and sucking in Vessels upon the Rocks. First she presents a human Form, a lovely Virgin down to the Middle: Her lower Parts are those of a hideous Pristis, with Dolphins Tails joined to the Wombs of Wolves. It is better with Delay to circuit round the Extremities of the Sicilian Promontory Pachynus, and steer a long winding Course, than once to view the misshapen Scylla under
her

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opposite to *Charybdis*, both of them very dangerous to Ships; hence they are represented by the Poets as hideous devouring Monsters. *Virgil* gives us here the fabulous Description of *Scylla*, Verse 424. She was the Daughter of *Phorcus*, whom *Circe* is said to have transformed into this Monster, because she was her Rival. *Charybdis* again is given out to have been a rapacious Whore, who, having taken away *Hercules's* Oxen, was thunderstruck by *Jupiter*, and thrown into the Sea, where she was transformed into a devouring Whirlpool.

427. *Pristis*. The *Pristis* is a Fish commonly reckoned of the Whale-kind, of a prodigious Length. *Pliny* mentions some of them in the *Indian* Sea to have been two hundred Cubits in Length. It is likewise called *Pisbrix* by *Cicero*,

Et sparsam subter caudam pisbrix adhaesit.
The Name is derived from *πρις*, *sector*, because they cut the Waves with wonderful Agility.

429. *Pachyni*. Pachynum is the southern Promontory of *Sicily*, now *Capo Passaro*.

A a 2

432. *Canibus*

quàm semel vidisse informem Scyllam sub vasto antro, et saxa resonantia cæruleis canibus. Præterea, si qua prudentia est Heleno vati, si qua fides est ei, si Apollo implet ejus animum veris, O nate Deâ, prædicam tibi illud unum præque omnibus, et repetens iterum iterumque hoc te monebo; primum prece adora numen magnæ Junonis; libens cane vota Junoni, supera que potentem dominam supplicibus donis: sic denique tu mittere victor ad Italos fines, Trinacriâ relictâ. Ubi tu delatus huc accesseris Cumæam urbem, divinosque lacus, et Averna sonantia in sylvis; aspicias insanam vatem quæ canit facta sub imâ rupe, mandaturque notas et nomina foliis. Virgo digerit in numerum, atque relinquit seclusa in antro, quæcunque carmina descripsit in foliis: illa manent immota in locis, neque cedunt ab ordine. Verùm cum tenuis ventus impulit ea, cardine verso, et janua turbavit teneras frondes; nunquam deinde curat prendere ea volitantia in cavo saxo, nec revocare situs, aut jungere carmina. Abeunt inconsulti, odereque sedem Sibyllæ. Hic, ne qua dispendia moræ fuerint tibi tanti, (quamvis socii increpitent, et cursus vocet vela in altum, possisque implere sinus secundos) quin adeas vatem, precibusque poscas ut ipsa canat oracula, volensque resolvat vocem atque ora.

Quàm semel informem vasto vidisse sub antro Scyllam, et cæruleis canibus resonantia saxa. Præterea, si qua est Heleno prudentia, vati Si qua fides, animum si veris implet Apollo; Unum illud tibi, nate Deâ, præque omnibus unum Prædicam, et repetens iterumque iterumque monebo: 436

Junonis magnæ primum prece numen adora; Junoni cane vota libens, dominamque potentem Supplicibus supera donis: sic denique victor Trinacriâ fines Italos mittere relictâ. 440

Huc ubi delatus Cumæam accesseris urbem, Divinosque lacus, et Averna sonantia sylvis; Insanam vatem aspicias; quæ rupe sub imâ Fata canit, foliisque notas, et nomina mandat.

Quæcunque in foliis descripsit carmina virgo, 445 Digerit in numerum, atque antro seclusa relinquit: Illa manent immota locis, neque ab ordine cedunt.

Verùm eadem, verso tenuis cum cardine ventus Impulit, et teneras turbavit janua frondes; Nunquam deinde cavo volitantia prendere saxo, Nec revocare situs, aut jungere carmina curat: 451 Inconsulti abeunt, sedemque odere Sibyllæ.

Hic tibi ne qua moræ fuerint dispendia tanti, (Quamvis increpitent focii, et vi cursus in altum Vela vocet, possisque sinus implere secundos) 455 Quin adeas vatem, precibusque oracula poscas Ipsa canat, vocemque volens, atque ora resolvat.

Illa

NOTES.

432. *Canibus resonantia.* This explains the Reason why Scylla was represented as terminating in the Figure of Wolves or Dogs, because according as the lower Parts of the Rock were struck with the Waves, hoarse growling Sounds were heard, like the baying of Dogs, or howling of Wolves.

441. *Cumæam urbem.* Cumæ was a City in Italy, on the Campanian Coast.

442. *Divinosque lacus.* The Lakes of *Lucrinus* and *Avernus* in *Campania*, near *Cumæ*, termed divine from their Vicinity to the Grot of the inspired *Sibyl*.

442. *Averna sonantia sylvis.* The Lake *Avernus* was formerly environed with thick Woods, whereby, the Air not having free Access to purge away the Exhalations that arose from it, they became so foul and unwholesome,

her capacious Den, and those Rocks that roar with her Sea-green Dogs. Farther, if Helenus has any Skill, if any Credit is due to *him* as a Prophet, if Apollo stores his Mind with Truth, I will give you this one previous Admonition, this one, O Goddeſs-born, above all the reſt, and I will inculcate it upon you again and again: Be ſure you, in the firſt Place, with Supplications worſhip great Juno's Divinity: To Juno cheerfully in Hymns addreſs your Vows, and vanquiſh the powerful Empreſs of the Skies with humble Offerings; thus at length leaving Trinacria, you ſhall be diſmiſſed victorious to the Territories of Italy. When waſted thither you ſhall reach the City Cumæ, the hallowed Lakes, and the Floods of Avernus reſounding through the Woods; you ſhall ſee the raving Prophetes, who beneath a deep Rock reveals the Decrees of Heaven, and commits to the Leaves of Trees her Characters and Words. Whatever Verſes the Virgin has inſcribed on the Leaves, ſhe ranges in harmonious Order, and leaves in the Cave incloſed by themſelves. Uncovered they remain in their Poſition, nor recede from their Order. But when upon turning the Hinge a ſmall Breath of Wind has blown upon them, and the Door by opening hath diſcomposed the tender Leaves, ſhe never afterwards gives herſelf the Trouble to catch the Verſes as they are fluttering in the hollow Cave, nor to recover their Situation, or join them together. Thus her Votaries depart without a Reſponſe, and deſteſt the Sibyl's Grot. Let not the Loſs of ſome Time there ſeem of ſuch Conſequence to you, (tho' your Friends chide your Delay, the Neceſſities of your Voyage ſtrongly invite your Sails into the Deep, and you may have an Opportunity to fill the bellying Canvaſs with a proſperous Gale) as to hinder you from viſiting the Prophetes, and earneſtly entreating her to deliver the Oracles herſelf, and vouchſafe to open her Lips in vocal

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ſome, that it is ſaid no Bird could fly over that Lake without being ſuffocated. Hence it got the Name of *Avernus*, quaſi *aornos*, *inacceſſible to Birds*, and from its peſtilential Quality was taken for the Mouth of Hell, *Æn.* VI. 126.

Facilis deſcenſus Averni.

443. *Infanæ watem.* *Infana* here is not to be taken in a bad Senſe, it ſignifies *inſpired*

with a divine Fury, *exſtatic*, and ~~transported~~ out of her Senſes.

453. *Hic tibi*, &c. I here follow the pointing that is in *H. Stephen's* Edition, which connects *tanti* with *quin adear*, and ſhuts up the two Lines that intervene in a Parentheſis. This makes the Conſtruction eaſy, and the Senſe clear.

460. *Venerata.*

Illa expediet tibi populos Italiae, bellaque ventura, et quo modo fugiasque ferasque quemque laborem, venerataque dabit tibi secundos cursus. Hæc sunt quæ liceat te moneri nostrâ voce. Age, vade, et factis tuis fer ingentem Trojam ad æthera. Quæ postquam vates sic locutus est amico ore, debinc imperat dona gravia ex auro sectoque elephanto ferri ad naves; stipatque in carinis ingens argentum, Dodonæosque lebetas, loricam consertam hamis, trilicemque auro: et conum insignis galeæ, cristasque comantes, arma Neoptolemi: sua dona sunt et meo parenti. Addit equos, additque duces. Supplet remigium; simul instruit socios armis. Interea Anchises jubebat aptare classem velis, ne qua mora fieret vento ferenti nos. Quem interpret Phœbi compellat multo honore: Anchisa dignate superbo conjugio Veneris, cura Deum, bis erepte Pergameis ruinis; ecce tellus Ausoniæ est tibi arripe banc velis: et tamen necesse est ut præterlabare banc pelago. Illa pars Ausoniæ, quam Apollo pandit tibi, est procul. Vade, ait, O felix pietate nati: quid ego provehor ultra, et fando demoror surgentes Austros? Nec minus Andromache, mœsta supremo digressu, fert vestes picturatas subtemine auri, et Phrygiam chlamydem Ascanio, nec cedit suo honori:

Illa tibi Italiæ populos, venturaque bella, Et quo quemque modo fugiasque ferasque laborem, Expediet; cursusque dabit venerata secundos. 460 Hæc sunt quæ nostrâ liceat te voce moneri.

Vade, age, et ingentem factis fer ad æthera Trojam.

Quæ postquam vates sic ore effatus amico est, Dona dehinc auro gravia, sectoque elephanto, Imperat ad naves ferri; stipatque carinis 465

Ingens argentum, Dodonæosque lebetas, Loricam consertam hamis, auroque trilicem, Et conum insignis galeæ, cristasque comantes, Arma Neoptolemi: sunt et sua dona parenti: Addit equos, additque duces. 470

Remigium supplet; socios simul instruit armis.

Interea classem velis aptare jubebat

Anchises, fieret vento mora ne qua ferenti.

Quem Phœbi interpret multo compellat honore:

Conjugio Anchisa Veneris dignate superbo, 475

Cura Deum, bis Pergameis erepte ruinis,

Ecce tibi Ausoniæ tellus; hanc arripe velis:

Et tamen hanc pelago præterlabare necesse est.

Ausoniæ pars illa procul, quam pandit Apollo.

Vade, ait, O felix nati pietate. Quid ultra 480

Provehor, et fando surgentes demoror Austros?

Nec minus Andromache, digressu mœsta supremo,

Fert picturatas auri subtemine vestes,

Et Phrygiam Ascanio chlamydem; nec cedit honori:

Textili-

NOTES.

460. *Venerata.* The Ancients used the active Verb *venero*, as in *Plautus in Trucul. Date mihi huc Staeten, atque ignem in aram, ut venerem Lucinam meam.*

466. *Dodonæosque lebetas.* i. e. Kettles of fine Brass, like that of *Dodona*, a City in *Epirus*, where *Jupiter* had a famous Oracle of great Antiquity. The Manner of delivering that Oracle was, we are told, by a certain

Number of Brass-kettles or Basons, which were contrived to hang contiguous to one another, so that the Motion of one might be communicated to all the rest; and from the Sounds they emitted the Meaning of the Oracle was gathered.

467. *Loricam consertam hamis.* The *Lorica* was a Cuirass or Coat of Armour for covering the Body from the Neck down to the Waist. It

cal Accents. She will declare to you the Italian Nations, your future Wars, and by what Means you may shun or sustain every Hardship; and with Reverence address'd will give you a successful Voyage. These are all the Instructions I am at liberty to give you. Go then, and by your Atchievements raise mighty Troy to Heaven. Which *Words* when the Prophet had thus with friendly Accent pronounced, he orders Presents next of great Value to be carried to the Ships, consisting of Gold and Ivory; and within the Sides of my Vessel stows a large Quantity of Silver-plate, and Caldrons of Dodonian Brass, a Mail thick set with Rings, and wrought in Gold of triple Tissue; together with the Cone and waving Crest of a shining Helmet, Arms which belonged to Neoptolemus. My Father too has proper Gifts conferred on him. He gives us Horses besides, he gives us Guides; he supplies us with Rowers, and at the same time furnishes our Crew with Arms. Mean while Anchises gave Orders to equip our Fleet with Sails, that we might not lose the favouring Gale. Whom the Interpreter of Apollo accosts with high Respect: Anchises, honoured with Venus's illustrious Bed, the Object of Heaven's *peculiar* Care, twice saved from the Ruins of Troy, lo there the Coast of Ausonia lies before you; thither speed your Way with full Sail: And yet you must steer your Course beyond that *Coast*: That Part of Ausonia which Apollo opens *to your Hope* lies remote. Go, says he, happy in the pious Duty of your Son: Why do I farther insist, and by my Discourse retard *you from enjoying* the rising Gales? In like Manner Andromache, grieved at our final Departure, brings forth to Ascanius Vestments wrought in Figures of Gold, and a Phrygian Cloak; nor falls short
of

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It was at first composed of Leathern-thongs, whence it got the Name of *Lorica* from *lorum*, a Thong. Afterwards it was wrought of Iron *laminæ*, or thin Plates of Iron, with Hooks or Rings linked together, sometimes single, sometimes two-fold, sometimes three-fold. The two last were termed *bilix*, *trilix*.

467. *Hamis auroque*. i. e. *Hamis aureis*, with Rings or Hooks of Gold, as in the Georgics, *maculis insignis et albo*, for *maculis albis insignis*, distinguished by white Spots, Geor. III. 56.

476. *Bis Pergameis erepte ruinis*. First,

when Troy was taken by *Hercules*, and a second Time, when it was burnt by the *Greeks*.

483. *Subtemine auri*. *Subtemen* is properly the Woof, as *stamen* is the Warp.

484. *Phrygiam cblamydem*. i. e. Of Needle-work, an Art of which the *Phrygians*, according to *Pliny*, were the Inventors. The *Cblamys* properly was a military Garment, a kind of Cassock or upper Vestment, which the General wore over his Corslet.

484. *Nec cedit honori*. This is capable of three Senses, for it may either signify that *Andromache* confers Gifts on *Ascanius* suitable to his

oneratque eum textilibus
donis, ac fatur talia :
O puer, accipe et hæc,
quæ sint monumenta tibi
meorum manuum, et testen-
tur longum amorem An-
dromachæ Hectoreæ con-
jugis: cape extrema do-
na tuorum, O imago mei
Aſtynactis quæ ſola ſu-
per eſt mihi: ſic ille fe-
rebat oculos, ſic manus,
ſic ora; et nunc pu-
beſceret æquali ævo te-
cum. Ego digrediens af-
fabar vos, lacrymis obor-
tis: Vivite felices vos
quibus ſua fortuna jam
eſt peracta: nos vocamur
in alia fata ex aliis.
Quies eſt parta vobis,
nullum æquor maris vobis
arandum, neque arva Au-
ſoniæ ſemper cedentia re-
tro vobis quærenda: vi-
detis effigiem Xanthi, Tro-
jamque quam veſtræ ma-
nus fecere; opto, melio-
ribus auſpiciis, et quæ
fuerit minus obvia Graiis.
Si quando intraro Tybrim
arvaque vicina Tybridis,
cernamque mœnia data
meæ genti; faciemus ur-
besque olim cognatas, po-
pulosque propinquos ex E-
piro, ex Heſperiâ, quibus
idem Dardanus fuit au-
ctor, atque idem fuit ca-
ſus, faciemus, inquam,
utramque Trojam unam
animis. Ea cura mane-
at noſtros nepotes. Pro-
vehimur pelago juxta vi-
cina Ceraunia, unde iter,
curſusque eſt breviffimus
undis, in Italiam. In-
terea ſol ruit, et opaci montes umbrantur. Sternimur gremio optatæ telluris, ad undam, ſortiti re-
mos, paſſimque curamus corpora in ſicco littore:

Textilibusque onerat donis, ac talia fatur: 485
Accipe et hæc, manuum tibi quæ monumenta me-
arum

Sint, puer, et longum Andromachæ testentur
amorem,

Conjugis Hectoreæ. Cape dona extrema tuorum.
O mihi sola mei super Aſtynactis imago!

Sic oculos, sic ille manus, sic ora ferebat: 490
Et nunc æquali tecum pubesceret ævo.

Hos ego digrediens lacrymis affabar obortis:

Vivite felices, quibus est fortuna peracta

Jam sua: nos alia ex aliis in fata vocamur.

Vobis parta quies; nullum maris æquor arandum;
Arva neque Auſoniæ, ſemper cedentia retro, 496

Quærenda. Effigiem Xanthi, Trojamque videtis,
Quam veſtræ fecere manus; melioribus, opto,
Auſpiciis, et quæ fuerit minus obvia Graiis.

Si quando Tybrim, vicinaque Tybridis arva 500

Intraro, gentique meæ data mœnia cernam;

Cognatas urbes olim, populosque propinquos,

Epiro, Heſperiâ, quibus idem Dardanus auctor,

Atque idem caſus, unam faciemus utramque

Trojam animis. Maneat noſtros ea cura nepotes.

Provehimur pelago vicina Ceraunia juxta; 506

Unde iter Italiam, curſusque breviffimus undis.

Sol ruit interea, et montes umbrantur opaci.

Sternimur optatæ gremio telluris, ad undam,

Sortiti remos, paſſimque in littore ſicco 510

Corpora

NOTES.

his Dignity, or that ſhe is nothing ſhort of
the Honour conferred on Æneas and his Fol-
lowers by her Husband; or laſtly, that the
Gifts are worthy of the Giver, and becoming
her Quality, which is the Senſe given in the
Translation.

485. *Textilibus donis.* As the other Pre-
ſents were of Needle-work, ſo theſe here are
the Works ſhe had wove in the Loom, in

which it was uſual for the Ladies of that Age
to employ themſelves, as is evident from the
noted Story of *Penelope's Web*.

489. *O mihi ſola, &c.* I take the Con-
ſtruction to be thus: *O Imago, ſola ſuper,*
i. e. *ſuperans, or quæ ſupereſt mihi, mei Aſty-*
anactis: As *Valerius* ſays, *Nec ſpes ulla ſu-*
per, i. e. ſupereſt.

489. *Aſtynactis.* The Story of *Aſtynax*

of her Dignity ; she loads *the Boy besides* with Presents of her *Labours* in the Loom, and thus addresses him : Take these too, my Child, which may be Memorials to you of my Handywork, and testify the permanent Affection of Andromache the Spouse of Hector : Accept the last Presents of thy Friends ; O *the dear Image*, which is all that I have now left of my Astyanax ! Just such Eyes, such Hands, such Looks he shewed : And now of equal Age with you would have been blooming into Youth. I with Tears in my Eyes thus addressed them at parting : Live in *Joy and Felicity*, ye whose Fortune is now accomplished : We are summoned from Fate to Fate : To you Tranquillity is secured ; no Expanse of Sea have you to plough ; nor to pursue the Lands of Ausonia still flying *from us*. You are *blessed* to see the Image of Xanthus and Troy which your own Hands have built, Heaven grant it be with happier Auspices, and be less obnoxious to the Greeks. If ever I shall enter the Tyber, and the Lands that border on the Tyber, and view the Walls allotted to my Race, we will hereafter make of our kindred Cities, and allied People, *yours* in Epirus, and *mine* in Italy, who have both the same Founder Dardanus, and the same Fortune, *we will, I say, make of* both one Troy in *mutual Affection and Good-will* : Be this the future Care of our Posterity.

We pursue our Voyage near the adjacent Ceraunian Mountains ; whence lies our Way, and shortest Course by Sea to Italy. Mean while the Sun goes down, and the opaque Mountains are wrapt up in Shade. On the Bosom of the wished-for Earth we lay us down by the Waves, having distributed the Oars by Lot, and all along the dry Beach indulge ourselves in soft Repose :
Sleep

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is thus : When the *Greeks*, after the Destruction of *Troy*, were hindered from returning Home by contrary Winds ; *Calchas*, that *Prophet of Plagues*, declared that they must make a Sacrifice of *Astyanax*, the Son of *Hector* and *Andromache*, in regard that if he grew up he would prove a greater Heroe than his Father, and avenge his Country's Woes. *Ulysses* therefore finding him where he had been concealed by his Mother, threw him down from the Wall, upon which the *Greeks* set sail.

505. *Utramque Trojam*. By this we are to understand *Butbrotus*, the City of *Helenus* in

Epirus, which bore a Resemblance to *Troy*, and was inhabited by a *Trojan* Colony, and the City which *Aeneas* designed to build in *Italy*, and call by the Name of *Troy*.

506. *Ceraunia*. The *Ceraunia*, or *Acroce-raunia*, as they are also called, are exceeding high Mountains that bound *Epirus* on the North, they have their Name from *κεραυνος*, *Thunder*, to which, by their Height, they are much exposed.

507. *Cursusque brevissimus*. The Distance between *Epirus* to *Italy* is not reckoned above seven hundred Furlongs, or one and twenty Miles.

B b

517. *Armatus*

sopor irrigat nostros fessos artus. Necdum nox acta horis subibat medium orbem; Palinurus haud segnis surgit strato, et explorat omnes ventos, atque captat aera auribus. Notat cuncta sidera labentia tacito cœlo, Arcturum, pluviasque Hyadas, geminosque Triones, circumspicitque Oriona armatum auro. Postquam videt cuncta constare in sereno cœlo, dat clarum signum è puppi: nos movemus castra, tentamusque viam, et pandimus alas velorum. Jamque Aurora rubescebat, stellis fugatis, cum procul videmus colles obscuros, humilemque Italiam. Achates primus conclamat Italiam; socii salutant Italiam læto clamore. Tum pater Anchises induit magnum cratera coronâ, implevitque eum mero, stansque in celsâ puppi vocavit Divos: O Dî potentes maris et terræ tempestatumque, ferte nobis facilem viam vento, et spirate secundi. Optatæ auræ crebrescunt, portusque patescit jam propior, templumque Minervæ apparet in arce. Socii legunt vela, et torquent proras ad littora. Portus curvatur in arcum ab Eoo fluctu, cautes objectæ spumant salsâ aspergine; ipse latet: turriti scopuli demittunt brachia gemino muro, templumque refugit à littore. Hic vidi in gramine primum omen, nempe quatuor equos candore nivali tondentes campum latè. Et pater Anchises ait: ô terra hospita, portas bellum; equi armantur bello; hæc armenta minantur bellum.

Corpora curamus: fessos sopor irrigat artus.
Necdum orbem medium nox horis acta subibat;
Haud segnis strato surgit Palinurus, et omnes
Explorat ventos, atque auribus aëra captat.
Sidera cuncta notat tacito labentia cœlo, 515
Arcturum, pluviasque Hyadas, geminosque Triones,
Armatumque auro circumspicit Oriona.
Postquam cuncta videt cœlo constare sereno,
Dat clarum è puppi signum: nos castra movemus,
Tentamusque viam, et velorum pandimus alas. 520
Jamque rubescebat stellis Aurora fugatis,
Cum procul obscuros colles humilemque videmus
Italiam. Italiam primus conclamat Achates;
Italiam læto focii clamore salutant.
Tum pater Anchises magnum cratera coronâ 525
Induit, implevitque mero; Divosque vocavit,
Stans celsâ in puppi.
Dî, maris et terræ tempestatumque potentes,
Ferte viam vento facilem, et spirate secundi.
Crebrescunt optatæ auræ; portusque patescit 530
Jam propior, templumque apparet in arce Minervæ.
Vela legunt focii, et proras ad littora torquent.
Portus ab Eoo fluctu curvatur in arcum,
Objectæ salsâ spumant aspergine cautes;
Ipse latet; gemino demittunt brachia muro 535
Turriti scopuli; refugitque à littore templum.
Quatuor hîc, primum omen, equos in gramine vidi
Tondentes campum latè, candore nivali.
Et pater Anchises: Bellum, ô terra hospita, portas;
Bello armantur equi; bellum hæc armenta mi-
nantur: 540
Sed

NOTES.

517. *Armatum auro.* Because the Belt and Sword of the Constellation *Orion* are formed of very bright Stars, as in *Lucan*,

Ensis feri nimium fulget latus Orionis.

525. *Corona induit.* To crown the Bowl;

vina coronare sometimes signifies no more but to fill the Cup brim full, as *Æn. I. 728.* but here it is to be taken literally for adorning the Bowl with Flowers, according to the ancient

Sleep diffuses its *balmy* Dews over our weary Limbs. Night driven by the *winged* Hours had not yet reached her mid-way Course; *when* Palinurus springs alert from his Bed, examines every Wind, and lends his Ears to catch the *coming* Breeze: He observes every gliding Star in the silent Sky, Arcturus, the rainy Hyades, and the two northern Bears, and throws his Eyes around Orion armed with Gold. After he sees all Appearances of settled Weather in the serene Sky, he gives the loud Signal from the Stern: We decamp, attempt our Voyage, and expand the Wings of our Sails. And now, the Stars being chased away, blushing Aurora appeared, when far off we spy the Hills obscure, and lowly Plains of Italy. Italy, Achates first calls aloud; Italy the Crew with joyous Acclamations hail. Then Father Anchises decked a capacious Bowl with a Garland, and filled it up with Wine; and invoked the Gods, standing on the lofty Stern. Ye Gods, who rule Sea and Land, and Storms, grant us a prosperous Voyage by a *favourable* Wind, and breathe propitious. The wished-for Gales begin to swell; and now the Port opens nearer to our View, and on the Promontory appears the Temple of Minerva. Our Crew furl the Sails, and turn about their Prows to the Shore. Where the Waves break from the East, the Port bends into an Arch, the jutting Cliffs foam with the sparkling Brine; *the Port* itself lies hid: Two Turret-like Rocks stretch out their Arms *on either Side* in a double Wall, and the Temple recedes from the Shore. Here on the grassy Meadow I saw, as our first Omen, four Snow-white Steeds grazing the Plain at large; and my Father Anchises *calls out*: War, O foreign Land, thou bringest us; for War Steeds are harnessed; war these Cattle threaten. But yet the
same

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cient Custom, otherwise *implevitque mero* would be mere tautology.

531. *Templum in arce Minervæ.* Strabo mentions a Temple of *Minerva*, on the Promontory of *Iapygium*, which probably is here designed.

536. *Refugit à littore.* i. e. Tho' at some Distance it appears just in the Port, yet when

you come nearer, the intervening Space between the Port and it widens, and it seems gradually to retire from the Shore.

537. *Primum omen.* They used carefully to observe the first Objects that offered to them at landing in any Country where they designed to settle, and from thence drew Prognostics of their future good or bad Fortune.

B b 2

549. *Cornua,*

Sed tamen iidem quadripedes olim sucti sunt succedere curru, et in iugo ferre concordia fræna: est, ait, spes pacis. Tum precamur sancta numina Palladis armisonæ, quæ prima accepit nos ovantes. Et velamur quoad capita Phrygio amictu, ante aras: præceptisque Heleni, quæ dederat maxima, ritè adolemus iustos honores Argivæ Junoni. Haud est mora, continuò, votis perfectis ordine, obvertimus cornua velatarum antennarum, linquimusque domos Grajugenûm, arvaque suspecta. Hinc cernitur sinus Tarenti Herculei, si fama est vera: Diva Lacinia attollit se contra, arcesque Caulonis, et Scylacæum navifragum. Tum Trinacria Ætna procul cernitur è fluctu; et longè audimus ingentem gemitum pelagi, saxaque pulsata, vocesque fractas ad littora: vadaque exsultant, atque arenæ miscentur æstu. Et pater Anchises ait: Nimirum hæc est illa Charybdis: Helenus canebat hos scopulos, hæc horrenda saxa, O socii, eripite vos, pariterque insurgite remis. Illi faciunt baud minus ac iussi, Palinurusque primus contorsit rudentem proram ad lævas undas: cuncta cohors petivit lævam remis ventisque. Tollimur in cælum curvato

gurgite, et iidem descendimus ad imos Manes, undâ subductâ. Scopuli ter dedere clamorem inter cavæ saxa; ter vidimus spumam elisam, et astra rorantia. Interea ventus, cum sole, reliquit nos fessos;

Sed tamen iidem olim curru succedere sucti
 Quadrupedes, et fræna iugo concordia ferre:
 Spes est pacis, ait. tum numina sancta precamur
 Palladis armisonæ, quæ prima accepit ovantes;
 Et capita ante aras Phrygio velamur amictu: 545
 Præceptisque Heleni, dederat quæ maxima, ritè
 Junoni Argivæ iustos adolemus honores.
 Haud mora, continuò perfectis ordine votis,
 Cornua velatarum obvertimus antennarum; 549
 Grajugenûmque domos, suspectaque linquimus arva.
 Hinc sinus Herculei, si vera est fama, Tarenti
 Cernitur: attollit se Diva Lacinia contra,
 Caulonisque arces, et navifragum Scylacæum.
 Tum procul è fluctu Trinacria cernitur Ætna;
 Et gemitum ingentem pelagi, pulsataque saxa 555
 Audimus longè, fractasque ad littora voces:
 Exsultantque vada, atque æstu miscentur arenæ.
 Et pater Anchises: Nimirum hæc illa Charybdis;
 Hos Helenus scopulos, hæc saxa horrenda canebat:
 Eripite, O socii, pariterque insurgite remis. 560
 Haud minus ac iussi faciunt; primusque rudentem
 Contorsit lævas proram Palinurus ad undas:
 Lævam cuncta cohors remis, ventisque petivit.
 Tollimur in cælum curvato gurgite; et iidem
 Subductâ ad Manes imos descendimus undâ. 565
 Ter scopuli clamorem inter cavæ saxa dedere;
 Ter spumam elisam et rorantia vidimus astra.

Interea fessos ventus cum sole reliquit;

Ignarique

NOTES.

549. *Cornua, &c.* Fulvius Ursinus brings this as an Example of a rhiming Verse in *Virgil*; but in this he was mistaken, as Dr. Clarke justly observes: For, there being an Ellision of the last Syllable in *velatarum*, the verse runs off very smoothly thus;

Cornua velatar' obvertimus antennarum.

551. *Herculci Tarenti.* Tarentum, a famous City and Port in Calabria, called Her-

culean, either because it was founded by *Phalantus*, one of *Hercules's* Descendants, or because that whole Territory was sacred to *Hercules*, and the City *Tarentum* founded by himself, where he is said by *Strabo* to have had a Colossus of Brass in that City, the Work of the celebrated *Lyfippus*, which *Fabius Maximus* transported to *Rome*, and set up in the Capitol.

552. *Divæ*

same Quadrupeds have long been used to submit to the Chariot, and in the Yoke to bear the peaceful Reins; Hope *therefore* there is of Peace, he says. Then we address our Prayers to the sacred Majesty of Pallas with clashing Arms arrayed, who first received us elated with Joy; and before her Altars we draw over our Heads a Phrygian Veil: And according to the Instructions given us by Helenus, on which he laid the greatest Stress, in due Form we offer up to Argive Juno the Honours enjoined. Without Loss of Time, so soon as we had orderly fulfilled our Vows, we turn about the Extremities of our Sail-yards, and quit the Abodes and suspected Territories of the Sons of Greece. Next appears the Bay of Tarentum, sacred to Hercules, if common Report be true: And *on the opposite Side of the Bay the Temple of the Lacinian Goddess emerges, the Towers of Caulon, and Scyllacæum the Coast of Shipwrecks.* Then at a Distance from the Waves is seen Trinacrian Ætna; and from afar we hear the loud growling of the Ocean, the beaten Rocks, and broken Murmurs *rolling* to the Shore: The Shallows exult, and Sands are mingled with the *whirling* Tide. And *says* my Father Anchises: Doubtless this is the famed Charybdis: These the Shelves, these the hideous Rocks Helenus foretold. Get ye hence, my Friends, and with equal Ardour rise on your Oars. Just as commanded they obey: And first Palinurus whirled about the creaking Prow to the Left. The whole Crew with Oars and Sails bore to the Left. We mount up to Heaven on the arched Gulph, and down again we sink to the Shades below, the Wave having slipped from under us. Thrice the Rocks bellowed amid their hollow Caverns: Thrice we saw the Foam dashed up *from the Rocks,* and the Stars drenched with its dewy Moisture. Mean while the Wind with the Sun forsook us spent with Toil; and not know-

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552. *Diua Lacinia.* The Temple of Juno Lacinia, near Croton, another City on the same Calabrian Coast. She had the Epithet of Lacinia from the Promontory Lacinium, on which her Temple stood.

561. *Rudentem.* Others read *rudente*, by which they understand a Cable or Rope that was fastened to the Helm of the Ship, where-with they turned it which Way they would.

567. *Rorantia vidimus astra.* Catrou thinks this Hyperbole too bold, and therefore explains

astra to mean nothing else but the Brine that descended in dewy Drops, that sparkle like Stars or Gems when struck by the Sun-beams.

568. *Interea ventus cum sole reliquit.* These Circumstances have a happy Effect to prepare the Reader for the ensuing terrible Description of Mount Ætna. The Winds are hushed to make the Bellows of the Mountain more distinctly heard, and Night is brought on, that in the dusky Sky the sulphureous Flames may be more conspicuous.

569. *Cyclopus*

ignarique viæ, allabimur
 oris Cyclopum. Portus est
 immotus ab accessu ven-
 torum, et ipse ingens; sed
 juxta Ætna tonat horri-
 ficis ruinis, interdumque
 prorumpit ad æthera a-
 tram nubem, fumantem
 piceo turbine et candente
 favillâ; attollitque glo-
 bos flammaram, et lambit
 sidera: interdum eructans
 erigit scopulos avulsæque
 viscera montis, glomerat-
 que liquefacta saxa sub
 auras, cum gemitu, ex-
 æstuatque imo fundo. Fa-
 ma est corpus Enceladi se-
 mustum fulmine, urgeri
 hac mole, ingentemque Æt-
 nam insuper impositam ex-
 spirare flammam ruptis
 caminis: Et, quoties mu-
 tat fessum latus, omnem
 Trinacriam intrememur-
 mure, et subtexere celum
 fumo. Per illam noctem,
 nos tecti sylvis perferi-
 mus immania monstra, nec
 videmus quæ causa det
 sonitum. Nam neque e-
 rant ignes astrorum, nec
 polus lucidus in sidereâ æ-
 thrâ; sed nubila in ob-
 scuro cœlo, et intempesta
 nox tenebat lunam in nim-
 bo. Jamque postera dies
 surgebat primo Eoo, Au-
 roraque dimoverat humen-
 tem umbram polo, cum su-
 bito nova forma viri,
 confecta supremâ macie,
 ignota, miserandaque cul-
 tu, procedit è sylvis, sup-
 plexque tendit manus ad
 littora. Respiciamus: dira illuvies erat ei, barbaque immissa, et tegmen confertum spinis; at
 quoad cætera Graius, et quondam missus ad Trojam in patriis armis.

Ignarique viæ, Cyclopum allabimur oris.
 Portus ab accessu ventorum immotus, et ingens 570
 Ipse; sed horrificis juxta tonat Ætna ruinis:
 Interdumque atram prorumpit ad æthera nubem,
 Turbine fumantem piceo, et candente favillâ;
 Attollitque globos flammaram, et sidera lambit:
 Interdum scopulos, avulsæque viscera montis 575
 Erigit eructans, liquefactæque saxa sub auras
 Cum gemitu glomerat; fundoque exæstuat imo.
 Fama est, Enceladi semustum fulmine corpus
 Urgeri mole hac, ingentemque insuper Ætnam
 Impositam, ruptis flammam exspirare caminis: 580
 Et, fessum quoties motat latus, intremere omnem
 Murmure Trinacriam; et cœlum subtexere fumo.
 Noctem illam tecti sylvis immania monstra
 Perferimus; nec, quæ sonitum det causa, videmus:
 Nam neque erant astrorum ignes, nec lucidus æthrâ
 Sidereâ polus; obscuro sed nubila cœlo; 586
 Et Lunam in nimbo nox intempesta tenebat.

Postera jamque dies primo surgebat Eoo,
 Humentemque Aurora polo dimoverat umbram;
 Cum subito è silvis, macie confecta supremâ, 590
 Ignoti nova forma viri, miserandaque cultu
 Procedit; supplexque manus ad littora tendit.
 Respiciamus: dira illuvies, immissæque barba;
 Confertum tegmen spinis; at cætera Graius,
 Et quondam patriis ad Trojam missus in armis. 595
 Isque

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569. *Cyclopum oris.* The Cyclops were the first Inhabitants of Sicily, especially about Mount Ætna. They are said to have been of a gigantic Make, and of a savage Nature, cruel and inhospitable. Hence the Poets took occasion to paint them of a monstrous Form, with only one great Eye in their Foreheads, and a sort of Cannibals, who fed on human Flesh. From their Vicinity to Mount Ætna they were also given out to be employed by Vulcan in forging Jupiter's Thunderbolts. This

Port of the Cyclops where Æneas landed, is about that Shore where the City Catana now stands at the Foot of Mount Ætna.

571. *Ætna.* Now called *Mount-Gibel*, a famous Volcano in Sicily, not far from the eastern Shore.

578. *Fama est Enceladi.* As Poetry delights in the Marvellous, Virgil here gives the fabulous Account of the Origin of this burning Mountain; which imports, that in the War of the Giants with the Gods, Enceladus,

knowing our Course we run upon the Coasts of the Cyclops. The Port itself is ample, and undisturbed by the Approach of the Winds; but hard by, Ætna thunders with horrible Ruins, and sometimes bursts forth to the Skies a black Cloud, ascending in a pitchy Whirlwind of Smoke, and glowing Embers; throws up Globes of Flame, and kisses the Stars: Sometimes belching, flings on high the Ribs and shattered Bowels of the Mountain, and with a rumbling Noise in wreathy Heaps convolves in Air molten Rocks, and boils up from the lowest Bottom. 'Tis said, that the Body of Enceladus half consumed with Lightning, is pressed down with this Pile, and that cumbrous Ætna laid above him, is *therefore still* spouting forth Flames from its burst Furnaces: And that as often as he shifts his weary Side, all Trinacria with a *deep* Groan inly trembles, and over-spreads the Heaven with Smoke. Lying that Night under the Cover of the Woods we suffer from those hideous Prodigies; nor see what Cause produced the *dreadful* Sound; for neither had we the Light of the Stars, nor was the Sky enlightened from the starry Firmament; but *settled* Gloom all over the dusky Sky, and a Night of reigning Darkness muffled up the Moon in Clouds.

And now the next Day with the first Dawn was rising, and Aurora had dissipated the humid Shades from the Sky; when suddenly there bolts forth from the Woods a strange Figure of a Person unknown to us, emaciated to the last Degree, and in lamentable Plight; and with the Air of a Suppliant stretches forth his Hands to the Shore. We look back: *A Spectacle* he was of horrid Filth, his Beard overgrown, his Garment tagged with Thorns; but in all besides he was a Greek, and had formerly been sent to Troy accompanying
the

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Æus, the most formidable of them, was thunderstruck by *Jove*, and buried under Mount *Ætna*, and that the Convulsions and Eruptions of the Mountain were the Effect of his shifting his Situation, and turning himself from the one Side to the other. *Ovid*, after *Pindar*, assigns *Typhæus* to this State of Punishment, *Met. V. 346*.

585. *Æthrâ siderâ*. Cicero defines *æthra* or *æther* to be what we call the Firmament or highest Part of the Heavens, where the fixed Stars are supposed to be placed. *Quem com-*

*plexa summa pars cœli, quæ æthra dicitur—
In æthere autem æstra volvantur.* De Nat. Deor. Lib. II. 45.

587. *Nox intempesta*. Properly signifies *Midnight*, or the darkest and dearest Time of the Night; but here I think it denotes the Quality of that Night in particular, that one Face of thick Darkness prevailed thro' the whole Night, like what is usual at the Midnight-hour.

594. *Cætera*. That is, his Gait, his Mien, Complexion and Voice, bespoke him a Greek.

Isque, ubi procul vidit Dardanios habitus et Troia arma, paulum hæsit conterritus aspectu, continuitque gradum: mox præceps tulit sese ad littora cum fletu precibusque: O Teucri, testor vos per sidera, per superos, atque hoc spirabile lumen cæli, tollite me; abducite in quasunque terras: Hoc erit sat. Scio me esse unum è Danais classibus, et fateor me petiisse Iliacos Penates bello. Pro quo, si injuria nostri sceleris est tanta, spargite me in fluctus, immergiteque in vasto ponto. Si perco manibus hominum, juvabit me periisse. Dixerat, et amplexus genua nostra, volutansque genibus, hærebat. Hortatur eum, fari qui sit, quo sanguine cretus; deinde fateri quæ fortuna agitet eum. Pater Anchises ipse, baud moratus multa, dat dextram juveni, atque firmat animum ejus hoc præsentis pignore. Ille fatur hæc, formidine tandem depositâ: Sum ex patriâ Ithacâ, comes infelicis Ulyssæi, nomen est mihi Achæmenides: profectus sum Trojam, Adamasto genitore paupere, (utinamque illa fortuna mansisset mihi). Hic immemores socii deseruere me in vasto antro Cyclopi,

dum crepidi linqunt trudelia limina. Domus ejus repletur sanie cruentisque dapibus, intus opaca, ingens: ipse est arduus, pulsatque alta sidera, (Dî avertite talem pestem terris) nec est facilis visu, nec affabilis dictu ulli:

Isque ubi Dardanios habitus et Troia vidit Arma procul; paulum aspectu conterritus hæsit, Continuitque gradum: mox sese ad littora præceps Cum fletu precibusque tulit. Per sidera testor, Per Superos, atque hoc cæli spirabile lumen, 600 Tollite me, Teucri; quasunque abducite terras: Hoc sat erit. Scio me Danais è classibus unum, Et bello Iliacos fateor petiisse Penates: Pro quo, si sceleris tanta est injuria nostri, Spargite me in fluctus, vastoque immergite ponto. Si pereo, manibus hominum periisse juvabit. 606 Dixerat; et genua amplexus, genibusque volutans Hærebat. Qui sit, fari, quo sanguine cretus, Hortatur; quæ deinde agitet fortuna, fateri. Ipse pater dextram Anchises, haud multa moratus, Dat juveni; atque animum præsentis pignore firmat. Ille hæc, depositâ tandem formidine, fatur: Sum patriâ ex Ithacâ, comes infelicis Ulyssæi, Nomine Achæmenides, Trojam genitore Adamasto Paupere (mansissetque utinam fortuna) profectus. Hic me, dum trepidi crudelia limina linqunt, Immemores focii vasto Cyclopi in antro Deseruere. domus sanie dapibusque cruentis, Intus opaca, ingens: ipse arduus, altaque pulsat Sidera (Dî talem terris avertite pestem) 620 Nec visu facilis, nec dictu affabilis ulli:

Visceribus

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600. *Hoc cæli spirabile lumen.* This Light of Heaven, by which we live and breathe.

602. *Scio.* As if he had said, I am conscious I have no just Claim to your Favour, I must rank myself among your Enemies, and have nothing but my Wretchedness to recommend me to you.

603. *Iliacos Penates.* As the *Penates* signify the Household-gods, and Gods of the Country, hence the Word is put for the Houses and Country itself, and every thing which Men hold dear and sacred; as *Æn.* I. 527.

Non nos aut ferro Libycos populare Penates Venimus.

607. *Genua amplexus.* Servius observes, that the several Members of the Body were consecrated to particular Deities; as the Ear to *Memory*: Whence *Virgil* says,

Cynthia aurem vellit, et admonuit, Ecl. VI. The Right-hand to Faith, and the Knees to Mercy; whence Suppliants were wont to grasp and embrace those Parts of the Body.

611. *Præsentis pignore.* *Præseus* signifies sometimes favourable, for the same Reason that

the Arms of his Country. So soon as he spied at some Distance our Trojan Dress and Arms, struck with Terror at the Sight he paused a while, and stopped his Progress: *Then* in a Trice flung headlong to the Shore with Tears and Prayers. I obtest you, *says he*, by the Stars, by the Powers above, by this celestial Light of Life, ye Trojans snatch me *hence*; convey me to any Climes whatever, I shall be satisfied. 'Tis true I am one who belonged to the Grecian Fleet, and I confess that I bore Arms against the Walls of Troy: For which, if the Demerit of my Crime be so heinous, scatter my Limbs on the Waves, and bury them in the vast Ocean. If I die, I shall have the Satisfaction to die by the Hands of Men. He said, and clasping our Knees, and, wallowing on the Ground, clung to us. We urge him to speak who he is, of what Family born; and next to declare what *hard* Fortune pursues him. My Father Anchises frankly gives the Youth his Right-hand, and fortifies his Mind by that kindly Pledge. At length, all Fear removed, he thus begins: I am a Native of Ithaca, a Companion of the unfortunate Ulysses, Achæmenides my Name; I went to Troy, my Father Adamastrus being poor, but would to God I had never changed my State of Life! Here was I deserted in the huge Den of the Cyclop by my Companions, while in Hurry and Consternation they fly from his Cruel Abodes unconcerned *for me*. The Cell, *horrid* with Gore and bloody Banquets, within is gloomy *and* vast: *The Cyclop* himself of towering Heighth, beats the Stars on high (Ye Gods avert such a Pest from the Earth) of *terrible* forbidding Aspect, and inaccessible to every Mortal: He feeds on the Entrails and purple Blood

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that *adsum* signifies to *favour*, or to be *propiti-ous*: Thus the Word is used by *Virgil* in other Places, as *Ecl. I. 41.*

licebat

Nec tam præsentem alibi cognoscere Divos.
And *Geor. I. 10.*

Et vos agrestum præsentia numina Fauni.
The Right-hand has been reckoned a Pledge of Friendship amongst most Nations. A memorable Example of which we have in *Darius*; whom *Q. Curtius* represents dying with these Words in his Mouth: *Alexandro hoc fidei regiae unicum dextræ pignus pro me dabis. Hæc dicentem, accepta Polystrati manu, vita destituit.* See also *Justin, Lib. II. Cap. 15.*

615. *Paupere.* He mentions his Poverty as an Excuse for his going to the War, it being Necessity that drove him to it, not Choice. *Sinon* pleads the same Excuse, *Æn. II. 87.*

Pauper in arma pater primis huc misit ab annis.

617. *Cyclopis in antro.* See *Homer's Odyssey, IX. 105.*

621. *Nec visu facilis, &c. Cujus possit etiam aspectus inferre formidinem,* says *Servius*: And to the same Purpose *H. Stephen, Cujus ne aspectus quidem facile quis sustineat.* Instead of *nec dictu affabilis ulli*, *Servius* and *Stephen* read *effabilis*, according to some ancient Copies; and the former explains it, *Sermone non explicabilis,*

Vescitur visceribus misero-
rum, et atro sanguine.
Egomet vidi, cum ille re-
supinus in medio antro
frangeret ad saxum duo
corpora de nostro numero
pressa magnâ manu, li-
minaque aspersa sanie na-
tarent: vidi cum manderet
eorum membra fluentia
atro tabo, et tepidi artus
tremere sub dentibus.
Haud quidem fecit id impune;
nec Ulysses passus est talia,
Ithacusve est oblitus sui in tanto discrimine.
Nam simul ac, expletus dapibus sepultusque
vino, posuit inflexam cervicem,
immanisusque jacuit per antrum,
eructans sanie, ac frustra commixta
cruento mero per somnum;
nos, precati magna numina,
sortitique vices, unâ fundimur
circum eum undique, et acuto telo
terebramus ingens lumen quod
solum latebat sub torvâ fronte,
instar Argolici clypei aut Phœbeæ
lampadis; et tandem læti ulciscimur
umbras sociorum.
Sed fugite vos, O miseri, fugite,
atque rumpite funem ab littore.
Nam qualis quantusque Polyphemus
claudit lanigeras pecudes in cavo antro,
atque preffat ubera; centum alii
tales infandi Cyclopes vulgo
habitantes ad hæc curva littora,
et errant in altis montibus.
Tertia cornua luncæ jam complent se lumine,
cum traho vitam in sylvis, inter deserta
lustra domosque ferarum, prospicioque vastos Cyclopes ab rupe,

Visceribus miseriorum, et sanguine vescitur atro.
Vidi egomet, duo de numero cum corpora nostro,
Pressa manu magnâ, medio resupinus in antro,
Frangeret ad saxum, sanieque aspersa natarent 625
Limina; vidi, atro cum membra fluentia tabo
Manderet, et tepidi tremere sub dentibus artus:
Haud impune quidem, nec talia passus Ulysses,
Oblitusve sui est Ithacus discrimine tanto:
Nam simul expletus dapibus, vinoque sepultus, 630
Cervicem inflexam posuit, jacuitque per antrum
Immensus, sanie eructans, ac frustra cruento
Per somnum commissa mero; nos, magna precati
Numina, sortitique vices, unâ undique circum
Fundimur, et telo lumen terebramus acuto 635
Ingens, quod torvâ solum sub fronte latebat,
Argolici clypei, aut Phœbeæ lampadis instar:
Et tandem læti sociorum ulciscimur umbras.
Sed fugite, O miseri, fugite, atque ab littore funem
Rumpite. 640
Nam qualis quantusque cavo Polyphemus in antro
Lanigeras claudit pecudes, atque ubera preffat;
Centum alii curva hæc habitant ad littora vulgo
Infandi Cyclopes, et altis montibus errant.
Tertia jam Lunæ se cornua lumine complent, 645
Cum vitam in silvis, inter deserta ferarum
Lustra domosque, traho, vastosque ab rupe Cyclopes
Prospicio,

NOTES.

cabilis, hideous beyond the Power of Words to express. But *affabilis* seems to agree better with the former Part of the Sentence, and *Macrobius* says it is borrowed from an Expression in *Attius's Philoctetes*: *Quem tueri contra, neque adfari queas. Whom you cannot bear to look upon, nor to accost.*

632. *Immensus*. Others read *immanis*, but the former is more elegant and harmonious.

635. *Terebramus*. *Donatus* thinks it should be read *tenebramus*, we extinguish the Light of his Eye; a Word which he thinks denotes the Quickness and Celerity of their Action. But

tenebramus is none of *Virgil's* Words, and *Homer*, whom he copies in this Description, expressly mentions the Circumstance of boring out the Monster's Eye, and compares the Action of *Ulysses* and his Companions to that of a Carpenter boring a huge Beam with a Wimble.

636. *Latebat*. It was hid, because his Eye was shut in Sleep, as *Servius* justly observes; a sufficient Answer to those who object how it could possibly be concealed when it was as large as the Sun's Orb.

636. *Solum sub fronte*. Those who would see the Rise of this Fiction may consult *Ba- nier's*

Blood of Wretches *whom he has slain*. I myself beheld, when having grasped in his capacious Hand two of our Number, as he lay stretched on his Back in the Middle of the Cave, he dashed them against the Stones, and the bespattered Pavement floated with their Blood: I beheld, when he ground their Members distilling black Gore, and their throbbing Limbs quivered under his Teeth. Not with Impunity 'tis true; such Barbarity Ulysses suffered not *to pass unrevenged*, nor was the Prince of Ithaca wanting to himself in that critical Hour. For so soon as *the Monster*, glutted with *his inhuman Food*, and buried in Wine, reposed his reclined Neck to Rest, and lay at his enormous Length along the Cave, disgorging Blood in his Sleep, and Gobbets intermixed with gory Wine; we, having implored the great Gods, and distributed our several Parts by Lot, pour in upon him on all Hands at once, and with our pointed Javelins bore out the huge single Eye which was sunk under his louring Front, like a Grecian Buckler, or the solar Orb; and *thus* at length we joyfully avenge the Manes of our Friends. But fly, ah Wretches! fly, and tear the Cables from the Shore. For such and so vast as Polyphemus pens in his hollow Cave the fleecy Flocks, and drains their Dugs, a hundred other direful Cyclops commonly haunt these winding Shores, and roam on the lofty Mountains. The horned Moon is now filling up her Orb for the third Time, while in these Woods, among the desert Dens and Holds of wild Beasts, I linger out my Life, and descry from the Rock the enormous Cyclops, and quake at *every* Sound of their Feet

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nier's Mythology, Vol. IV. P. 290. &c. of the *English*. Some allegorize this Circumstance of their having but one Eye; *Eustathius* particularly says it figures that in Anger, or any other violent Passion, Men see but one single Object, as that Passion directs, or see but with one Eye; and that Passion transforms us into a kind of Savages, and makes us brutal and sanguinary like this *Polypheme*: and he that by Reason extinguishes such a Passion, may, like *Ulysses*, be said to put out that Eye. See Mr. *Pope's* Notes on *Odyssey IX.* Verse 119. Others tell us, that *Polypheme* was a Man of uncommon Wisdom and Penetration, who is therefore represented having an Eye in

his Forehead, near the Brain, to denote his superior Prudence and Sagacity; but that *Ulysses* outwitted him, and was said, for that Reason, to put out his Eye.

637. *Argolici clypei*. The *Grecian Bucklers* were large enough to cover the whole Body. Hence *Homer* gives them the Epithet *αμφιεσπρος*, that covers the whole Man: And as they were round, this Comparison denotes both the Figure and Magnitude of his Eye.

639. *Miseri*. He calls them miserable in being exposed to such Danger.

645. *Tertia jam lunæ*, &c. Literally, *The Horns of the Moon are filling themselves up with Light for the third Time.*

tremiscoque sonitum pedum
vocemque. Rami dant
mihi victum infelicem,
nempe baccas, lapidosa-
que corna, et herbæ pas-
cunt me vulvis radicibus.
Collustrans omnia, primum
conspexi hanc classē ve-
nientem ad littora; ad-
dixi me huic, quæcunque
fuisset; satis est mihi ef-
fugisse nefandam gentem.
Vos potius absumite hanc
animam quocunque leto.
Vix fatus erat ea, cum
videmus in summo monte,
pastorem Polyphemum ip-
sum moventem se vastā
mole inter pecudes, et pe-
tentem nota littora: mon-
strum horrendum, infor-
me, ingens, cui lumen est
ademptum. Trunca pinus
regit manum, et firmat
ejus vestigia: Lanigeræ
oves comitantur eum, ea
est sola voluptas illi, so-
lamenque mali: fistula
pendet de collo ejus. Post-
quam tetigit altos fluctus,
et venit ad æquora; la-
vit inde fluidum cruorem
effossi luminis, infrendens
dentibus, cum gemitu;
jamque graditur per me-
dium æquor, nec dum
fluctus tinxit ejus ardua
latera. Nos trepidi cœ-
pimus celerare fugam pro-
cul inde, supplice recepto,
sic merito à nobis, taciti-
que cœpimus incidere fu-
nem; et proni verrimus
æquora certantibus remis.
Polyphemus sensit hoc,
et torsit vestigia ad soni-
tum vocis: verum ubi
nulla potestas datur affe-
ctare dextram, nec potis
est æquare Ionios fluctus
sequendo nos, tollit immensum clamorem, quo pontus et omnes undæ intremuere, tellusque Italiæ penitus
est exterrita, Ætnaque immugiit curvis cavernis. At genus Cyclo-
pum, excitum è sylvis et altis
montibus, ruit ad portus, et complent littora.

Prospicio, sonitumque pedum, vocemque tremisco.
Victum infelicem, baccas, lapidosaque corna
Dant rami, et vulvis pascunt radicibus herbæ. 650
Omnia collustrans, hanc primum ad littora classē
Conspexi venientem; huic me, quæcunque fuisset,
Addixi: satis est gentem effugisse nefandam.

Vos animam hanc potius quocunque absumite letho.

Vix ea fatus erat, summo cum monte videmus
Ipsum inter pecudes vastā se mole moventem 656
Pastorem Polyphemum, et littora nota petentem:
Monstrum horrendum, informe, ingens, cui lu-
men ademptum.

Trunca manum pinus regit, et vestigia firmat:
Lanigeræ comitantur oves; ea sola voluptas, 660
Solamenque mali: *do collo fistula pendet.*

Postquam altos tetigit fluctus, et ad æquora venit;
Luminis effossi fluidum lavit inde cruorem,
Dentibus infrendens gemitu: graditurque per æquor
Jam medium, nec dum fluctus latera ardua tinxit.
Nos procul inde fugam trepidi celerare, recepto 666
Supplice, sic merito; tacitique incidere funem:
Verrimus et proni certantibus æquora remis.

Sensit, et ad sonitum vocis vestigia torsit.
Verum ubi nulla datur dextram affectare potestas,
Nec potis Ionios fluctus æquare sequendo; 671
Clamorem immensum tollit, quo pontus, et omnes
Intremuere undæ, penitusque exterrita tellus
Italiæ, curvisque immugiit Ætna cavernis.

At genus è silvis Cyclopum et montibus altis 675
Excitum ruit ad portus, et littora complent.

Cernimus

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653. *Addixi.* This Word strongly marks his State of Despair; it signifies that he made over himself to them as their Property, that they might dispose of him in whatever Man-
ner they pleased; being one of the three Words pronounced by the Roman Prætor when

he determined a controverted Right, *do, dico, addico.*

659. *Trunca manum pinus regit.* This is Virgil's ingenious Way of giving us an Idea of Polyphemus's gigantic Size. From the enor-
mous Staff he wields in his Hand, we are left

Feet and Voice. The Berries and stony Cornels which the Branches supply, is my wretched Sustenance, and the Herbs feed me with their plucked up Roots. Casting my Eyes around on every Object, this Fleet I spied first steering to the Shore: To it I was resolved to give up myself, whatever it had been: It suffices me that I have escaped from that horrid Crew. Do ye destroy this Life by any sort of Death rather *than leave me to their Mercy*. Scarce had he spoke, when on the Summit of the Mountain we see the Shepherd Polyphemus himself, stalking with his enormous Bulk among his Flocks, and making towards the Shore, his usual Haunt. A horrible Monster, misshapen, vast, of Sight deprived. The Trunk of a Pine guides his Hand, and firms his Steps. His fleecy Sheep accompany him; this his sole Delight, and the Solace of his Distress: *From his Neck his Whistle hangs*. After he touched the deep Floods, and arrived at the Sea, he therewith washes away the trickling Gore from his quenched Orb, gnashing his Teeth with a Groan: And now he stalks through the midst of the Sea, while the Waves have not yet wet his gigantic Sides. We in hurrying Consternation hasten our Departure far from that Shore, having received our Suppliant, who thus merited our Favour; we silently cut the Cable, and bending forward sweep the Sea with struggling Oars. He perceived, and at the Sound turned his Steps. But when it is quite out of his Power to reach us with his eager Grasp, and himself unable in pursuing us to equal the Ionian Waves, he raises a prodigious Yell, wherewith the Sea and every Wave deeply trembled, and Italy to its inmost Bounds was frightened, and Ætna bellowed through its winding Caverns. Mean while the Race of the Cyclops, roused from the Woods and lofty Mountains, rush to the Port, and croud the

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to imagine the Strength and Dimensions of his Body. *Nam quod illud corpus mente concipiam*, says Quintilian, *cujus trunca manum pinus regit?*

661. *De collo fistula pendet*. These Words seem spurious; Donatus rejects them; they are not in Heinsius and some other Editions, nor is there the least Mention of this Circumstance in Homer.

669. *Ad sonitum vocis*. This may either refer to the Sound of their Voices; for tho' 'tis said they went off *taciti*, this can only

mean with little Noise; for it was impossible but some must speak to give the necessary Orders; or, in general, to the Noise of their Oars, &c. for *vox* sometimes signifies any Sound whatever.

670. *Dextram affectare*. This is a very uncommon Phrase; Servius explains it, *anxia quadam aviditate manum ad navem injicere*, *eagerly to grasp at the Ship*. Some ancient Copies read *dextra attrahere*, in which there is no Difficulty.

680. *Coniferæ*

Cernimus Ætnæos fratres astantes nequicquam torvo lumine, ferentes alta capita caelo; horrendum concilium: tales quales cum aëriæ quercus, aut coniferæ cyparissi constiterunt celso vertice, alta silva Jovis, lucusve Dianæ. Acer metus agit socios præcipientes excutere rudentes quocunque, et intendere vela secundis ventis. Contra, jussa Heleni monent, ni teneant cursus inter utramque viam, nempe Scyllam atque Charybdim, parvo discrimine leti: certum est dare lintea retro. Ecce autem Boreas missus ab angustâ sede Pelori adest: prætervehor ostia Pantagiæ, Megarofque sinus, Tapsumque jacentem. Talia monstrabat relegens errata retrorsum 690 Littora Achæmenides, comes infelicis Ulyssæi. Sicanio prætenta sinu jacet insula contra Plemmyrium undosum; nomen dixere priores Ortygiam. Alpheum fama est huc Elidis amnem Occultas egisse vias subter mare; qui nunc 695 Ore, Arethusa, tuo Siculis confunditur undis.

Jussa Heleni monent Scyllam atque Charybdim. On the other Hand Helenus's Instructions warn us to beware of Scylla and Charybdis: Therefore ni teneant (perhaps teneam, in the first Person, as prætervehor, Verse 688.) cursus inter utramque viam, parvo discrimine leti, &c. That we may not continue our Course so as to border on Death, or run the imminent Hazard of Destruction between both, viz. Polyphemus on the one Hand, and Scylla and Charybdis on the other, it is resolved to sail backward.

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680. *Coniferæ cyparissi.* The Fruit of the Pines and Cypresses is called *Cones*, because they grow in the Shape of a *Cone*.

681. *Constiterunt.* Some read *constiterant* for the sake of the Quantity; but there is no Need of that Alteration; for *Virgil* generally shortens the penult Syllable in those Tenses, as *Obstupui steterunque comæ*, &c.

Matri longa decem tulerunt fastidia menses.

683. *Ventis intendere vela secundis.* i. e. says *Donatus*, to sail wherever the Winds would carry them; for all Winds are favourable if we follow their Impulse.

683. *Contra, &c.* I am inclined to think this whole Sentence is wrong pointed, and that it ought to be thus:

Contra, jussa monent Heleni Scyllam atque Charybdim:

Inter utramque viam, leti discrimine parvo,

Ni teneant cursus, certum est dare lintea retro.

And then the Construction will be; *Contra*

Cernimus astantes nequicquam lumine torvo Ætnæos fratres, coelo capita alta ferentes; Concilium horrendum: quales cum vertice celso Aëriæ quercus, aut coniferæ cyparissi 680 Constiterunt, silva alta Jovis, lucusve Dianæ. Præcipientes metus acer agit quocunque rudentes Excutere, et ventis intendere vela secundis. Contra, jussa monent Heleni Scyllam atque Charybdim, Inter utramque viam, lethi discrimine parvo, Ni teneant cursus: certum est dare lintea retro. 685 Ecce autem Boreas angustâ ab sede Pelori Missus adest. Vivo prætervehor ostia saxo Pantagiæ, Megarofque sinus, Tapsumque jacentem. Talia monstrabat relegens errata retrorsum 690 Littora Achæmenides, comes infelicis Ulyssæi. Sicanio prætenta sinu jacet insula contra Plemmyrium undosum; nomen dixere priores Ortygiam. Alpheum fama est huc Elidis amnem Occultas egisse vias subter mare; qui nunc 695 Ore, Arethusa, tuo Siculis confunditur undis.

Jussa

685. Inter utramque viam. See the former Note.

685. Ni teneant cursus. Some Copies have *ne*, however *ni* often signifies the same with *ne*, particularly in *Plautus*, and the more ancient Roman Authors.

685. Certum est dare lintea retro. That is, they are resolved to steer a backward Course for Italy by sailing round Sicily, according to *Helenus's* Admonition:

Præstat

the Shore. We see the Ætnean Brothers standing with their on^e Eye louting *Terrors on us* in vain, bearing their Heads aloft to Heaven; a horrid Assembly: As when aerial Oaks or Cone-bearing Cypresses, Jove's lofty Wood, or Diana's Grove, together rear their towering Tops. Violent Fear impels our Crew to tack about to any Quarter whatever, and spread their Sails to any Wind that would favour their Escape. On the other hand, the Commands of Helenus warn them not to continue their Course between Scylla and Charybdis, a Path which borders on Death on either Hand: Our Resolution *therefore* is to sail backward. And lo the North-wind commissioned from the narrow Seat of Pelorus comes to our Aid. I am wafted beyond the Mouth of Pantagia *fringed* with living Rock, the Bay of Megara, and low-lying Tapfus. These Achæmenides, the Associate of accursed Ulysses, pointed out to us as backward he cruized along those Coasts that were the Scene of his *former* Wanderings.

Before the Sicilian Bay outstretched lies an Island opposite to rough Plemmyrium: The Ancients called its Name Ortygia. 'Tis said, that Alpheus a River of Elis, hath hither worked a secret Channel under the Sea: Which *River disemboing* by thy Mouth, O Arethusa, is now blended with the Sicilian Waves. We venerate
the

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*Præstat Trinacrii metas lustrare Pachyni
Cessantem, longos et circumflectere cursus, &c.*
Verse 429.

687. *Missus adest.* As they were resolved to sail backward, the North-wind favoured this their Design; and therefore Æneas speaks of Boreas, the North-wind, as a Person sent or commissioned from Heaven to befriend and assist him.

687. *Pelori.* Pelorus, now *Capo di Faro*, is a northern Promontory of Sicily, next to Italy; it is called *Angusta*, on account of the Straits that there divide Sicily from Italy, which are but about a Mile and a half over.

689. *Pantagiæ.* Pantagia, or Pantagias, a River between Catana and Syracuse; the Mouth of it is inclosed on either Side with a steep Rock.

689. *Tapsumque jacentem.* Tapfus is a Peninsula in the Bay of Megara, which lies low, and almost level with the Waves.

690. *Relegens retrorsum.* We have a parallel Passage to this in Horace, Carm. Lib. I. Ode XXXIV. 3. where, according to Dr. Bentley's ingenious Correction, *iterare* is joined with *cursus relictos*, as here we have *retrorsum elegens*.

*nunc retrorsum
Vela dare, atque iterare cursus
Cogor relictos.*

Instead of *relictos* in the common Editions.

690. *Errata retrorsum.* According to the Opinion of those who make Ulysses to have sailed from the Country of the *Lotophagi* in Africa to Mount Ætna, and the Territory of the *Cyclops*, along the eastern Coast of Sicily.

691. *Infelicitis Ulyssæi.* Infelix here has the same Signification as Verse 246, on which see the Note.

693. *Plemmyrium.* A Promontory not far from Syracuse; between which City and the Promontory lay the Island here called Ortygia.

694. *Alpheum.* Alpheus, a celebrated River in the Peloponnesus, taking its Rise from Mount *Stymphalus*, and running through *Arcadia* and *Elis*.

696. *Arethusa.* A Fountain in the west Side of the Island Ortygia. The Poets feigned that *Alpheus*, the River-god, being in Love with this Fountain-nymph, rolled his Streams from *Elis* by a Passage under Ground, and
passed

Nos ut jussi veneramur
 magna numina loci : et
 inde exsupero præpingue
 solum stagnantis Helori.
 Hinc radimus altas cau-
 tes projectaque saxa Pa-
 chyni ; et procul apparet
 Camarina nunquam con-
 cessa fati moveri, cam-
 pique Geloi, immanisque
 Gela, dicta cognomine flu-
 vii : inde arduus Acra-
 gas, quondam genera-
 tor magnanimum equorum,
 longè ostentat maxima mœ-
 nia. Ventisque datis, lin-
 quo te, O palmosa Seli-
 nus : et lego Lilybeia va-
 da dura cæcis saxis. Hinc
 portus et illætabilis ora
 Drepani accipit me. Hic,
 actus tot tempestatibus pe-
 lagi, heu ! amitto An-
 chisen genitorem, levamen
 omnis curæ casusque : hic,
 O optime pater ! tu dese-
 ris me fessum, heu ! e-
 repte tantis periclis nequic-
 quam. Nec vates Hele-
 nus, cum moneret me mul-
 ta horrenda, prædixit mi-
 hi bos luctus ; non dira
 Celæno prædixit. Hic est
 meus labor extremus, hæc
 meta mihi longarum via-
 rum. Deus appulit me
 vestris oris digressum hinc.
 Sic pater Æneas, omni-
 bus intentis, unus renarrabat fata Divum, docebatque suos cursus : tandem conticuit, quievitque
 fine facto hic.

Jussi numina magna loci veneramur : et inde
 Exsupero præpingue solum stagnantis Helori.
 Hinc altas cautes projectaque saxa Pachyni
 Radimus ; et fati nunquam concessa moveri 700
 Apparet Camarina procul, campique Geloi,
 Immanisque Gela, fluvii cognomine dicta.
 Arduus inde Acragas ostentat maxima longè
 Mœnia, magnanimum quondam generatorem equorum.
 Teque datis linquo ventis, palmosa Selinus ; 705
 Et vada dura lego saxis Lilybeia cæcis.
 Hinc Deprani me portus et illætabilis ora
 Accipit. Hic, pelagi tot tempestatibus actus,
 Heu ! genitorem, omnis curæ casusque levamen,
 Amitto Anchisen. Hic me, pater optime, fessum 710
 Deferis, heu ! tantis nequicquam erepte periclis.
 Nec vates Helenus, cum multa horrenda moneret,
 Hos mihi prædixit luctus ; non dira Celæno.
 Hic labor extremus, longarum hæc meta viarum.
 Hinc me digressum vestris Deus appulit oris. 715
 Sic pater Æneas, intentis omnibus, unus
 Fata renarrabat Divum, cursusque docebat.
 Conticuit tandem, factoque hic fine quievit.

P. VIR-

NOTES.

passed through the Sea, without intermixing, into Sicily, where he rose up with the Fountain *Arethusa*, and mingled his Streams with hers. What makes this Fable the more absurd is the Distance between the *Peloponnesus* and Sicily, which is at least 450 Miles.

698. *Stagnantis Helori*. Helorus, or Elorus, is a River in Sicily, that runs between *Syracuse* and the Promontory of *Pachynus*. It overflows all the Fields about at certain Seasons, like the *Nile*, to which the Fertility and Fatness of the Soil here mentioned was owing.

699. *Pachyni*. Pachynus, or Pachynum, is the southern Promontory of Sicily, now called *Capo Passero*, or *Passaro*, one of the three,

whence it is denominated *Trinacria*.

701. *Camarina*. A Lake near a City of the same Name built by the People of *Syracuse*. It is said, *fatis nunquam concessa moveri*, because, in Time of a Plague, which was thought to arise from the pestilential Vapours of that Lake, the Inhabitants being designed to drain it, consulted the Oracle of *Apollo*, who forbade them to move or disturb it ; *μη κινει Camarinan, ακιντος γαρ αμεινων*. Notwithstanding which Prohibition they drained the Lake, and had Cause to repent it afterwards ; for the Enemy entering by that Ground where the Lake had stood, made themselves Masters of their City.

704. *Magna-*

the great Divinities of the Place as commanded; and thence I pass the too luxuriant Soil of the overflowing Helorus. Hence we skim along the high Cliffs and prominent Rocks of Pachynus, and at a Distance appears the Lake Camarina, by Fate forbid to be ever removed, the Geloian Plains, and huge Gela, called by the Name of the River. Next towering Agragas shews from far its stately Walls, once the Breeder of generous Steeds, and thee, Selinus, fruitful in Palms, I leave, by Means of the given Winds; and I trace my Way through the Shallows of Lilybeum, dangerous by reason of many latent Rocks. Hence the Port and unjoyous Coast of Drepanum receives me: Here, alas! after being tossed by so many Storms at Sea, I lose my Sire Anchises, my Solace in every Care and Suffering: Here thou, best of Fathers! whom in vain alas I saved from so great Dangers, here thou forsakest me spent with Toils. Neither prophetic Helenus, when he gave me many dreadful Intimations, nor execrable Celano, foretold me of this mournful Stroke. This was my finishing Disaster, this the Termination of my long tedious Voyage. Parting hence, a God directed me to your Coasts.

Thus Father Æneas, while all sat attentive to him the only Speaker, recounted the Destiny allotted to him by the Gods, and gave a History of his Voyage: He ceased at length, and here having finished his Relation, retired to Rest.

NOTES.

704. *Magnanimū generator equorum*. Servius quotes Pindar in Proof of the Agrigentines having been famous for sending Horses to the Olympic Games. Their City Agrigentum, or Agragas, was on the southern Coast of Sicily, at the Mouth of the River Agragas, formerly one of the largest Cities in the Island: It is called *Arduus*, because it was built on the Summit of a Mountain.

705. *Palmosa Selinus*. A City on the same Coast, whose Plains abounded with Palm-trees.

706. *Vada Lilybeia*. Lilybeum was another of the three Promontories of Sicily, whence it had the Name *Trinacria*. It lies on

the western Point of the Island; its Rocks run out into the Sea to the Distance of three Miles, and are covered with the Waves; whence Virgil mentions its stony Shallows and hidden Rocks, *vada dura sævis cæcis*.

707. *Drepani*. Drepanum, now *Trepani*, a maritime Town in Sicily, that lies northward from the Promontory of Lilybeum, at the Distance of about eighteen Miles. It is called *illætabilis ora*, an unjoyous Coast, because here Æneas lost his Father.

709. *Genitorem amitto*. In this Virgil differs from Strabo, who makes Æneas to have arrived at *Laurentum* with his Father Anchises and his Son Ascanius.

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